

TOWARDS UNDERSTANDING THE EVER-GLORIOUS QUR'ÂN

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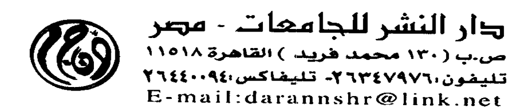
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TOWARDS
UNDERSTANDING
THE EVER-GLORIOUS
QURᵓÂN



In The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful

AL _AZHAR
ISLAMIC RESEARCH ACADEMY
GENERAL DEPARTMENT
For Research , Writting & Translation

الأزهــر
مجمع البحوث الإسلامية
الإدارة العامة
للبحوث والتأليف والترجمة
« إدارة المصاحف »

نموذج رقم (٤)

تصريح بتداول مصحف وبه شرح ترجمة معاني القرآن للغة الإنجليزية إعداد د/ محمد محمود غالي

رقم (١٩٢) الصادر في ٤ / ٩ / ٢٠٠٧ م

السيد / مدير دار النشر للجامعات

السـلام عليـكم ورحمـة الله وبركـاته – وبعد :

فيسر « **الأمانة العامة لمجمع البحوث الإسلامية** » أن تفيد سيادتكم بأنها قد وافقت على طلبكم الخاص بتداول مصحف مكتوب بالرسم ... مقاس الكبير (برواية حفص عن عاصم) المكتوب بالخط الكوفي المصرية ..... طبع مطبعة .. دار النشر للجامعات ....

وعلى جواز نشره في حدود الكمية المصرح لكم بتداولها قدرها (خمسة آلاف) نسخة ، وذلك بناء على تقرير لجنة مراجعة المصاحف الصادر بتاريخ ٢ / ٩ / ٢٠٠٧ م

علما بأن هذا التصريح خاضع للقانون رقم ١٠٢ لسنة ١٩٨٥ الخاص بطبع وتداول المصاحف والأحاديث النبوية الشريفة وكذلك قرار فضيلة الإمام الأكبر شيخ الأزهر رقم ٤٧ لسنة ١٩٨٦ وقرار السيد وزير العدل رقم ١٦٣ لسنة ١٩٨٦ .

مع مراعاة الدقة التامة في جمع وترتيب الصفحات والملازم والا ستضطر الإدارة لسحب التصريح الذي يحمل هذا الرقم ومصادرة جميع النسخ إذا ظهر بإحداها خلل ما طبقا للقانون سالف الذكر .

علما بأن هذا التصريح صالح لمدة أقصاها خمس سنوات تمضي من تاريخه .

ومرافق لهذا التصريح نسخة من المصحف المشار إليه ختمت في جميع صفحاتها بخاتم الإدارة العامة للبحوث والتأليف والترجمة .

والسـلام عليكم ورحمـة الله وبركـاته ،،،

تحريرا في ١٤٢٨ هـ
٢ / ٩ / ٢٠٠٧ م

إدارة الترجمة

مدير عام
الإدارة العامة للبحوث والتأليف والترجمة

يعتمد ،،،
الأمين العام
لمجمع البحوث الإسلامية

إبراهيم عطا الفيومي

تم بعون الله تعالى وتوفيقه مراجعة هذا المصحف

تحت إشراف

الإدارة العامة للبحوث والتأليف والترجمة

بمجمع البحوث الإسلامية

بمعرفة لجنة المصاحف

برئاسة: فضيلة الشيخ الأستاذ الدكتور/ أحمد عيسى المعصراوي رئيسًا

شيخ عموم المقارئ المصرية

والوكيل:

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- الشيخ/ محمد السيد عفيفي سلامة
- الشيخ/ خميس السعيد جابر

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Preface to the Fourth Edition



In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful

It is undoubtedly a huge task to try to translate the meanings of any religious text; and it seems a more perilous undertaking when the decision is to translate the Words of the Ever-Glorious Qur⊃ân. Previous translations of religious Scriptures ended up with variations and different interpretations that led to versions and schisms.

But the Qur⊃ân has the unique characteristic of being revealed in Arabic, memorized in Arabic, and published in Arabic during all succeeding generations for fourteen centuries throughout the whole world.

The first attempts at "translating" the Qur⊃ân were undertaken by missionaries who tried to understand some of the glorious aspects of the Divine Revelation and also, partly, in some cases at least, to justify to the West their faithful adherence to their own religious observances.

It is only at the end of the nineteenth and the first half of the twentieth centuries that Muslims had to undertake renderings of the Ever-Glorious Qur⊃ân, for such "translations" are needed by the greatest part of the Muslim nation, to whom Arabic has become a foreign language, although many of them, all through the ages, have memorized the Divine Revelation in Arabic.

Some of the main difficulties in a translation of the meanings of the Qur⊃ân into English are the differences between the two languages, most important of which is the fact that Arabic has a wealth of basic vocabulary and a rich morphological and syntactic structure. So much of Arabic vocabulary has no counterpart in English such as the common verbs ᶜadala "he did justice" and *t͟halama* "he did injustice", which have no verb equivalents in English.

Again, a translation of the meanings of the Qur⊃ân should be based on a clear-cut methodology such as the one adopted here: the differentiation between synonyms. Such a distinction between synonyms has not been strictly observed before, although its adoption can reveal many areas where shades of meaning should be kept distinct.

A clear example is the distinction between shakk "doubt" and rayb "suspicion", where ignoring such a distinction would lead to the problem of translating shakkin murîb "doubt causing suspicion". Again, ṣirâṭ "path is different from sabîl "way", for ṣirât is masculine and sabîl is usually feminine, while ṭarîq has the appropriate English word "road".

Here, one has to acknowledge my debt to previous Qur⊃ânic translations, and also to emphasize the strict adherence to the Arabic text, and the obvious avoidance of irrelevant interpretations and explications.

In this Fourth edition, more effort has been made to correct more mistakes resulting from a modest mastery of both English and Arabic, with the hope that this translation, as well as others, could help towards understanding the teachings of the Qur⊃ân, without which all humanity, Muslims and non-Muslims alike, will face instability, tribulation and universal tragedy.

Here, I have to express my appreciation and gratitude to "Dâr An-Nashr Liljâmi^{c}ât, Egypt" for their generous help, support and perseverance all through the different stages and editions of this work.

Debt is also due to the great number of colleagues who have given generous aid during the first stages of dealing with different translations in Jiddah and Riyâḏ in Sa^{c}udî ^{c}Arabia, and in Cairo. Special thanks are addressed to Professors ^{c}Alî Sha^{c}bân and ⊃Aẖmad Shafîq Al-Khaṯîb for their indispensable revision of the present edition.

The tireless effort and generous help offered by Mrs. Ælfwine Acelas Mischler and Miss ⊃Amânî ⊃Aẖmad Sâmî, The Phonetics Specialist, in revising this translation is highly appreciated, and can only be rewarded by Divine Grace from ⊃Allâh.

Meanwhile, let us all pray for Divine expiation of our sinful deviations and misinterpretations, as well as for forgiveness for my own burdensome folly of fateful pitfalls.

Muẖammad Maẖmûd Ghâlî

Introduction

Translation may be defined as a bilinguistic medium for human communication. As distinct from other forms of interpretation, simultaneous or otherwise, translation is an attempt at conveying the content of a text from one language into another. Such an ability on the part of the translator is essential for the correct understanding of the text in the original and reasonable proficiency in the target language.

The word *translate* comes from Latin *trans* "across" and - *lat* , the suppletive past participle of Latin *ferre* "to bear, carry". In carrying the content of a text across into another language, the message must inevitably suffer some deficiencies, or even loss, due to limitations of time and place along with many other limitations from Aristotle's time-honored categories down to the modern concept of constraints. An additional requirement on the part of any translator of the Qur⊃ân is a sense of dedication transcending personal opinions and mundane aspirations.

This is why the translator who took upon himself the honorable burden of translating the Qur⊃ân under the title *The Meaning of the Glorious Qur⊃ân,* M.M. Pickthall, believes that "the Qur⊃ân cannot be translated," although he was a Muslim and a native speaker of English. But because he was also moved by "that inimitable symphony, the very sounds of which move men to tears and ecstasy," his marvellous translation has become a classic of accuracy and enlightenment.

A.J. Arberry's first translation (1953) and its later edition (1964) convey a feeling of admiration for the message of the Qur⊃ân, "being of the eternal, it is one message in eternity." He ends the Introduction hoping that "this interpretation, poor echo though it is of the glorious original, may instruct, please, and in some degree inspire those who read it." His admiration for the Glorious Qur⊃ân has given his translation an inspiring beauty that no other translation could achieve.

ᶜAbdullâh Yûsuf ᶜAlî's voluminous translation is a scholarly work of great val-

ue and stands as an unprecedented work of high literary and religious scholarship.

The present translation has been undertaken as a modest attempt at an accurate linguistic rendering and, with all its deficiencies, it tries to clear some of the vague wording of previous translations, especially as regards synomyny as well as the glorious and elaborate morphological and syntactic system of the Arabic of the Qur⊃ân.

The original Arabic Qur⊃ân has been incorporated in this volume since no translation can ever be a substitute for Divine Revelation, with all its truth and glory. It is clear that any translation of the Qur⊃ân is time-bound, and this one is addressed mainly to those who are unable to read the Arabic original, hoping that the time will soon come when more and more Muslims will be motivated to master the Divine language and message of the Glorious Qur⊃ân. Failure to understand the teachings of the Qur⊃ân will inevitably lead all humanity, Muslims and non-Muslims alike, into instability, turmoil, tribulation and universal tragedy.

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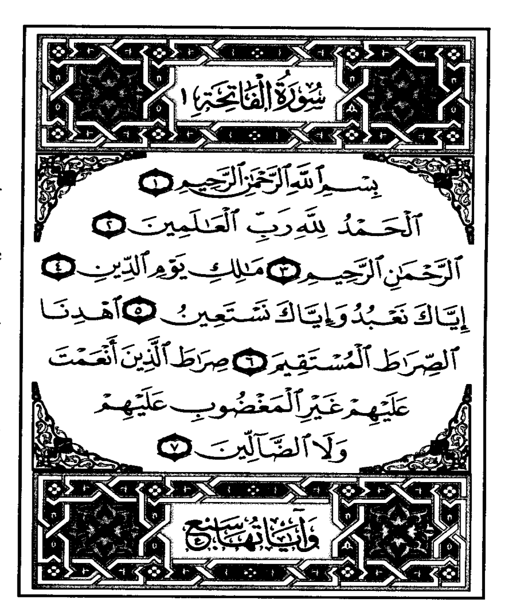
Transcription of Arabic Sounds

Symbol	Description	
[ↄ]	Voiceless glottal stop	ء
[b]	Voiced bilabial stop	ب
[t]	Voiceless alveolar stop	ت
[θ] = th	Voiceless interdental fricative	ث
[dž] = g	Voiceless interdental fricative	ج
[h]	Voiced palatal affricate	ح
[kh] = [x]	Voiceless velar fricative	خ
[d]	Voiced alveolar stop	د
[ð] = t̲h	Voiced interdental fricative	ذ
[r]	Voiced alveolar trill	ر
[z]	Voiced alveolar fricative	ز
[s]	Voiceless alveolar fricative	س
[sh] = [š]	Voiceless palato-alverar fricative	ش
[s̱]	Voiceless alveolar <u>emphatic</u> fricative	ص
[ḏ]	Voiced alveolar <u>emphatic</u> stop	ض
[ṯ]	Voicless alveolar <u>emphatic</u> stop	ط
[ð̱] = <u>th</u>	Voiceless interdental <u>emphatic</u> fricative	ظ
[ç]	Voiced pharyngeal fricative	ع
[gh] = [g]	Voiced uvular fricative	غ
[f]	Voiceless labioddental fricative	ف
[q]	voiceless uvular stop	ق
[k]	voiceless velar stop	ك
[l]	Voiced lateral fricative	ل
[m]	Voiced bilabial nasal	م
[n]	Voiced alveolar nasal	ن
[h]	Voiceless glottal fricative	هـ
[w]	Voiced bilalial semi-vowel	و
[y]	Voiced palatal semi-vowel	ى
[i]	Short high front unrounded vowel	يَ
[î]	Long high front unrounded vowel	ىِ
[a]	Short low central unrounded vowel	
[â]	Long low central unrounded vowel	
[u]	Short high back rounded vowel	و
[û]	Long high back rounded vowel	و

In this book, these words shall have the meanings stated in front of each

⊃Aâyât	Verses or Signs
⊃Âdam	Adam
⊃Alyasaᶜ	Elisha
ᶜAd n	Eden
⊃Ayyûb	Job
Dâwûd	David
Firᶜawn	Pharaoh
Hârûn	Aaron
⊃Ibrâhîm	Abraham
⊃Ilyâs	Elias=Elijah
⊃Injîl	The book revealed to Jesus
ᶜÎsâ	Jesus
⊃Ishâq	Isaac
⊃Ismâᶜîl	Ishamael
⊃Isrâ⊃îl	Israel
Luqmân	The Sage
Lût	Lot
Maryam	Mary
Masîh	The Messiah
Mûsâ	Moses
Nasârâ	Chritians
Nûh	Noah
Qârûn	Koran
Sâbi⊃în	sabaens
Shayâtîn,	The all- vicious ones i.e., the Devils
Shaytân,	The all vicious one, i,e., the Devil
Sulaymân	Solomon
Tawrâh	The book revealed to Moses
Thulqarnayn	The two-corned king
ᶜUzayr	Isra
Ya⊃jûj&Ma⊃jûj	Gog&Magog
Yaᶜqûb	Jacob
Yahyâ	John
Yûnus or Than-nûn	Jonah
Yûsuf	Joseph
Zakariyyâ	Zechariah
Zakât	Poor-dues
Associators	Those who associate others with ⊃Allâh

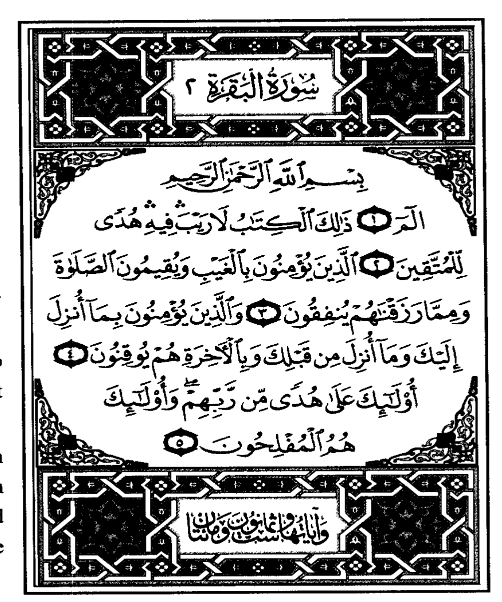
1. Sûrat ⊃Al-Fâtihah (The Opening)



1. In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.
2. Praise be to ⊃Allâh, The Lord of the worlds.
3. The All-Merciful, The Ever-Merciful.
4. The Possessor of the Day of Doom.
5. You only do we worship, and You only do we beseech for help.
6. Guide us (in) the straight Path.
7. The Path of the ones whom You have favored, other than that of the ones against whom You are angered, and not (that of) the erring.(1)

(1) It is customary to say "⊃âmîn" (amen) at the end of this sûrah.

2. Sûrat ⊃Al-Baqarah (The Cow)



In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. ⊃Alif, Lâm, Mîm.[1]
2. That is the Book, there is no suspicion about it, a guidance to the pious
3. Who believe in the Unseen, and keep up the prayer, and expend of what We have provided them,
4. And who believe in what has been sent down to you, and what has been sent down (even) before you, and they constantly have certitude in the Hereafter.
5. Those are upon guidance from their Lord, and those are they who are the prosperers.

(1) These are the names of three letters from the Arabic alphabet, probably indicating that this inimitable Revelation, the Qur⊃ân, is made of this Arabic alphabet; only ⊃Allâh Knows their meaning here.

سورة البقرة — الجزء الأول

إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ
لَا يُؤۡمِنُونَ ٦ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ
أَبۡصَٰرِهِمۡ غِشَٰوَةٞۖ وَلَهُمۡ عَذَابٌ عَظِيمٞ ٧ وَمِنَ ٱلنَّاسِ
مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَمَا هُم بِمُؤۡمِنِينَ ٨
يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخۡدَعُونَ إِلَّآ أَنفُسَهُمۡ
وَمَا يَشۡعُرُونَ ٩ فِي قُلُوبِهِم مَّرَضٞ فَزَادَهُمُ ٱللَّهُ مَرَضٗاۖ
وَلَهُمۡ عَذَابٌ أَلِيمُۢ بِمَا كَانُواْ يَكۡذِبُونَ ١٠ وَإِذَا قِيلَ لَهُمۡ
لَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ قَالُوٓاْ إِنَّمَا نَحۡنُ مُصۡلِحُونَ ١١
أَلَآ إِنَّهُمۡ هُمُ ٱلۡمُفۡسِدُونَ وَلَٰكِن لَّا يَشۡعُرُونَ ١٢ وَإِذَا قِيلَ
لَهُمۡ ءَامِنُواْ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓاْ أَنُؤۡمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُۗ
أَلَآ إِنَّهُمۡ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعۡلَمُونَ ١٣ وَإِذَا لَقُواْ
ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوۡاْ إِلَىٰ شَيَٰطِينِهِمۡ قَالُوٓاْ إِنَّا
مَعَكُمۡ إِنَّمَا نَحۡنُ مُسۡتَهۡزِءُونَ ١٤ ٱللَّهُ يَسۡتَهۡزِئُ بِهِمۡ وَيَمُدُّهُمۡ
فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ١٥ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ
بِٱلۡهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمۡ وَمَا كَانُواْ مُهۡتَدِينَ ١٦

٣

6. Surely, the ones who have disbelieved, it is equal to them whether you have warned them or have not warned them, they do not believe.

7. ⊃Allâh has set a seal on their hearts and on their hearing; and on their beholdings[1] is an envelopment. And for them is a tremendous torment.

8. And of mankind (there) are some who say, "We have believed in ⊃Allâh and in the Last Day." And in no way are they believers.

9. They try to deceive ⊃Allâh and (the ones) who have believed, and in no way do they deceive (anyone) except themselves, and in no way are they aware.

10. In their hearts is a sickness. So ⊃Allâh has increased them in sickness, and for them is a painful torment for (that) they used to lie.

11. And when it is said to them, "Do not corrupt in the earth," they say, "Surely we are only doers of righteousness."[2]

12. Verily, they, only they, are surely the corruptors, but they are not aware.

13. And when it is said to them, "Believe just as mankind has believed," they say, "Shall we believe just as the fools have believed?" Verily, they, only they, are surely the fools, but they do not know.

14. And when they meet the ones who have believed they say, "We have believed," and when they go apart to their Shayâţîn,[3] they say, "Surely we are with you; surely we are only mocking."

15. ⊃Allâh mocks them and grants them extension in blundering in their inordinance.

16. Those are they who have traded errancy (at the price of) guidance; so, in no way has their commerce gained (anything) and in no way have they been rightly-guided.

(1) I.e. eyesights (2) I.e. reformers, peacemakers. (3) The all-vicious ones, i.e. The Devils.

مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ
ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ صُمٌّۢ
بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ
ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ
حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾ يَكَادُ ٱلْبَرْقُ يَخْطَفُ
أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ
وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ
وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ
بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ
تَعْلَمُونَ ﴿٢٢﴾ وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ
إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾ فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟
ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾

17. The likeness of them is as the likeness of one who set to kindle a fire; so, as soon as it illuminated whatever is around him, ⊃Allâh went away with their light,[1] and left them in darkness(es) (where) they do not behold (anything).

18. Deaf, dumb, blind, so they will not return.

19. Or as a cloudburst from the heaven in which are darknesses, and thunder, and lightning. They set their fingers in their ears against stunning (thunderbolts), wary of death, and ⊃Allâh is Supremely Encompassing the disbelievers.

20. The lightning almost snatches their beholdings[2];whenever it illuminates for them they walk in it, and when it darkens over them, they keep stationed; and if ⊃Allâh had so decided, He would indeed have gone away with[3] their hearing and their beholdings. Surely ⊃Allâh is Ever Determiner over everything.

21. O you mankind, worship your Lord Who created you and the ones (that were) even before you, that possibly you would be pious;

22. Who has made the earth for you (as) a bedding, and the heaven an edifice,[4] and has sent down out of the heaven water so He has brought out with it (all kinds of) products as provision for you. So do not set up compeers to ⊃Allâh and you know (He has no compeers).

23. And in case you are suspicious[5] about what We have been sending down upon Our bondman,[6] then come up with a sûrah of like (manner), and invoke your witnesses, apart from ⊃Allâh, in case you are sincere.

24. So, in case you shall not perform that-and you will never perform it-then protect yourselves against the Fire whose fuel is mankind and stones, prepared for the disbelievers.

(1) I.e., took away their light. (2) Literally: eyesights. (3) I.e., taken away.

(4) Literally: a building. (5) Literally: in suspicion.

(6) I.e., the Prophet. A bondman or slave is the highest title conferred by ⊃Allâh upon his chosen men.



25. And give good tidings to the ones who have believed and done deeds of righteousness that for them are Gardens from beneath which Rivers run. Whenever they are provided with any produce therefrom (once) as a provision, they will say, "This is the (same) as we were provided earlier." And they are brought (them) in (perfect) resemblance; and therein they will have purified spouses and they are therein eternally (abiding).

26. Surely ⊃Allâh does not shy from striking a likeness even of a gnat, or anything above it. So for the ones who have believed, (then) they know that it is the Truth from their Lord, and as for the ones who have disbelieved, then they say, "What is it that ⊃Allâh would (teach) by this for a similitude?" Thereby He leads many into error, and thereby He guides many; and thereby in no way does He lead into error anyone except the immoral.(1)

27. The ones who break the covenant of ⊃Allâh even after its (binding) compact and cut (off) what ⊃Allâh has commanded to be held together and corrupt in the earth, those are they (who are) the losers.

28. How do you disbelieve in ⊃Allâh and you were dead, then He gave you life, thereafter He (causes) you to die, (and) thereafter He gives you life (again), (and) thereafter to Him you will be returned?

29. He is (The One) Who created for you whatever is in the earth altogether. Thereafter He leveled Himself(2) to the heaven; so He leveled them seven heavens, and He is Ever-Knowing of everything.

(1) The ungodly, the depraved.

(2) How He did so is beyond human understanding .

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً
قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠
وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ
فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ٣١ قَالُواْ
سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ
٣٢ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ
أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا
تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ٣٣ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ
لِأَدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ
٣٤ وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ٣٥
فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا ٱهْبِطُواْ
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ٣٦
فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٣٧

30. And (remember) as your Lord said to the Angels, "Surely I am making in the earth a successor." They said, "Will You make therein one who will corrupt in it and shed blood[1] while we (are the ones who) extol (with) Your praise and call You Holy?[2]" He said, "Surely I know whatever you do not know."

31. And He taught ⊃Âdam all the names; Thereafter He set them before the Angels; so He said, "Inform me of the names of these, in case you are sincere."

32. They said, "All Extolment be to You! We have no knowledge except that which You have taught us. Surely, You, Ever You, are The Ever-Knowing, The Ever-Wise."

33. He said, "O 'Âdam, inform them of their names." So, when he (⊃Âdam) informed them of their names, He said, "Did I not say to you (that) surely I know the Unseen of the heavens and the earth and I know whatever you display and whatever you used to keep back?"

34. And (remember) as We said to the Angels, "Prostrate (yourselves) to ⊃Âdam", so they prostrated (themselves) except 'Iblîs: He refused and waxed proud, and he was (one) of the disbelievers.

35. And We said, "O 'Âdam, dwell, you and your spouse in the Garden, and eat[3] thereof opulently where you decide to, and (both of) you should not draw near this tree, (or) then you (both) would be of the unjust."

36. Then ⊃Ash-Shaytân caused them to slide back therefrom, so he drove them out of what they (both) were in; and We said, "Get down, each of you is an enemy of the other;[4] and in the earth you[5] will have a repository and an enjoyment for a while."

37. Then ⊃Âdam received (some) Words from his Lord; so He relented towards him; surely He, Ever He, is The Superbly Relenting, The Ever-Merciful.

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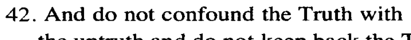
(1) Literally: bloods.
(2) Literally: hallow for you.
(3) Both of you.
(4) Literally: some of you an enemy of some.
(5) The pronoun is plural, not dual, i.e., more than two.

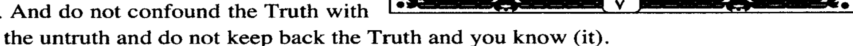


سورة البقرة — الجزء الأول

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ
هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾
يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾ وَآمِنُوا بِمَا أَنزَلْتُ
مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي
ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ ۞ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ
وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ
﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾
يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ
عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا
يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

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38. We said, "Get down out of it altogether, then, if ever there should definitely[1] come up to you guidance from Me, then whoever follows My guidance, then no fear will be on them, neither will they grieve."
39. And (the ones) who have disbelieved and cried lies to Our ⊃âyât, those are the inhabitants of the Fire; they are therein eternally (abiding).
40. O Seeds[2] of ⊃Isrâ⊃îl,[3] remember My favor wherewith I favored you, and fulfil My covenant (and) I will fulfil your covenant, and do have awe of Me (only).
41. And believe in what I have sent down, sincerely (verifying) that which is with you, and do not be the first disbelievers of it, and do not trade My ⊃âyât for a little price, and be pious towards Me (only).
42. And do not confound the Truth with the untruth and do not keep back the Truth and you know (it).
43. And keep up the prayer and bring the Zakât[4] and bow down with the ones bowing down.
44. Do you command mankind to benignancy and forget yourselves, and you recite the Book? Do you then not consider?
45. And seek help in patience and prayer; and surely it is indeed great[5] except for the submissive
46. Who expect that they are meeting their Lord and that to Him they are returning.
47. O Seeds of ⊃Isrâ⊃îl, remember My favor wherewith I favored you, and that I graced you over the worlds.
48. And protect yourselves against a Day (when) no self will recompense for another self in anything and no intercession will be accepted from it, nor any justice[6] be taken from it, neither will they be vindicated.[7]

(1) The verb has an emphatic ending, thereby saying that guidance will come.
(2) Or: sons.
(3) Israel.
(4) I.e., pay the obligatory poor-dues.
(5) I.e., formidable, hard.
(6) I.e., compensation.
(7) Or: granted victory.

وَإِذْ نَجَّيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ۖ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

49. And (remember) as We safely delivered you from the House of Fir^{c}awn (who were) marking you out for odious torment, constantly slaying your sons, and sparing alive your women; and in that[1] was a tremendous trial from your Lord.

50. And (remember) as We separated the sea for you. So We delivered you and drowned the house of Fir^{c}awn (while) you were looking (at them).

51. And (remember) as We appointed with Mûsâ forty nights; thereafter you took to yourselves the Calf even after him and you were unjust.

52. Thereafter We were clement towards you even after that, that possibly you would thank (Us).

53. And (remember) as We brought Mûsâ the Book and the all-distinctive Furqân,[2] that possibly you would be guided.

54. And (remember) as Mûsâ said to his people, "O my people, surely you have done injustice to yourselves by taking the Calf to yourselves. So repent to your Initiator (and) so kill yourselves.[3] That[4] is most charitable for you in the Providence of your Initiator; so He relented towards you. Surely He, Ever He, is The Superbly Relenting, The Ever-Merciful".

55. And(remember) as you said, "O Mûsâ, we will never believe you until we see ⊃Allâh openly." So the (stunning) thunderbolt took you (while) you were looking on.

56. Thereafter We made you to rise again even after your death, that possibly you would thank (Us).

57. And We overshadowed you with mists and We sent down manna and quails upon you. "Eat of whatever good things We have provided you." And in no way did they do injustice to Us, but they were doing injustice to themselves.

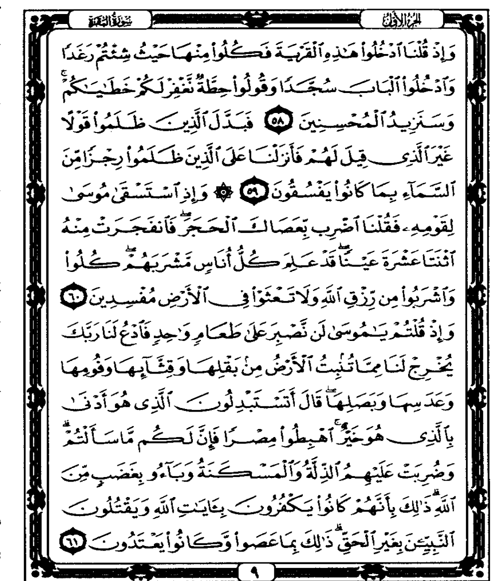
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(1) Literally: these (atrocious acts).

(2) Literally: the Criterion for right and wrong.

(3) I.e., kill the guilty among you.

(4) Literally: these (killings).



58. And (remember) as We said, "Enter this town, so eat opulently of it where you decide, and enter (in at) the gate, constantly prostrating and say, (Unburdening)"[1] (Then) We forgive you your sins and We will soon increase (the rewad of) the fair-doers.

59. Then the ones who did injustice exchanged a saying other than that which had been said to them. So We sent down upon the ones who did injustice chastisement from the heaven for that they used to commit immorality.

60. And (remember) as Mûsâ asked (⊃Allâh) for water for his people, so We said, "Strike with your staff the stone." Then there gushed forth from it twelve springs. Each folk already knew their drinking-place. "Eat and drink of the provision of ⊃Allâh, and do not perpetrate (mischief) in the earth, (as) corruptors."

61. And (remember) as you said, "O Mûsâ, we will never (endure) patiently one (sort) of food; so invoke your Lord for us that He may bring out for us of what the earth grows of its green herbs and its cucumbers, and its garlic, and its lentils, and its onions." He said, "Would you wish to exchange that which is most charitable for that which is meaner? Get you down to (any) township;[2] then surely you will have (there) what you asked for." And they were stricken with humiliation and indigence, and they incurred the anger of ⊃Allâh. That was for that they had disbelieved in the signs of ⊃Allâh, and killed the Prophets[3] untruthfully. That was for that they disobeyed and were (always) transgressing.

(1) I.e., the unburdening of their sins; forgiveness.

(2) Some say that it is Egypt.

(3) Literally: Prophesiers.

سُورَةُ البَقَرَةِ — الجُزْءُ الأَوَّلُ

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ
مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ
عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ
أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم
بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُم مِّنۢ
بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ
ٱلْخَٰسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ
فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا
بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ قَالَ
مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً ۖ قَالُوٓا۟ أَتَتَّخِذُنَا
هُزُوًا ۖ قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾ قَالُوا۟
ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ
وَلَا بِكْرٌ عَوَانٌۢ بَيْنَ ذَٰلِكَ ۖ فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ﴿٦٨﴾
قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُۥ يَقُولُ
إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾

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62. Surely (the ones) who have believed and the ones who have Judaized and the Nasâra[1] and the Sâbi'în,[2] whoever have believed in ⊃Allâh and the Last Day and done righteousness,then they will have their reward in the Providence of their Lord, and no fear will be on them, neither will they grieve.

63. And (remember) as We took compact with you and raised above you the Tûr[3]: "Take powerfully what We have brought you and remember what is in it, that possibly you would be pious (towards Me)."

64. Thereafter you turned away even after that, so had it not been for the Grace of ⊃Allâh towards you and His mercy, indeed you would have been of the losers.

65. And you already know of (the ones) of you who transgressed the Sabbath; so We said to them "Be apes, (miserably) spurned."

66. So We made it[4] an (exemplary) torture for their own[5] and what is behind it[6] and an admonition for the pious.

67. And as Mûsâ said to his people, "Surely ⊃Allâh commands you to slay a cow," they said, "Do you take us to yourself in mockery?" He said,"I take refuge in ⊃Allâh from being one of the ignorant."

68. They said, "Invoke your Lord for us that He make evident to us what (cow) she is." He said, "Surely He says that surely she is a cow neither too old, nor new, middling between the two. So, perform what you are commanded."

69. They said, "Invoke your Lord for us that He make evident to us what color she is." He said, "Surely He says that surely she is a yellow cow, bright (is) her color, pleasing to the onlookers".

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(1) Christians.
(2) Sabaeans.
(3) I.e. the Mount.
(4) I.e. the city (and its population).
(5) Literally: between its two hands.
(6) I.e. succeeding (generations).



قالوا ادع لنا ربك يبين لنا ما هي إن البقر تشابه علينا وإنا
إن شاء الله لمهتدون ﴿٧٠﴾ قال إنه يقول إنها بقرة لا ذلول
تثير الأرض ولا تسقي الحرث مسلمة لا شية فيها قالوا
الآن جئت بالحق فذبحوها وما كادوا يفعلون ﴿٧١﴾ وإذ
قتلتم نفسا فادارأتم فيها والله مخرج ما كنتم تكتمون ﴿٧٢﴾
فقلنا اضربوه ببعضها كذلك يحيي الله الموتى ويريكم
آياته لعلكم تعقلون ﴿٧٣﴾ ثم قست قلوبكم من بعد ذلك
فهي كالحجارة أو أشد قسوة وإن من الحجارة لما يتفجر
منه الأنهار وإن منها لما يشقق فيخرج منه الماء وإن
منها لما يهبط من خشية الله وما الله بغافل عما تعملون
﴿٧٤﴾ ۞ أفتطمعون أن يؤمنوا لكم وقد كان فريق منهم
يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه
وهم يعلمون ﴿٧٥﴾ وإذا لقوا الذين آمنوا قالوا آمنا
وإذا خلا بعضهم إلى بعض قالوا أتحدثونهم بما فتح
الله عليكم ليحاجوكم به عند ربكم أفلا تعقلون ﴿٧٦﴾

١١

70. They said, "Invoke your Lord for us that He make evident to us what she is; surely the cows to us are similar to each other; and surely in case ᵓAllâh so decides, we will indeed be rightly-guided."

71. He said, "Surely He says that surely she is a cow not tractable(1) to stir the earth or to water the tillage, with no blemish in it. They said, "Now you have come with the truth." So, they slew her, and they had scarcely performed that.

72. And (remember) as you killed a self, (and) so you parried about it, and ᵓAllâh is to bring out whatever you were keeping back.

73. So We said, "Strike him with some(2) of it." Thus ᵓAllâh gives life to the dead and shows you His ᵓâyât, that possibly you would consider.

74. Thereafter your hearts hardened even after that; so they were as stones, or (even) strictly harder. And surely there are stones from which rivers erupt forth, and surely there are (some) that cleave so that water goes out of them, and surely there are (still others) that crash down in the apprehension of ᵓAllâh. And in no way is ᵓAllâh ever heedless of whatever you do.

75. Do you then long for (the fact) that they should believe you, and a group of them already were hearing the Speech of ᵓAllâh; thereafter they perverted it even after they had considered it, while they knew (the Truth).

76. And when they meet (the ones) who have believed, they say, "We have believed (too)." And when they go privately one to another,(3) they say, "Do you discourse with them about what ᵓAllâh has opened(4) up on you that they may thereby argue with you in the Meeting of your Lord? Would you then not consider?"

(1) Literally: made subservient.
(2) I.e. part of it.
(3) Literally: some of them with some others.
(4) I.e. granted, revealed.

77. And do they not know that ⊃Allâh knows whatever they keep secret and whatever they make public?

78. And among them are illiterates (who) do not know the Book except (only) fancies, and decidedly they do (nothing) except surmise.

79. So woe to (the ones) who write the Book with their hands; thereafter they say, "This is from (the Providence of) ⊃Allâh, that they may trade it for a little price; So, woe to them for what their hands have written, and woe to them for what they have earned.

80. And they have said, "The Fire will never touch us except a (few) numbered days." Say, "Have you taken to yourselves in the Providence of ⊃Allâh a Covenant? So ⊃Allâh will never fail in His Covenant, or do you say against ⊃Allâh that which you do not know?"

81. Yes indeed, whoever has earned an odious deed and his offense(s) have encompassed him, then those are therein the inhabitants of the Fire; they are therein eternally (abiding).

82. And the ones who have believed and done deeds of righteousness, those are the companions of the Garden; they are therein eternally (abiding).

83. And (remember) as We took Compact with the Seeds[1] of ⊃Isrâ⊃îl (that), "You shall not worship any (god) except ⊃Allâh, and (show) fairest companionship to parents, and near kinsmen, and to orphans, and to the indigent; and speak fair to mankind, and keep up the prayer, and bring the Zakât.[2]" (But) thereafter you turned away excepting for a few of you, and you are (still) veering away.

أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾
وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِيَّ وَإِنْ هُمْ
إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ
ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ
﴿٧٩﴾ وَقَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً قُلْ
أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ أَمْ تَقُولُونَ
عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَن كَسَبَ سَيِّئَةً
وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ
فِيهَا خَٰلِدُونَ ﴿٨١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ هُمْ فِيهَا خَٰلِدُونَ ﴿٨٢﴾ وَإِذْ
أَخَذْنَا مِيثَٰقَ بَنِيٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ
إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟
لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾

(1) or: Sons.

(2) I.e., pay the obligatory poor-dues.

الجزء الأول — سورة البقرة

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ
أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾
ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا
مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ
بِبَعْضٍ ۚ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟
ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ
يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَقَفَّيْنَا مِنۢ
بَعْدِهِۦ بِٱلرُّسُلِ ۖ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ
بِرُوحِ ٱلْقُدُسِ ۗ أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ
ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا۟
قُلُوبُنَا غُلْفٌۢ ۚ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

١٣

84. And (remember) as We took compact with you (that), "You shall not shed your blood,[1] nor drive out yourselves[2] from your residences." Thereafter you ratified (that), and you yourselves bore witness.

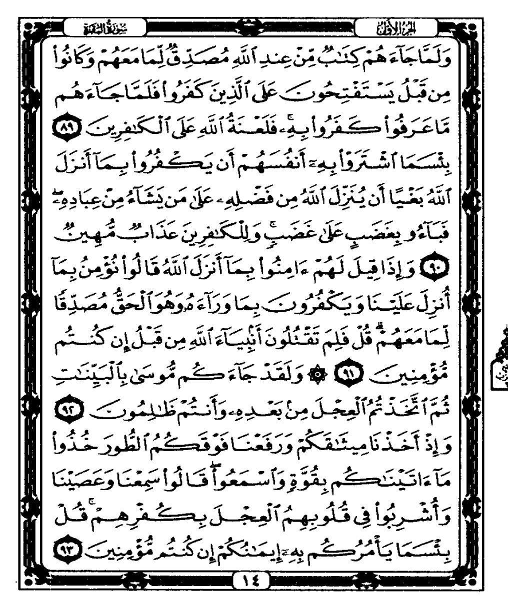
85. (Yet) thereafter, you are these (who) kill yourselves[3] and drive out a group among you from their residences, backing each other against them in vice and hostility; and in case they come up to you captured, you ransom them, (while) driving them out is prohibited for you. Do you then believe in some (parts) of the Book and disbelieve in other parts?[4] So in no way is the recompense of whoever of you performs that (anything) except disgrace in the present life, and on the Day of the Resurrection they are to be turned back to the strictest torment. And in no way is ᵓAllâh ever heedless of whatever you do.

86. Those are (they) who have traded the present life for the price of the Hereafter. So for them the torment will not be lightened, neither will they be vindicated.

87. And indeed We already brought Mûsâ the Book, and We made to supervene the (other) Messengers even after him; and We brought ᶜÎsâ son of Maryam the supreme evidences and aided him with the Spirit of Holiness;[5] yet, is it not (the case that) whenever there came to you a Messenger with what (you) yourselves did not yearn to, you waxed proud, (and) so you cried lies to a group of them and (another) group you kill?

88. And they said, "Our hearts are encased." No indeed, (but) ᵓAllâh has cursed them for their disbelief; so, little do they believe.

(1) Literally: bloods.
(2) I.e., your own people.
(3) I.e., kill some of you.
(4) Literally: in some parts.
(5) The Holy Spirit, the Angel jibrîl (Gabriel).



سورة البقرة — الجزء الأول

وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟
مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم
مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾
بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ
ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ
فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ
﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ
أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا
لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم
مُّؤْمِنِينَ ﴿٩١﴾ ۞ وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ
ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٩٢﴾
وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟
مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ ۖ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا
وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ
بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾

١٤

89. And as soon as a Book came to them from the Providence of ⊃Allâh, sincerely (verifying) what was with them-and they earlier prayed for an opening[1] over the ones who disbelieved-yet, as soon as there came to them what they recognized, they disbelieved in it; so the curse of ⊃Allâh is on the disbelievers.

90. Miserable is that (for which) they have traded themselves, that they have disbelieved in what ⊃Allâh has sent down, inequitably (grudging) that ⊃Allâh should (be) sending down of His Grace upon whomever He decides of His bondmen. So they incurred anger upon anger; and for the disbelievers is a degrading torment.

91. And when it was said to them, "Believe in what ⊃Allâh has sent down," they said, "We believe in what was sent down on us," and they disbelieve in what is beyond it, and it is the Truth sincerely (verifying) what is with them. Say, "Why then did you kill the Prophesiers [2] of ⊃Allâh earlier in case you are believers?"

92. And indeed Mûsâ already came up to you with the supreme evidences; thereafter you took to yourselves the Calf even after him, and you were unjust.

93. And as We took compact with you[3] and raised above you the Tûr[4] : "Take powerfully what We have brought you and give ear to (Our Word)." They said, "We have heard, and we disobey." And they were made to drink the Calf in their hearts[5] for their disbelief. Say, "Miserable is that to which your belief commands you, in case you are believers!"

(1) victory, conquest.
(2) I.e. Prophets.
(3) Literally: took your compact.
(4) I.e., the Mount.
(5)I.e., their hearts were filled with love for it.

94. Say, "In case the Last Residence in the Providence of ⊃Allâh is yours exclusively, apart from (all) mankind, then covet death in case you are sincere."

95. And they will never covet it, at all, for what their hands have forwarded; and ⊃Allâh is Ever-Knowing of the unjust.

96. And indeed you will definitely find them the eagerest of mankind for life, and (also some) of the ones who have associated others (with ⊃Allâh). One of them would like to be granted a life of a thousand years, and in no way will it make him move away from torment that he is granted a long life; and ⊃Allâh is Ever-Beholding of whatever they do.

قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْآخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن
دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَادِقِينَ ﴿٩٤﴾
وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّالِمِينَ
﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ وَمِنَ ٱلَّذِينَ
أَشْرَكُوا۟ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ
مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ
مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ
﴿٩٧﴾ مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ
وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنزَلْنَا
إِلَيْكَ ءَايَاتٍۭ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا ٱلْفَاسِقُونَ ﴿٩٩﴾
أَوَكُلَّمَا عَاهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم بَلْ أَكْثَرُهُمْ
لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَابَ
كِتَابَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

97. Say, "Whoever is an enemy to Jibrîl[1] - surely then it is he who has been sending it down upon your heart by the permission of ⊃Allâh, sincerely (verifying) what was before it[2] and for a guidance and good tidings to the believers-

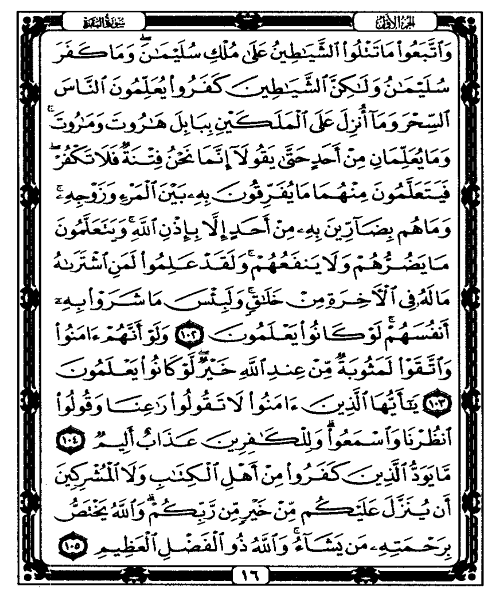
98. Whoever is an enemy to ⊃Allâh and His Angels and His Messengers, and Jibrîl and Mîkâl,[3] then surely ⊃Allâh is an enemy to the disbelievers."

99. And indeed We have already sent down to you supremely evident signs, and in no way does anybody disbelieve in them except the immoral.

100. And is it, (that) whenever they have made[4] a covenant, a group of them flung it (off)? No indeed, most of them do not believe.

101. And as soon as (there) has come to them a Messenger from the Providence of ⊃Allâh, sincerely (verifying) what was with them, a group of them that were brought the Book flung the Book of ⊃Allâh beyond their backs, as if they did not know.

(1) Angel Gabriel.
(2) Literally: between its two hands.
(3) Angels Gabriel and Michael, respectively.
(4) Literally: covenanted a covenant.



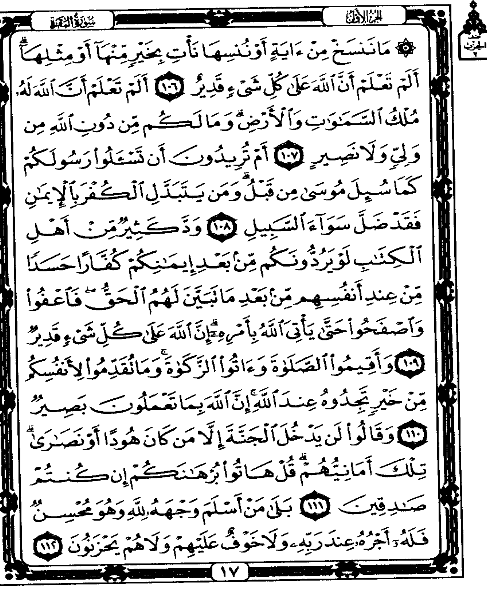
102. And they closely followed what the Ash-Shayâṭîn[1] recited over Sulaymân's[2] kingdom. And in no way did Sulaymân disbelieve but Ash-Shayâṭîn disbelieved, teaching mankind sorcery, and that which was sent down upon the two Angels in Bâbil,[3] Hârût and Mârût; and in no way did they teach anyone till they said, "Surely we are only a temptation, so, do not disbelieve." Then from them[4] they learned that by which they could cause separation between a person and his spouse. And in no way are they harming anyone except by the permission of ⊃Allâh; and they learned what harmed them and did not profit them. And indeed they already knew that indeed whoever trades it, in no way should he have any apportioning[5] in the Hereafter; and miserable indeed was (that) for which they bartered themselves, if they had known (the Truth).

103. And if it be that they had believed and been pious, a requiting from the Providence of ⊃Allâh would indeed have been most charitable if they had known.

104. O you who have believed, do not say, "Râcinâ"[6] and say, "Look upon us and listen," [7] and to the disbelievers is a painful torment.

105. In no way would the ones who have disbelieved among the population of the Book[8] nor[9] (among) the associators[10] like that any charity[11] would always be sent down upon you from your Lord. And ⊃Allâh appropriates His mercy to whomever He decides; and ⊃Allâh is The Owner of the magnificent Grace.

(1) The all-vicious (ones), i.e., the Devils.
(2) Solomon's.
(3) Babylon.
(4) The two angels.
(5) of Grace.
(6) This form of the verb was used by the Jews and had a derisive connotation in Hebrew. Here it means "heed us".
(7) Literally: hear.
(8) Or: the Family of the Book. i.e., the Jews and Christians.
(9) Literally: and not.
(10) I.e., Those who associate others with ⊃Allâh.
(11) I.e., The choicest good.


الجزء الأول سورة البقرة
مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ
مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن
وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ
كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾ وَدَّ كَثِيرٌ مِّنْ أَهْلِ
الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا
مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا
وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم
مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
﴿١١٠﴾ وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ ۗ
تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ
صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾
١٧

106. In no way do We abrogate any ⊃âyah whatsoever or cause it to be forgotten (except that) We come up with[1] a more charitable one or the like of it. Do you not know that ⊃Allâh is Ever-Determiner over everything?

107. Do you[2] not know that ⊃Allâh has the Kingdom of the heavens and the earth, and that in no way do you[3] have, apart from ⊃Allâh, either a constant patron or a constant vindicator.

108. Or even would you ask your Messenger as Mûsâ was asked earlier? And whoever exchanges belief for disbelief, has readily erred (away from) the level way.

109. Many of the Population of the Book[4] would like to turn you back steadfast disbelievers, even after your belief, through envy on the part of themselves, even after the Truth has become evident to them. So, be clement and pardon (them), till ⊃Allâh comes up[5] with His Command; surely ⊃Allâh is Ever-Determiner over everything.

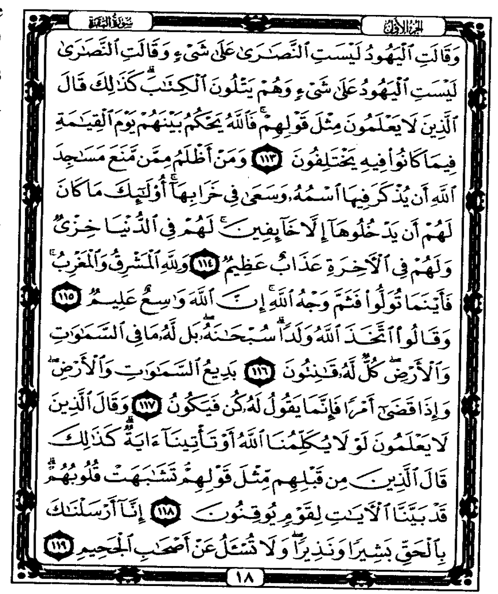
110. And keep up the prayer and bring the Zakât, and whatever charity you forward for yourselves, you will find it in the Providence of ⊃Allâh; surely ⊃Allâh is Ever-Beholding of whatever you do.

111. And they said, "Never will anybody enter the Garden except they who were Judaic or Naṣârâ[6]. Such[7] are their covetings. Say, "Offer your proof, in case you are sincere."

112. Yes indeed, whoever has surrendered his face[8] to ⊃Allâh and is a fair-doer, then he has his reward in the Providence of his Lord; and no fear will be upon them, neither will they grieve.

(1) I.e., bring.
(2) I.e., the Prophet .
(3) I.e., the believers. .
(4) Or: Family of the Book, i.e., Jews and Christians.
(5) I.e., brings.
(6) I.e., Christians.
(7) Literally: that.
(8) I.e., surrendered his will.

113. And the Jews have said, "The Naṣârâ do not (stand) on anything," and the Naṣârâ have said, "The Jews do not (stand) on anything," and they recite the Book. Thus the ones who do not know have said the like of their saying. So, ᵓAllâh will judge between them on the Day of the Resurrection wherein they used to differ.



114. And who is more unjust than he who prevents (praying in) the mosques of ᵓAllâh so that His Name be not mentioned in them, and endeavors (diligently) for their ruin? Those can in no way enter them except in fear, for them is disgrace in the present life and in the Hereafter they will have a tremendous torment.

115. And ᵓAllâh has the East and the West; so, wherever you turn around, (then) hence is the Face of ᵓAllâh; surely ᵓAllâh is Ever-Embracing, Ever-Knowing.

116. And they have said, "ᵓAllâh has taken to Him a child."All Extolment be to Him" No indeed, He has whatever is in the heavens and the earth. All are devout to Him,

117. The Ever-Innovating of the heavens and the earth; and when He has decreed a Command, then surely it is only (that) He says to it, "Be!" so it is.

118. And they that do not know have said, "If (only) ᵓAllâh had spoken to us or a sign had come up to us." Thus did the ones even before them say the like of their saying. Their hearts resemble each other. We have already made evident the signs for a people that have certitude.

119. Surely We have sent you with the Truth, a bearer of good tidings and a warner, and you will not be asked about the inhabitants of the Hell-Fire.

120. And the Jews will never be satisfied with you, neither will the Naṣârâ till you (closely) follow their creed. Say, "Surely the guidance of ⊃Allâh is the Guidance." And indeed in case you ever (closely) follow their prejudices, after the (share of) knowledge that has come to you, in no way will you have from ⊃Allâh either a constant Patron or a ready Vindicator.

121. The ones to whom We have brought the Book recite it with its true recitation: those believe in it; and whoever disbelieves in it, then those are they (who are) the losers.

122. O Seeds[1] of ⊃Isrâ⊃îl, remember My favor wherewith I favored you, and that I graced you over the worlds.

123. And protect (yourselves) against a Day (when) no self will recompense for (another) self (in) anything. And no justice[2] will be accepted from it nor will any intercession profit it; neither will they be vindicated.

124. And as his Lord tried ⊃Ibrâhîm with (certain) Words; so, he fully carried them out.[3] He said, "Surely I am going to make you a leader for mankind." Said he, "And of my offspring?" He said, "My Covenant will not pertain[4] to the unjust."

125. And as We made the Home an ingathering for mankind and a (place of) security, and take to yourselves ⊃Ibrâhîm's station for a place of prayer. And We covenanted with ⊃Ibrâhîm and ⊃Ismâᶜîl, (saying), "Purify My Home for the circumambulators, and the consecrators, and the ones often bowing down and prostrating themselves."

126. And as ⊃Ibrâhîm said, "Lord! Make this a secure land, and provide its population with (various) products, such of them as believe in ⊃Allâh and the Last Day." He said, "And whoever disbelieves, I will make him enjoy a little, thereafter I will constrain him to the torment of the Fire-and how miserable is the Destiny!"

سورة البقرة — الجزء الأول

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ
هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ
مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ
ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾ وَٱتَّقُوا۟ يَوْمًا
لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا
شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ ۞ وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِۦمَ رَبُّهُۥ بِكَلِمَٰتٍ
فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ لَا
يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِۦمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِۦمَ
وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ
ٱلسُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَٰهِۦمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ
أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ قَالَ وَمَن كَفَرَ
فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾

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(1) Or: Sons.
(2) I.e. just compensation.
(3)Literally: perfected them.
(4) I.e., is not attainable.

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ رَبَّنَا تَقَبَّلْ
مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ
لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا
مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ
وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾ وَمَن يَرْغَبُ عَن
مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَـٰهُ فِى ٱلدُّنْيَا ۖ
وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّـٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ
قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَـٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ
وَيَعْقُوبُ يَـٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ
ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُواْ نَعْبُدُ
إِلَـٰهَكَ وَإِلَـٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ إِلَـٰهًا
وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا
مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُواْ يَعْمَلُونَ ﴿١٣٤﴾

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127. And as ⊃Ibrâhîm raised up the foundations of the Home and ⊃Ismâ^c^îl (with him), (saying), "Our Lord, (graciously) accept (this) from us. Surely You, Ever You, are The Ever-Hearing, The Ever-Knowing;

128. Our Lord, and make us (both) Muslims[1] to You, and of our offspring a nation Muslim to You, and show us our rituals and relent towards us; surely You Ever You are The Superbly Relenting, The Ever-Merciful.

129. Our Lord, and send forth among them a Messenger, (one) of them, who (will) recite to them Your ⊃âyât and teach them the Book, and (the) Wisdom, and cleanse them; surely You, Ever You, are The Ever-Mighty, The Ever-Wise."

130. And whoever desirously shirks from the creed of ⊃Ibrâhîm except he who befools himself? And indeed We have already elected him in the present (life), and surely in the Hereafter he is indeed among the righteous.

131. As his Lord said to him, "Surrender," [2] he said, "I have surrendered to The Lord of the worlds."

132. And ⊃Ibrâhîm enjoined his Seeds with this, and (also) Ya^c^qûb, (saying), "O my seeds! Surely ⊃Allâh has elected for you the religion; so, definitely do not die except (while) you are Muslims."

133. Or (even) were you witnesses as death was present to Ya^c^qûb? As he said to his seeds, "What will you worship even after me?" They said," We will worship your God and the God of your fathers ⊃Ibrâhîm, ⊃Ismâ ^c^îl and ⊃Is<u>h</u>âq, One God; and to Him we are Muslims."[3]

134. That is a nation (that) has already passed away; it shall have whatever it earned, and you shall have whatever you have earned, and you shall not be questioned about whatever they were doing.

(1) I.e. surrendered.

(2) I.e., be Muslim.

(3) I.e., to Him we surrender.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا
أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ
مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾
فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُم بِهِ فَقَدِ اهْتَدَوا ۖ وَّإِن تَوَلَّوْا فَإِنَّمَا
هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ
﴿١٣٧﴾ صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ
عَابِدُونَ ﴿١٣٨﴾ قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ
وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ
تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ
وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِندَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ
وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

135. And they have said, "Be Judaic or Nâsârâ, (then) you shall be guided." Say, "No, indeed, (but) it is the creed of ⊃Ibrâhîm, the unswervingly (upright,)(1) and in no way was he one of the associators.(2)

136. Say (O Muslims), "We have believed in ⊃Allâh, and whatever has been sent down to us, and whatever was sent down to ⊃Ibrâhîm, and ⊃Ismâ^{c}îl, and ⊃Ishâq and Ya^{c}qûb and the Grandsons,(3) and whatever was brought down to Mûsâ and ^{c}Îsâ, and whatever was brought to the Prophets from their Lord. We make no distinction between any of them, and to Him we are Muslims."

137. So, in case they believe in the like of whatever you have believed in, then they are readily guided; and in case they turn away, then surely they are only in opposition; so ⊃Allâh will soon suffice you for them; and He is The Ever-Hearing, The Ever-Knowing.

138. (Our dye is) the dye(4) of ⊃Allâh; and who has a fairer dye than that of ⊃Allâh? And to Him we are worshipers.

139. Say,(5) "Would you argue with us concerning ⊃Allâh and He is our Lord and your Lord? And we have our deeds, and you have your deeds, and to Him we are faithful.

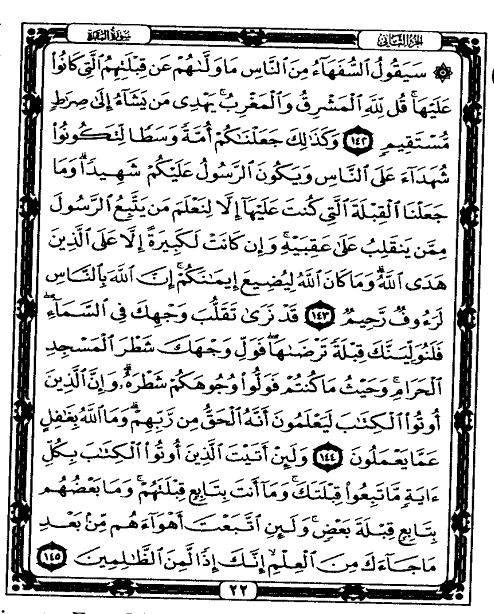
140. Or (even) do you say that ⊃Ibrâhîm and ⊃Ismâ^{c}îl and ⊃Ishâq and Ya^{c}qûb and the Grandsons were Judaic or Nasârâ? "Say,"Do you know best or ⊃Allâh?" And who is more unjust than he who has kept back in his presence a testimony from ⊃Allâh? And in no way is ⊃Allâh ever heedless of whatever you do.

141. That is a nation (that) has already passed away; it will have whatever it earned; and you will have whatever you have earned; and you will not be questioned about whatever they used to do.

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(1) I.e. veering away from idolatry.
(2) I.e., those who associate others with ⊃Allâh.
(3) I.e., the Tribes.
(4) I.e., Religion.
(5) I.e., the Prophet .

2



سُورَةُ البَقَرَةِ — الجُزْءُ الثَّانِي

سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟
عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟
شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا
جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ
مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ
هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ
لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ ۖ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ
ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ
عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ
ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم
بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ
مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾

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(142) The foolish ones among mankind will say, "What has turned them away from their Qiblah[1] which they had been (facing)?" Say, "To ⊃Allâh (belong) the East and West; He guides whomever He decides to a straight Path."

143. And thus We have made you a middle nation to be witnesses over mankind, and (for) the Messenger to be a witness over you. And in no way did We make the Qiblah which you had been (facing), except that We should know who closely followed the Messenger from him who turned over on his heels. And decidedly it was indeed a great thing[2] except for the ones whom ⊃Allâh has guided, and in no way will ⊃Allâh indeed waste your belief. Surely ⊃Allâh is indeed Ever-Compassionate, Ever-Merciful to mankind.

144. We have already seen the turning about of your face to the heaven; so We will indeed definitely turn you towards a Qiblah[3] that shall satisfy you. So turn your face towards the Inviolable Mosque; and wherever you are, then turn your faces towards it. And surely the ones to whom the Book was brought do indeed know that it is the Truth from their Lord; and in no way is ⊃Allâh ever heedless of whatever they do.

145. And indeed in case you come up with every sign to the ones to whom the Book was brought, in no way will they follow your Qiblah; and in no way are you a follower of their Qiblah, and in no way are some of them followers of the Qiblah of the others.[4] and indeed in case you ever follow their prejudices even after the knowledge that has come to you, so, surely you are indeed of the unjust.

(1) The Qiblah is the Kaᶜbah at Makkah, towards which the Muslims face in prayer.
(2) I.e. Formidable, hard.
(3) Literally: their Qiblah.
(4) Literally: some of them are in no way followers of the Qiblah of some (others).



الجزء الثاني — سورة البقرة

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ وَإِنَّ
فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ١٤٦ ٱلْحَقُّ مِن
رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ١٤٧ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا
فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٤٨ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ وَمَا
ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ١٤٩ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ
شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟
مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ
تَهْتَدُونَ ١٥٠ كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ
يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ١٥١ فَٱذْكُرُونِىٓ
أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ١٥٢ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ١٥٣

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146. The ones to whom the Book was brought recognize it just as they recognize their sons. And surely a group of them indeed keep back the Truth; and they know (it).

147. (It is) the Truth from your Lord; so definitely do not be of the constant wranglers.

148. And to each is a direction towards which he turns, so race with each other for the charitable (deeds). Wherever you may be, ⊃Allâh will come up with you[1] altogether; surely ⊃Allâh is Ever-Determiner over everything.

149. And from where you go out, then turn your face towards the Inviolable Mosque; and surely it is indeed the Truth from your Lord; and in no way is ⊃Allâh ever heedless of whatever you do.

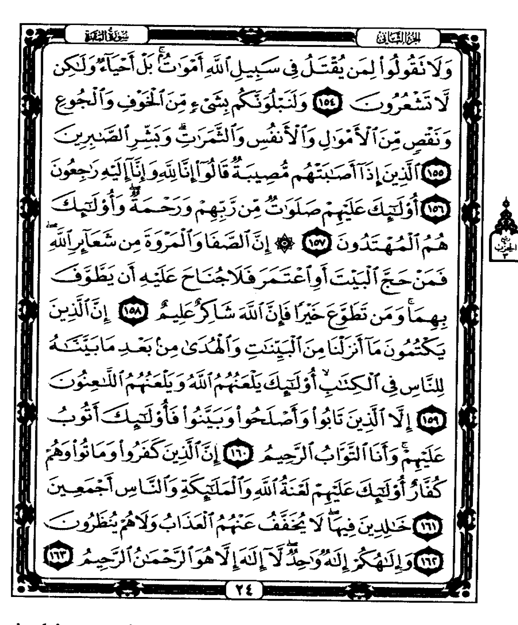
150. And from where you go out, then turn your face towards the Inviolable Mosque, and wherever you are, then turn your faces towards it, lest that mankind should have an argument against you, excepting (the ones of) them that do injustice. So do not be apprehensive of them, and be appherensive of Me, and that I may perfect My favor on you and that possibly you would be guided.

151. Just as We have sent among you a Messenger of yourselves, to recite Our ⊃âyât to you, and to cleanse you, and to teach you the Book and (the) Wisdom, and to teach you that which you did not know.

152. So, remember Me, (and) I will remember you; and give thanks to Me; and do not disbelieve Me.

153. O you who have believed, seek help in patience and prayer; surely ⊃Allâh is with the patient.

(1) I.e., bring you.



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وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَٰكِنْ
لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ
﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ
هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ ۞ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۖ
فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ إِنَّ الَّذِينَ
يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ ۙ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ
﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ
عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
﴿١٦١﴾ خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ
﴿١٦٢﴾ وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾

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154. And do not say of whomever are killed in the way of ʾAllâh,"(They are) dead." No indeed, they are alive but you are not aware.

155. And indeed We will definitely try you with something of fear and hunger, and diminution of riches, and selves, and products; and give glad tidings to the patient,

156. Who, when an affliction afflicts them, say, "Surely we belong to ʾAllâh, and surely to Him we are returning."

157. Upon those are the prayers from their Lord, and mercy; and those are they (who) are the rightguided.

(158) Surely, ʾAs-safâ and ʾAl-Marwah[1] are among the waymarks of ʾAllâh. So whoever makes the Pilgrimage[2] to the Home, or makes the Visitation,[3] then there is no fault in him to circumambulate them; and whoever volunteers any (optional) charity, then surely ʾAllâh is Thankful, Ever-Knowing.

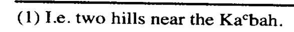
159. Surely (the ones) who keep back whatever supreme evidences and guidance We have sent down even after We have made them evident to mankind in the Book, ʾAllâh curses those (people), and the cursers (also) curse them.

160. Except (the ones) who repent and act righteously and ascertain the evidence; then, to those I relent, and I am The Superbly Relenting, The Ever-Merciful.

161. Surely (the ones) who have disbelieved and die (while) they are steadfast disbelievers, upon those is the curse of ʾAllâh and the Angels and mankind all together.

162. Eternally (abiding) therein, the torment will not be lightened for them, and they will not be respited.

163. And your God is One God; there is no god except He, The All-Merciful, The Ever-Merciful.



(1) I.e. two hills near the Kaʿbah. (2) I.e. Hajj. (3) ʿUmrah, sometimes called the minor pilgrimage.

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ
وَٱلْفُلْكِ ٱلَّتِي تَجْرِي فِي ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ
مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ
بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَأَيَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ وَمِنَ
ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ
وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ
ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾
إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ
لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ
أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾
يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِي ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم
بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

164. Surely in the creation of the heavens and the earth and the alternation[1] of the night and the day-time, and the ships that run in the sea with whatever profits mankind, and whatever water ⊃Allâh sends down from the heaven - so therewith He gives life to the earth after its death and disseminates therein all kinds of beast - and the (constant) turning about of the winds, and the clouds subjected between the heaven and the earth, (these) are indeed signs for people who consider.

165. And of mankind are (some) who take to themselves, apart from ⊃Allâh, (false) compeers. They love them as with the love (due) to ⊃Allâh; and (the ones) who have believed have stronger (fervor in the) love towards ⊃Allâh. And if the ones who have done injustice might see, as they see the torment, that the power altogether (belongs) to ⊃Allâh, and that ⊃Allâh is strict in torment.

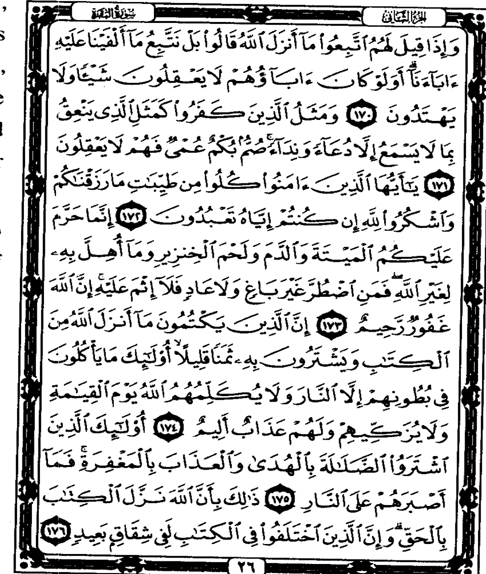
166. As (the ones) who were closely followed acquitted themselves of (the ones) who closely followed (them), and see the torment, and their means (of escape) are cut off.

167. And (the ones) who closely followed have said, "If a comeback were given us, so we (could) acquit ourselves of them, as they have acquitted themselves of us." Thus ⊃Allâh will show them their deeds (as) regrets for them; and in no way will they be ever going out of the Fire.

168. O you mankind, eat of whatever is in the earth lawful and good; and do not closely follow the steps of ⊃Ash-shayṭân; surely he is an evident enemy to you.

169. Surely he only commands you to odious (deeds) and obscenity, and that you should say against ⊃Allâh that which you do not know.

(1) Or: differences.



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وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ
ءَابَآءَنَآ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا
يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ
بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ
﴿١٧١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ
وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ
عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ
لِغَيْرِ ٱللَّهِ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ
ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ
فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ
ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ فَمَآ
أَصْبَرَهُمْ عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ
بِٱلْحَقِّ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾

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170. And when it is said to them, "Closely follow what ⊃Allâh has sent down," they say, "No indeed, we closely follow what we have come upon from our fathers." And even if their fathers did not consider anything and they were not guided?

171. And the likeness of the ones who have disbelieved is as the likeness of one who screams to that which does not hear (anything) except an invocation and a calling out; deaf, dumb and blind; so they do not consider.

172. O you who have believed, eat of the good things (only) which We have provided you, and give thanks to ⊃Allâh, in case He only is (The One) Whom you do worship.

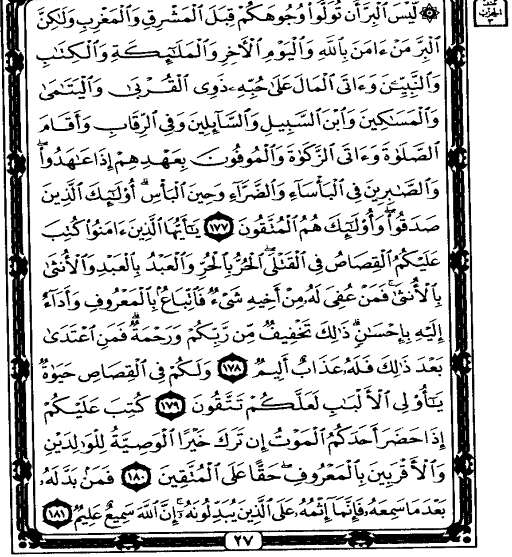
173. Surely He has prohibited for you only carrion[1] and blood and the flesh of swine, and whatever has been acclaimed to other than ⊃Allâh. So, whoever is constrained, neither being inequitable nor aggressive, then no vice will be upon him; surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

174. Surely the ones who keep back whatever (part) of the Book (which) ⊃Allâh has sent down and trade it for a little price, those in no way will eat (anything) in their bellies except the Fire. And ⊃Allâh will not speak to them on the Day of Resurrection, neither will He cleanse them, and they will have a painful torment.

175. Those are they who have traded guidance for errancy, and forgiveness for torment; so, how patiently will they (endure) the Fire!

176. That (is) because ⊃Allâh has been sending down the Book with the Truth, and surely the ones who have differed about the Book are indeed in far-(reaching) opposition.

(1) I.e. dead meat.



(177) It is not benignancy that you turn your faces around in the direction of East and West; but benignancy is (in him) who believes in ⊃Allâh, and the Last Day, and the Angels, and the Book, and the Prophets, and brings wealth in spite of his love for it[1] to near kinsmen, and the orphans, and the indigent, and the wayfarer, and the beggars, and (to ransom) necks,[2] and keeps up the prayer, and bring the Zakât,[3] and they who fulfil their covenant when they have covenanted, and the patient (ones) in misery and tribulation, and while in violence;[4] those are (they) who act sincerely, and those are they who are the pious.

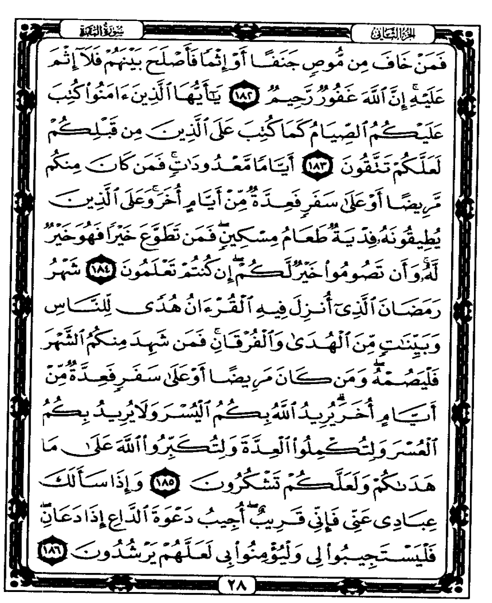
178. O you who have believed, prescribed for you is retaliation concerning (the ones) killed: the freeman for the freeman, and the slave for the slave, and the female for the female. Yet whoever is offered anything in clemency by his brother, then the close following after should be with beneficence, and the payment back to him should be with fairness. This[5] is a lightening from your Lord and a mercy; then, he who transgresses after that, then he will have a painful torment.

179. And in retaliation there is life for you, O (men) endowed with intellects, that possibly you would be pious.

180. Prescribed for you, when death is present to any of you, in case he leaves behind some charitable (benefit), is to make testament to parents and nearest kin, with beneficence-truly (binding) on the pious.

181. So whoever exchanges it after he has heard it, then surely the vice will be only upon (the ones) who exchange it; surely ⊃Allâh is Ever-Hearing, Ever-Knowing.

(1) Or: offers out of love for Him.
(2) I.e. captives (slaves).
(3) I.e. pay the poor-dues.
(4) I.e. during fighting.
(5) Literally: That.



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فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ
عَلَيْهِ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١٨٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ
عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ١٨٣ أَيَّامًا مَّعْدُودَٰتٍ فَمَن كَانَ مِنكُم
مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى ٱلَّذِينَ
يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
لَّهُۥ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ١٨٤ شَهْرُ
رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ
وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ
فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ
أَيَّامٍ أُخَرَ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ
ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا
هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ١٨٥ وَإِذَا سَأَلَكَ
عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ١٨٦

٢٨

182. Then, whoever fears unfairness or vice from a testator, so he makes things righteous among them,[1] then no vice will be upon him; surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

183. O you who have believed, prescribed for you is the Fasting, as it was prescribed for (the ones) who were before you, that possibly you would be pious.

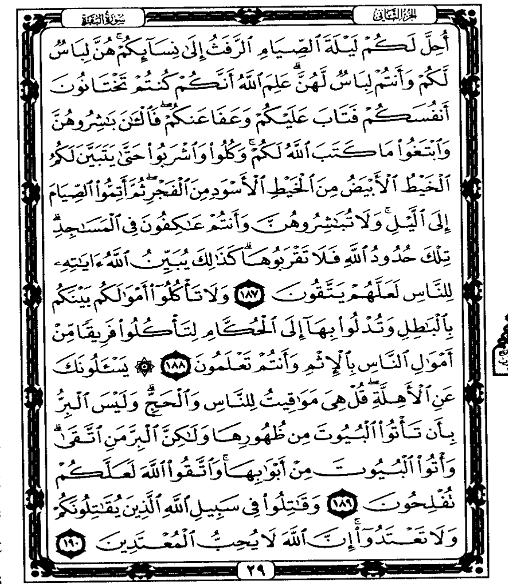
184. (The fast is) (for) a prescribed number of days. So, whoever of you is sick or is on a journey, then a (fixed) number of other days; and against the ones who can afford it, there should be a ransom of food for an indigent person; (yet) whoever volunteers charitably, then it is most charitable on his part; and to fast is more charitable for you, in case you know.

185. The month of Ramadân (is the month) in which the Qur⊃ân [2] was sent down: a guidance to mankind, and supreme evidences of the guidance and the all-distinctive Criterion; So, whoever of you is present[3] at the month, then he should fast it; and whoever is sick or on a journey, then a (fixed) number of other days. ⊃Allâh wills for you ease, and He does not will difficulty for you (He wills) and that you should complete the (fixed) number. And magnify ⊃Allâh for having guided you, and that possibly you would thank (Him).

186. And when My bondmen ask you concerning Me, then, surely I am near; I answer the invocation of the invoker when he invokes Me; so let them respond (to) Me, and let them believe in Me, so that possibly they would (respond) with rectitude.

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(1) I.e., reconciles the parties.
(2) All- Supreme Reading.
(3) Literally: witnesses the month.



الجزء الثاني — سورة البقرة

أحل لكم ليلة الصيام الرفث إلى نسائكم هن لباس
لكم وأنتم لباس لهن علم الله أنكم كنتم تختانون
أنفسكم فتاب عليكم وعفا عنكم فالآن باشروهن
وابتغوا ما كتب الله لكم وكلوا واشربوا حتى يتبين لكم
الخيط الأبيض من الخيط الأسود من الفجر ثم أتموا الصيام
إلى الليل ولا تباشروهن وأنتم عاكفون في المساجد
تلك حدود الله فلا تقربوها كذلك يبين الله آياته
للناس لعلهم يتقون ﴿١٨٧﴾ ولا تأكلوا أموالكم بينكم
بالباطل وتدلوا بها إلى الحكام لتأكلوا فريقا من
أموال الناس بالإثم وأنتم تعلمون ﴿١٨٨﴾ يسألونك
عن الأهلة قل هي مواقيت للناس والحج وليس البر
بأن تأتوا البيوت من ظهورها ولكن البر من اتقى
وأتوا البيوت من أبوابها واتقوا الله لعلكم
تفلحون ﴿١٨٩﴾ وقاتلوا في سبيل الله الذين يقاتلونكم
ولا تعتدوا إن الله لا يحب المعتدين ﴿١٩٠﴾

٢٩

187. It is made lawful to you, upon the night of the Fast, to lie[1] with your wives; they are a garment[2] for you, and you are a garment for them. ⊃Allâh knows that you have been betraying yourselves, so He has relented toward you and has been clement to you. So now go in to them, and seek whatever ⊃Allâh has prescribed for you. And eat and drink until the white thread becomes evident to you from the black thread at dawn; thereafter complete[3] the Fast to the night, and do not go in to them while you are consecrating yourselves in the mosques. Such are the bounds of ⊃Allâh, so do not draw near them. Thus ⊃Allâh makes His ⊃âyât evident to mankind, that possibly they would be pious.

188. And do not eat up your riches among yourselves untruthfully and do not proffer them to the judges, that you may viciously eat up some[4] of other men's riches, (while) you know (it).

(189) They ask you concerning the new moons[5]. Say, "They are fixed times for mankind, and (for) the Pilgrimage." And benignancy is not to come up to the homes from their backs; but benignancy is for whomever is pious; and come up to the homes by their doors, and be pious towards ⊃Allâh, so that possibly you would prosper.

190. And fight in the way of ⊃Allâh the ones who fight you, but do not transgress; surely ⊃Allâh does not love the transgressors.

(1) Literally: lying.
(2) I.e. vestment, mutual protection.
(3) Literally: perfect.
(4) I.e., a portion; literally a group.
(5) Literally: crescents.

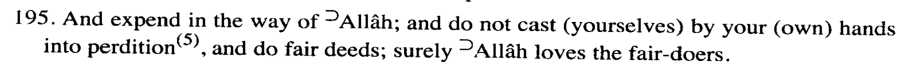
191. And kill them wherever you catch them, and drive them out from where they drove you out; and temptation[1] is more serious[2] than killing; and do not fight with them at the Inviolable Mosque until they fight with you therein; so in case they fight with you, then kill them; thus is the recompense of the disbelievers.

192. Yet, in case they refrain, then surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

193. And fight them until there is no temptation,[3] and the religion is for ⊃Allâh. Yet in case they refrain, then there shall be no hostility except against the unjust.

194. The Inviolable month (is) for the Inviolable month;[4] and the Inviolable things (demand) retaliation. So whoever transgresses against you, then transgress against him in like (manner) as he transgressed against you; and be pious to ⊃Allâh, and know that ⊃Allâh is with the pious.

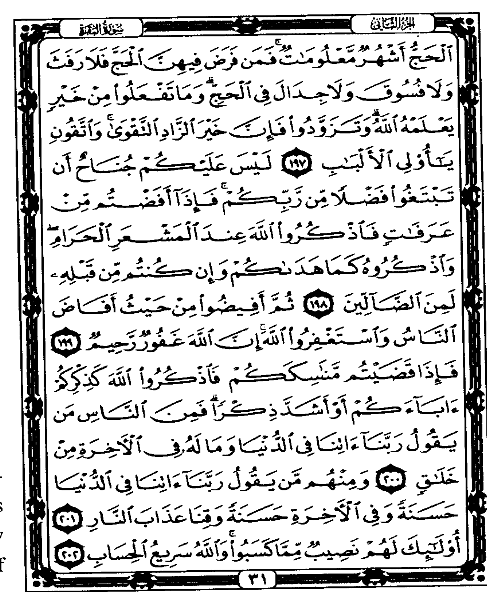
وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ
أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ
فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنِ انتَهَوْا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الدِّينُ لِلَّهِ فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ
بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا
عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ
فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ
الْهَدْيُ مَحِلَّهُ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ
مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ
إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾



195. And expend in the way of ⊃Allâh; and do not cast (yourselves) by your (own) hands into perdition[5], and do fair deeds; surely ⊃Allâh loves the fair-doers.

196. And perfect the Pilgrimage and the Visitation[6] (to Makkah) to ⊃Allâh; yet in case you are detained, then (make) whatever offering is the easiest, and do not shave your heads until the offering reaches its lawful destination. So whoever of you is sick or is hurt in his head, then (make) a ransom by fasting or donation, or ritual (sacrifice). Yet, when you are secure, so whoever enjoys the Visitation until the Pilgrimage, then (make) whatever is easiest of offering. Yet, whoever does not find (any offering), then (make) a fast of three days in the Pilgrimage, and seven when you return, that is ten completely; that is for him whose family are not present[7] at the Inviolable Mosque; and be pious to ⊃Allâh, and know that ⊃Allâh is strict in punishment.

(1) Or: discord, sedition. (2) Literally: stronger. (3) Or: discord, strife, sedition.
(4) In which no warfare is permitted. (5) I.e., by neglecting to expend in the way of ⊃Allâh.
(6) ᶜUmrah, sometimes called "the minor pilgrimage".
(7) I.e., those who do not live in the vicinity of Makkah.



الجزء الثاني — سورة البقرة

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ
يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن
تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ
عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ
وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ
لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ
ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾
فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ
ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن
يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ
خَلَٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا
حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾
أُو۟لَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾

٣١

197. The Pilgrimage is (in) months well-known; so, whoever ordains (upon himself) the Pilgrimage in them, then there shall be no lying with (womenfolk), nor evident immorality, nor disputing in the Pilgrimage. And whatever charity you perform, ⊃Allâh knows it. And sustain yourselves; so, the most charitable sustenance is piety; and be pious to Me, O (you) endowed with intellects!

198. It is no fault in you that you constantly seek Grace from your Lord; so when you press on from cArafât, then remember ⊃Allâh at the Inviolable Emblem, and remember Him as He has guided you, and decidedly you were even before it[1] indeed of the erring .

199. Thereafter, press on from where the multitude[2] press on, and ask for forgiveness from ⊃Allâh; surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

200. So, when you have accomplished your (holy) rituals, then remember ⊃Allâh like the remembrance of your fathers[3] or (even) with stronger fervor in remembrance. So, of mankind (there are) some who say, "Our Lord, bring us (provision) in the present (life)," and in no way does he have any share in the Hereafter.

201. And of them are (some) who say, "Our Lord, bring us in the (present) life a fair (reward), and in the Hereafter a fair (reward), and protect us from the torment of the Fire."

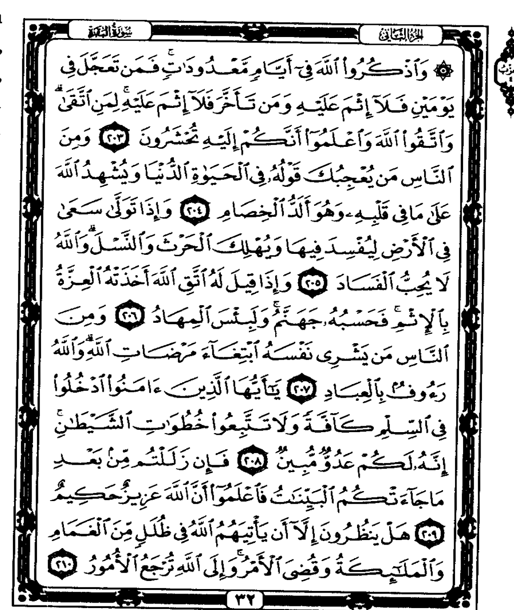
202. Those will have an assignment from whatever they have earned, and ⊃Allâh is swift at the reckoning.

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(1) I.e. before ...⊃Islâm.

(2) Literally: mankind.

(3) The pagan Arabs used to praise their forefathers at the conclusion of the pilgrimage.



سورة البقرة — الجزء الثاني

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَن تَعَجَّلَ فِي
يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ٢٠٣ وَمِنَ
النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ
عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ٢٠٤ وَإِذَا تَوَلَّى سَعَى
فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ
لَا يُحِبُّ الْفَسَادَ ٢٠٥ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ
بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ٢٠٦ وَمِنَ
النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ
رَءُوفٌ بِالْعِبَادِ ٢٠٧ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا
فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ٢٠٨ فَإِن زَلَلْتُم مِّن بَعْدِ
مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
٢٠٩ هَلْ يَنظُرُونَ إِلَّا أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ٢١٠

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(203) And remember ⊃Allâh during a (prescribed) number of days. So, whoever hastens on in two days, then there is no vice in him,[1] and whoever defers then there is no vice in him; (that is) for whomsoever is pious. And be pious to ⊃Allâh, and know that to Him you will be mustered.

204. And of mankind (there is) he whose saying upon the present life makes you admire (it), and (he) calls on ⊃Allâh to witness what is in his heart, (yet) he is most obstinate in adversariness.

205. And when he turns away, he (diligently) endeavors about the earth to corrupt in it and cause the tillage and stock to perish; and ⊃Allâh does not love corruption.

206. And when it is said to him, "Be pious to ⊃Allâh, might takes him, with vice. so Hell will be (enough) reckoning for him and miserable indeed is the resting place.

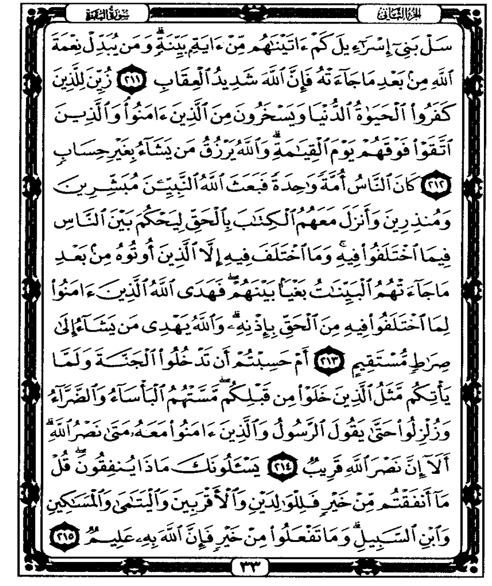
207. And of mankind (there is) he who barters himself seeking gracious satisfaction from ⊃Allâh; and ⊃Allâh is Ever-Compassionate with (His) bondmen.

208. O you who have believed, enter into peacefulness, the whole (of you), and do not ever follow the steps of ⊃Ash-shayṯân; surely he is an evident enemy to you.

209. So, in case you slide back even after the supreme evidences have come to you, know then that ⊃Allâh is Ever-Mighty, Ever-Wise.

210. Do they look for (nothing) except that ⊃Allâh will come up to them in the overshadowings of mist, and the Angels? And the Command is accomplished and to ⊃Allâh (all) the Commands are returned.

(1) Literally: on him.



الجزء الثاني — سورة البقرة

سَلْ بَنِيٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٢١١ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ۘ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ٢١٢ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٢١٣ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ٢١٤ يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ٢١٥

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211. Ask the Seeds[1] of ⊃Isrâ⊃îl how many a supremely evident sign We brought them; and whoever exchanges the favor of ⊃Allâh even after it has come to him, then surely ⊃Allâh is strict in punishment.

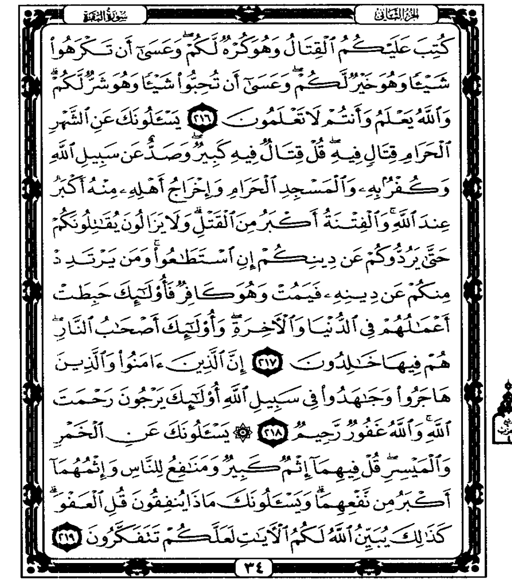
212. Adorned for the ones who have disbelieved is the present life and they scoff at the ones who have believed; and the ones who are pious will be above them on the Day of the Resurrection and ⊃Allâh provides whomever He decides without reckoning.

213. Mankind was one nation; so, ⊃Allâh sent forth the Prophets, constant bearers of good tidings and constant warners, and He sent down with them the Book with the Truth, to judge among mankind concerning that in which they differed. And in no way did anyone differ concerning it except the ones to whom it was brought even after the supreme evidences had come to them, being inequitable among themselves; So ⊃Allâh guided the ones who believed to the Truth, concerning which they differed, by His permission, and ⊃Allâh guides whomever He decides to a straight Path.

214. Or (even) did you reckon that you should enter the Garden, while as yet there had not come up to you the like of (the ones) who passed away even before you? Misery and tribulation touched them, and (they) were shaken until the Messenger and the ones who believed with him said,"When does victory from ⊃Allâh (come)?" Verily, victory from ⊃Allâh is surely near.

215. They ask you what (things) they should expend, Say,"Whatever charity you expend is for parents and nearest kin, and orphans, and the indigent, and the wayfarer; and whatever charity you perform, then surely ⊃Allâh is Ever-Knowing of it."

(1) or: Sons.



216. Prescribed for you is fighting, and you have a hatred for it; and it may be that you hate a thing, while[1] it is most charitable for you; and it may be that you love a thing, while it is evil for you; and ⊃Allâh knows and you do not know.

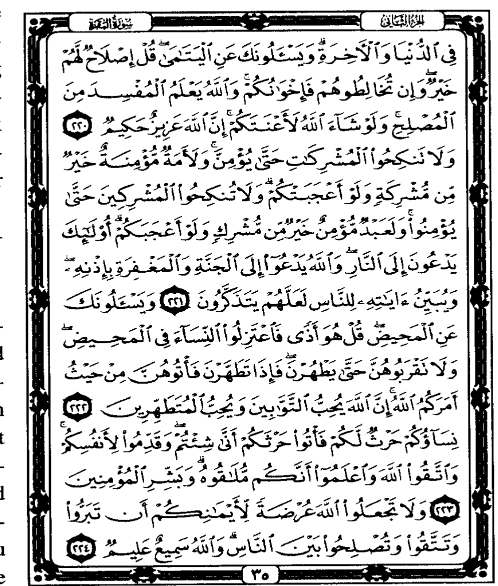
217. They ask you concerning the Inviolable month, (and) fighting in it. Say, "Fighting in it is great (transgression); and barring from the way of ⊃Allâh, and disbelief in Him and the Inviolable Mosque, and driving its population out of it, is greater (transgression) in the Reckoning of ⊃Allâh; and temptation is greater than killing." And they will not cease fighting against you till they make you turn back from your religion, in case they are able to do so. And whoever of you turnback from his religion, and so dies and he is a disbeliever, then those are the ones whose deeds have been frustrated in the present (life) and the Hereafter; and those are the inhabitants of the Fire; they are therein eternally (abiding).

218. Surely (the ones) who have believed, and (the ones) who have emigrated and striven in the way of ⊃Allâh, those hope for the mercy of ⊃Allâh; and ⊃Allâh is Ever-Forgiving, Ever-Merciful.

(219) They ask you concerning wine and games of chance. Say,"In (both) is great vice, and profits for mankind; and the vice in them is greater than the profit." And they ask you (concerning) what (things) they should expend. Say, "Liberality."[2] Thus, ⊃Allâh makes evident the signs to you, that possibly you would meditate

(1) Literally: and.
(2) Or: clemency.

220. On[1] the present (life) and the Hereafter. And they ask you concerning the orphans. Say, "Acting righteously with them is most charitable.[2] And in case you intermix with them, they are then your brethren; and ⊃Allâh knows the corruptor from the reformer;[3] and if ⊃Allâh had (so) decided, He would have indeed distressed you; surely ⊃Allâh is Ever-Mighty, Ever-Wise."


سورة البقرة — الجزء الثاني

فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ۖ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾ وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا لِأَنْفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

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221. And do not marry female associators[4] until they believe; and indeed a believing bondwoman is more charitable than a female associator, even if you may admire her. And do not (allow) associators to marry (your females) until they believe. And indeed a believing bondman is more charitable than an associator, even if you may admire him. Those call to the Fire, and ⊃Allâh calls to the Garden and forgiveness, by His permission, and He makes evident His ⊃âyât to mankind, that possibly they would remind themselves.

222. And they ask you concerning menstruation. Say, "It is hurt; so keep apart from women during menstruation, and do not draw near them till they are pure. So, when they have purified themselves, then come up to them[5] from where ⊃Allâh has commanded you." Surely ⊃Allâh loves the ones constantly repenting, and He loves the ones constantly purifying themselves.

223. Your women are a tillage for you; so come up to your tillage however you decide, and forward (good deeds) for yourselves; and be pious to ⊃Allâh, and know that you will be meeting Him. And give good tidings to the believers.

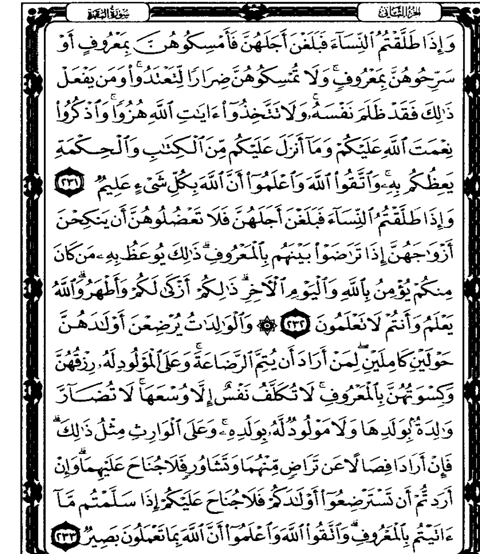
224. And do not make ⊃Allâh an object for your oaths[6] (as an excuse) against being benign and pious, and acting righteously[7] among mankind, and ⊃Allâh is Ever-Hearing, Ever-Knowing.

(1) Literally: in.
(2) I.e. better.
(3) I.e., the doer of righteousness.
(4) Those who associate others with ⊃Allâh.
(5) I.e., to have sexual intercourse.
(6) I.e., idle oaths
(7) Or: reconciling.



225. ⊃Allâh will not take you to task for idleness in your oaths, but He will take you to task for whatever your hearts have earned; and ⊃Allâh is Ever-Forgiving, Ever-Forbearing.
226. For the ones who forswear their women (is) a wait of four months; so in case they concede,(1) then surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.
227. And in case they resolve on divorce, then surely ⊃Allâh is Ever-Hearing, Ever-Knowing.
228. And divorced women shall await by themselves for three periods; and it is not lawful for them to keep back what ⊃Allâh has created in their wombs, in case they (really) believe in ⊃Allâh and the Last Day. And their husbands have truer (right) to restoring(2) them in such time, in case they are willing to do righteousness.(3) And they (the women) have (rights) like (the obligations) they are under with beneficence; and men have a degree above them; and ⊃Allâh is Ever-Mighty, Ever-Wise.
229. Divorce is twice; then retention with beneficence or release in fairness. And it is not lawful for you to take anything of whatever you have brought (the women) except (in case) they both fear that they may not keep within(4) the bounds of ⊃Allâh. So, in case you fear that they may not keep within the bounds of ⊃Allâh, it is no fault in them (both) for her to ransom herself. Those are the bounds of ⊃Allâh; so, do not transgress them; and whoever transgresses the bounds of ⊃Allâh, then those are they (who are) the unjust.
230. Yet in case he has divorced her (finally), then she shall not be lawful to him ever after till she marries another spouse. So in case he (the other husband) has divorced her, then there is no fault in them (both) to return to each other, in case they expect that they will keep within(4) the bounds of ⊃Allâh. And those are the bounds of ⊃Allâh; He makes them evident to people who know.

(1) I.e., if they change their minds.
(2) Literally: to sending them back.
(3) I.e., reconcile.
(4) Literally: Keep up.

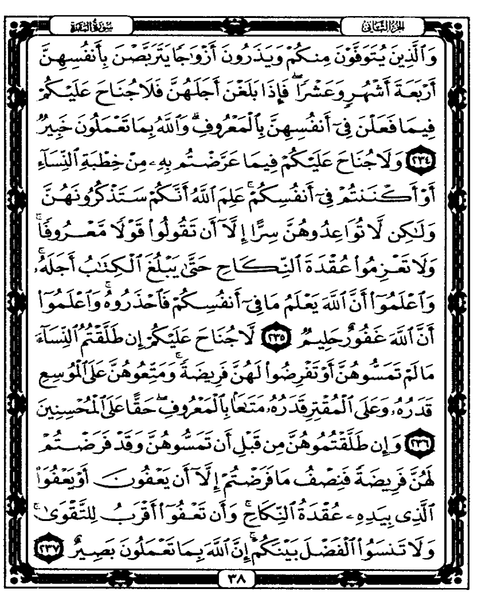


231. And when you have divorced women, (and) so they have reached their term,[1] then retain them with you with beneficence or release them with beneficence; and do not retain them to their injury so that you transgress.[2] And whoever performs that, then he has already done injustice to himself; And do not take to yourselves the signs of ⊃Allâh in mockery (among yourselves); and remember the favor of ⊃Allâh upon you, and whatever He has sent down on you of the Book and (the) Wisdom to admonish you. And be pious to ⊃Allâh, and know that ⊃Allâh is Ever-Knowing of everything.

232. And when you have divorced women, (and) so they have reached their term, then do not pose problems for them from their marrying their spouses when they have consented among themselves with beneficence. That (instruction) is for (any) of you who believes in ⊃Allâh and the Last Day to be admonished by it; That[3] is more cleansing for you and purer; and ⊃Allâh knows, and you do not know.

233. And (women) giving birth, shall suckle their children two rounds completely,[4] for the one who is willing to perfect the suckling. And it is for the man to whom children are born to offer them provision and raiment with beneficence. No self is charged except to its capacity. No woman giving birth shall be harmed on account of her child, nor shall a man to whom a child is born (be harmed) on account of his child; and the heir (is charged) in like manner.[5] So, in case both of them are willing by mutual consent and consultation to wean, then there is no fault in them (both). And in case you are willing to seek suckling for your children, then there is no fault in you when you hand over whatever you have brought (them) with beneficence; and be pious to ⊃Allâh and know that ⊃Allâh is Ever-Beholding of whatever you do.

(1) I.e., *ᶜIddah*, the term during which a divorced woman may not remarry.
(2) I.e., by obliging them to relinquish part or all of their dowry to you.
(3) Literally: those (instructions). (4) I.e. two years. (5) Literally: like that.


الجزء الثاني — سورة البقرة

وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنتُمْ فِي أَنفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَن تَقُولُوا قَوْلًا مَّعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾
لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾
وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَن يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

٣٨

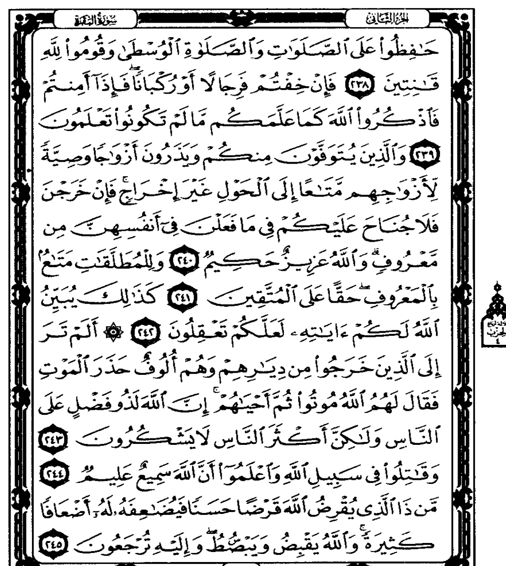
234. And the ones of you who are taken up,[1] and leave behind (them) spouses, (the spouses)[2] shall await by themselves for four months and ten (days);[3] so, when they have reached their term, then there is no fault in you whatever they perform (with) themselves with beneficence; and ⊃Allâh is Ever-Cognizant of whatever you do.

235. And there is no fault in you concerning whatever offer of betrothal you intimate to women, or nestle in yourselves. ⊃Allâh knows that you will remember them. But do not make any promise with them secretly, excepting that you say some beneficent saying. And do not resolve on the knot[4] of marriage until the term[5] has been reached its term; and know that ⊃Allâh knows whatever is in yourselves, so be wary of Him. And know that ⊃Allâh is Ever-Forgiving, Ever-Forbearing.

236. There is no fault in you in case you divorce women as long as you have not touched them nor ordained any marriage-portion[6] for them; and allow for their (necessary) enjoyment, the affluent man according to his determined means, and the one in reduced circumstances[7] according to his determined means, an enjoyment with beneficence, a truly (binding) right on the fair-doers.

237. And in case you divorce them even before you have touched them, and you have already ordained for them a marriage-portion, then (give her) one half of what you have ordained except (in case) the (women) remit, or he in whose hand is the knot of marriage remits; (and) that you remit is nearer to piety. And do not forget the (virtue of) grace among yourselves; surely ⊃Allâh is Ever-Beholding of whatever you do.

(1) I.e., those who die.
(2) I.e., the widows. the following verb is in the feminine plural.
(3) This is the ᶜiddah (term) for a widowed woman before she can remarry.
(4) I.e., the bond.
(5) Literally: book.
(6) Literally: an ordinance.
(7) Literally: grudging (circumstances).



الجزء الثاني — سورة البقرة

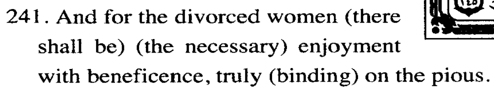
حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ
قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَآ أَمِنتُمْ
فَٱذْكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ
﴿٢٣٩﴾ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً
لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن
مَّعْرُوفٍ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقَٰتِ مَتَٰعٌ
بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ
ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ ۞ أَلَمْ تَرَ
إِلَى ٱلَّذِينَ خَرَجُواْ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ
فَقَالَ لَهُمُ ٱللَّهُ مُوتُواْ ثُمَّ أَحْيَٰهُمْ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى
ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
وَقَٰتِلُواْ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾
مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا
كَثِيرَةً وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

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238. Preserve (constantly)(1) the prayers, and the middle prayer, and rise up devoutly to ⊃Allâh.

239. Yet, in case you fear (the enemy), then (pray) afoot or riding; so when you are secure, then remember ⊃Allâh, as He taught you that(2) which you did not know.

240. And the ones of you who are taken up(3) and leave behind (their) spouses, (shall) make a testament for their spouses,(4) a (necessary) enjoyment for a round(5) without turning them out; yet in case they(6) go out, then there is no fault in you whatever they performed with themselves as beneficence; and ⊃Allâh is Ever-Mighty, Ever-Wise.



241. And for the divorced women (there shall be) (the necessary) enjoyment with beneficence, truly (binding) on the pious.

242. Thus, ⊃Allâh makes evident His ⊃âyât to you, that possibly you would consider.

243. Have you not regarded the ones who went out of their residences and they were in thousands, wary of death. So, ⊃Allâh said to them, "Die." Thereafter He gave them life. Surely ⊃Allâh is indeed The Owner of Grace over mankind, but most of mankind do not thank (Him).

244. And fight in the way of ⊃Allâh and know that ⊃Allâh is Ever-Hearing, Ever-Knowing.

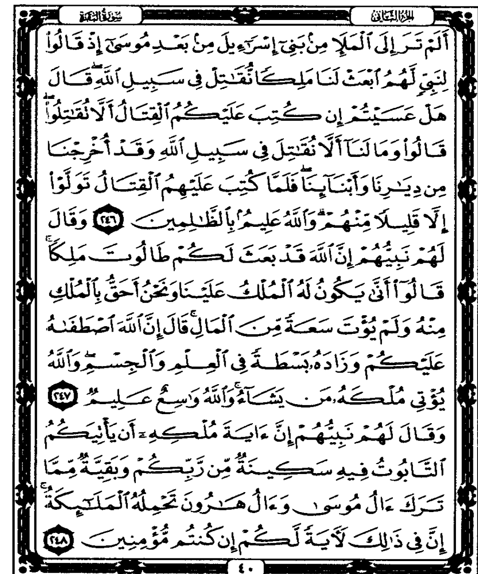
245. Who is he who will lend ⊃Allâh a fair loan, so He will double it for him manifold? And ⊃Allâh grasps and outspreads; and to Him you will be returned.

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(1) I.e., observe strictly. (2) I.e., the prayers. (3) I.e., die.

(4) I.e., wives. the verbs and pronouns in what follows indicate that these instructions are regarding widowed women.

(5) I.e., a year. (6) The Arabic pronouns are in the feminine plural.



246. Have you not regarded the chiefs of the Seeds of ⊃Isrâ⊃îl, even after Mûsâ, as they said to a Prophet of theirs, "Send forth for us a king, (so that) we would fight in the way of ⊃Allâh."He said," Might it be that in case fighting is prescribed for you, you would not fight?" They said, "How is it that we would not fight in the way of ⊃Allâh, and we have already been driven out of our residences and sons?" Yet, when fighting was prescribed for them, they turned away, except a few of them; and ⊃Allâh is Ever-Knowing of the unjust.

247. And their Prophet said to them, "Surely ⊃Allâh has already sent forth Tâlût[1] for you as a king." They said, "However could he have kingship over us, and we have truer (right) than he of kingship, and he has not been brought affluence of wealth?" He said,"Surely ⊃Allâh has elected him above you and has increased him sizably in knowledge[2] and figure." And ⊃Allâh brings (forth) His kingship to whomever He decides, and ⊃Allâh is Ever- Embracing, Ever-Knowing.

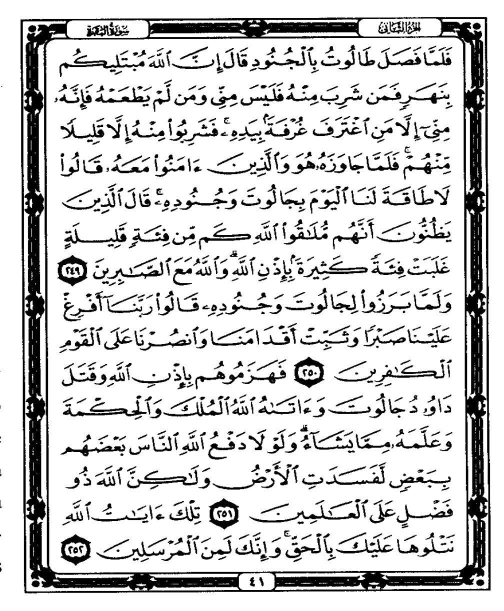
248. And their Prophet said to them, "Surely the sign of his kingship is that the coffer[3] will come up to you; in it (are) a Serenity from your Lord, and a remnant of what the house of Mûsâ and the house of Hârûn left (behind), the Angels carrying it. Surely in that is indeed a sign for you, in case you are believers".

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(1) Saul.

(2) Literally: an outspreading of knowledge.

(3) In earlier Scriptures it is said to be the "Ark", and Serenity is said to be "Shechina".


الجزء الثاني — سورة البقرة

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو اللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

٤١

249. Then as soon as Ṯâlût[1] departed with the hosts, he said, "Surely ⊃Allâh will be trying you with a river; so whoever drinks of it, then he is not of me, and whoever does not taste[2] it, then surely he is of me, excepting him who scoops up (a scoop) with his hand." Then they drank of it except a few of them. Then, as soon as he passed over it, he and the ones who believed with him, they said,"We have no capability today against Jâlût[3] and his hosts." (But) the ones who expect that they will be meeting ⊃Allâh said,"How often a little community has overcome a much (larger) community by the permission of ⊃Allâh; and ⊃Allâh is with the patient."

250. And as soon as they went forth against Jâlût and his hosts, they said, "Our Lord, pour out upon us patience, and make firm our feet, and give us victory over the disbelieving people!"

251. So they routed them, by the permission of ⊃Allâh, and Dâwûd killed Jâlût; and ⊃Allâh brought him the kingship, and (the) Wisdom, and He taught him (part of) whatever (knowledge) He decides. And had it not been for the repelling by ⊃Allâh of mankind, some by means of others,[4] the earth would indeed have corrupted; but ⊃Allâh is The Owner of Grace over the worlds.

252. Those are the signs of ⊃Allâh. We recite them to you with the Truth, and surely you are indeed (one) of the Emissaries.

(1) Saul.
(2) Literally: does not feed on it.
(3) Goliath.
(4) Literally: by means of some.

3

(253) Those are the Messengers; We have graced some of them over some others; of them (there are some) to whom ⊃Allâh spoke, and some He raised in degrees. And We brought ᶜÎsâ son of Maryam the supreme evidences and aided him with the Spirit of Holiness.(1) And if ⊃Allâh had (so) decided, the ones who (came) after them would not have fought against each other, after the supreme evidences had come to them. But they differed among themselves. So of them are the ones who believed, and of them are the ones who disbelieved. And if ⊃Allâh had (so) decided, they would not have fought against each other; but ⊃Allâh performs whatever He wills.


الجزء الثالث — سورة البقرة

۞ تلك الرسل فضلنا بعضهم على بعض منهم من كلم الله
ورفع بعضهم درجات وآتينا عيسى ابن مريم البينات
وأيدناه بروح القدس ولو شاء الله ما اقتتل الذين
من بعدهم من بعد ما جاءتهم البينات ولكن اختلفوا
فمنهم من آمن ومنهم من كفر ولو شاء الله ما اقتتلوا
ولكن الله يفعل ما يريد (٢٥٣) يا أيها الذين آمنوا أنفقوا
مما رزقناكم من قبل أن يأتي يوم لا بيع فيه ولا خلة ولا
شفاعة والكافرون هم الظالمون (٢٥٤) الله لا إله إلا هو
الحي القيوم لا تأخذه سنة ولا نوم له ما في السماوات وما
في الأرض من ذا الذي يشفع عنده إلا بإذنه يعلم ما بين
أيديهم وما خلفهم ولا يحيطون بشيء من علمه إلا بما
شاء وسع كرسيه السماوات والأرض ولا يئوده حفظهما
وهو العلي العظيم (٢٥٥) لا إكراه في الدين قد تبين الرشد
من الغي فمن يكفر بالطاغوت ويؤمن بالله فقد
استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم (٢٥٦)

٤٢

254. O you who have believed, expend of that which We have provided you even before there comes up a Day on which (there) will be no selling, nor (close) fellowship, nor intercession; and the disbelievers, they are the unjust.

255. ⊃Allâh. There is no god except He, The Ever-Living,The Superb Upright Sustainer. Slumber does not overtake Him, nor sleep; to Him (belongs) whatever is in the heavens and whatever is in the earth. Who is there that intercedes for His Providence except by His Permission? He knows whatever is in front of them(2) and whatever is behind them, and they do not encompass anything of whatever His Knowledge except whatever He has decided. His Chair embraces the heavens and the earth; the preserving of them(3) does not tire Him; and He is The Ever-Exalted, The Ever-Magnificent.

256. There is no compulsion in the religion; right-mindedness has already been evidently (distinct) from misguidance. So whoever disbelieves in the Ṯâghût(4) and believes in ⊃Allâh, then he has already upheld fast the most binding Grip, with no disjunction (ever); and ⊃Allâh is Ever-Hearing, Ever-Knowing.

(1) The Angel Jibrîl (Gabriel).
(2) Literally: between their hands.
(3) Literally: them both.
(4) i.e. false gods, idols, devils and seducers.

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ
وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ
ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا
خَٰلِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ
أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ
وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى
بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى
كَفَرَ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾ أَوْ كَٱلَّذِى مَرَّ
عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ
بَعْدَ مَوْتِهَا فَأَمَاتَهُ ٱللَّهُ مِا۟ئَةَ عَامٍ ثُمَّ بَعَثَهُۥ قَالَ كَمْ لَبِثْتَ
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِا۟ئَةَ عَامٍ
فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَٱنظُرْ إِلَىٰ
حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ وَٱنظُرْ إِلَى
ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا
تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٥٩﴾

257. ⊃Allâh is The Ever-Patronizing Patron of (the ones) who have believed. He brings them out of the darknesses into the light. And for (the ones) who have disbelieved, their constant patrons are the Tâghût, who bring them out of the light into the darknesses; those are the inhabitants of the Fire; they are therein eternally (abiding).

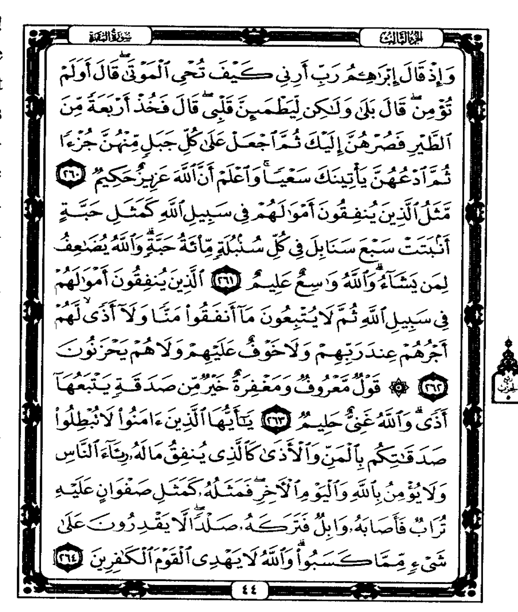
258. Have you not regarded him who argued with ⊃Ibrâhîm about his Lord, that ⊃Allâh had brought him the kingship? As ⊃Ibrâhîm said, "My Lord is He Who gives life and makes to die," he said, "I give life and make to die." ⊃Ibrâhîm said, "Yet surely ⊃Allâh comes up with(1) the sun from the East, so come up with it from the West." Then the one who disbelieved was confounded; and ⊃Allâh does not guide the unjust people.

259. Or (such as) he who passed by a town, and it was completely devastated upon its trellises. He said, "However will ⊃Allâh give life to this (town) after its death?" So ⊃Allâh made him die a hundred seasons;(2) thereafter He made him rise again. He(3) said, "How long have you lingered?" He said, "I have lingered a day or part of a day." He said, "No indeed, you have lingered a hundred seasons; So, look at your food and drink; it has not spoiled. And look at your ass, and, that We would make you a sign for mankind. And look at the bones, how We shall re-animate them, and afterwards dress them with flesh". So, as soon as it was evident to him, he said,"I know that ⊃Allâh is Ever-Determiner over everything."

(1) I.e., brings.

(2) I.e., years.

(3) ⊃Allâh.



الجزء الثالث — سورة البقرة

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ
تُؤْمِن قَالَ بَلَىٰ وَلَـٰكِن لِّيَطْمَئِنَّ قَلْبِى قَالَ فَخُذْ أَرْبَعَةً مِّنَ
ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ٢٦٠
مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ
أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ وَٱللَّهُ يُضَـٰعِفُ
لِمَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ
فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى لَّهُمْ
أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٦٢
قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ
أَذًى وَٱللَّهُ غَنِىٌّ حَلِيمٌ ٢٦٣ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟
صَدَقَـٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ
وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا لَّا يَقْدِرُونَ عَلَىٰ
شَىْءٍ مِّمَّا كَسَبُوا۟ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ ٢٦٤

٤٤

260. And as ⊃Ibrâhîm said, "Lord! Show me how You give life to the dead." He[1] said, "And have you not believed?" He (⊃Ibrâhîm) said, "Yes indeed, but that my heart be composed." Said He, "So take four of the birds, then wring them to you (and divide them); thereafter set a portion of them on every mountain; thereafter call them; they will come up to you with hasty diligence (and) know that ⊃Allâh is Ever-Mighty, Ever-Wise."

261. The likeness of (the ones) who expend their riches in the way of ⊃Allâh is as the likeness of a grain that grows seven ears, in every ear a hundred grains. And ⊃Allâh gives manifoldly to whomever He decides; and ⊃Allâh is Ever-Embracing, Ever-Knowing.

262. (The ones) who expend their riches in the way of ⊃Allâh (and) thereafter do not follow up whatever they have expended with reproach or hurt, have their reward in the Providence of their Lord, and no fear will be upon them, neither will they grieve.

263. A beneficent saying and forgiveness are more charitable than a donation followed by hurt. And ⊃Allâh is Ever-Affluent,[2] Ever-Forbearing.

264. O you who have believed, do not void your donations with obliging (reproach) and hurt, as one who expends his wealth (for the sake) of showing off to mankind and does not believe in ⊃Allâh and the Last Day. So, the likeness of him is as the likeness of a smooth rock on which is dust, then a shower hits[3] it; so it leaves (the rock) solid. They are unable (to do) anything with whatever they have earned; and ⊃Allâh does not guide the disbelieving people.

(1) ⊃Allâh.
(2) Literally: Ever-Rich.
(3) Literally: afflicts.



265. And the likeness of the ones who expend their riches, seeking gracious satisfaction of ⊃Allâh and confirming themselves, is as the likeness of a garden upon a mound; a shower hits it, so it brings forth its crop twofold; yet in case no shower hits it, then a drizzle; and ⊃Allâh is Ever-Beholding of whatever you do.

266. Would any of you like to have a garden of palms and vineyards with rivers running from beneath it, (and) he has all (kinds) of products therein, and greatness (with years) afflicts him, and he has a weak offspring, then a whirlwind with fire therein afflicts it, so it is burned away? Thus ⊃Allâh makes evident the signs to you, that possibly you would meditate.

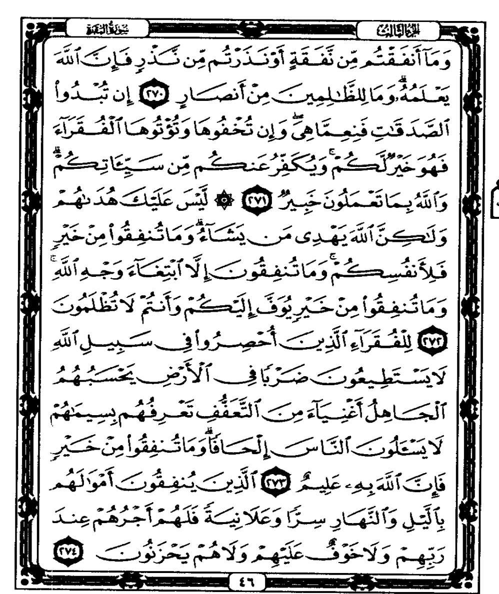
267. O you who have believed, expend of the good things you have earned and of what We have brought out for you from the earth, and do not have recourse to the wicked of it for your expending, and you would not take it (yourselves) except you closed an eye on it, and know that ⊃Allâh is Ever-Affluent,(1) Ever-Praiseworthy.

268. ⊃Ash-Shaytân promises you poverty and commands you to obscenity; and ⊃Allâh promises you forgiveness from Him, and Grace; and ⊃Allâh is Ever-Embracing Ever-Knowing.

269. He brings (the) Wisdom to whomever He decides; and whoever is brought (the) Wisdom, then he has been brought much charity(2); and in no way does anyone constantly remember except the ones endowed with intellects.

(1) Literally: Ever-Rich.

(2) I.e., benefit.



وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ
يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾ إِن تُبْدُوا۟
ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ
فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ ۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ
وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ
وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ
﴿٢٧٢﴾ لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ
لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ
ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ
لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم
بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

270. And whatever expenditure you expend or whatever vow you vow, then surely ⊃Allâh knows it; and in no way (can) the unjust have any vindicators.

271. In case you display (your) donations, then how favored (you are) by them, and in case you conceal them and bring them to the poor, then it is more charitable for you; and He will expiate for you (some) of your odious (deeds); and ⊃Allâh is Ever-Cognizant of whatever you do.

272. Their guidance is not upon you, but ⊃Allâh guides whomever He decides. And whatever charity[1] you do expend, (then) it is for yourselves; and whatever you expend (should be) for nothing except for your seeking the Face of ⊃Allâh; and whatever charity you do expend will be (paid) to you in full, and you will not be done an injustice.

273. (It is) for the poor who are detained in the way of ⊃Allâh, (and) are unable to strike[2] in the earth. The ignorant man reckons them rich because of (their) regular abstinence. You recognize them by their mark; they do not ask of mankind importunately, and whatever charity you expend, then surely ⊃Allâh is Ever-Knowing of it.

274. The ones who expend their riches by night and day time secretly and in public, then they have their reward from the Providence of their Lord, and no fear will be on them, neither will they grieve.

(1) benefit.
(2) I.e. journey in the land.

ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِي
يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُوٓاْ إِنَّمَا ٱلۡبَيۡعُ
مِثۡلُ ٱلرِّبَوٰاْۗ وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ فَمَن جَآءَهُۥ مَوۡعِظَةٞ
مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمۡرُهُۥٓ إِلَى ٱللَّهِۖ وَمَنۡ عَادَ
فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٧٥ يَمۡحَقُ
ٱللَّهُ ٱلرِّبَوٰاْ وَيُرۡبِي ٱلصَّدَقَٰتِۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ٢٧٦
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَقَامُواْ ٱلصَّلَوٰةَ
وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ
وَلَا هُمۡ يَحۡزَنُونَ ٢٧٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ
وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ ٢٧٨ فَإِن لَّمۡ تَفۡعَلُواْ
فَأۡذَنُواْ بِحَرۡبٖ مِّنَ ٱللَّهِ وَرَسُولِهِۦۖ وَإِن تُبۡتُمۡ فَلَكُمۡ رُءُوسُ
أَمۡوَٰلِكُمۡ لَا تَظۡلِمُونَ وَلَا تُظۡلَمُونَ ٢٧٩ وَإِن كَانَ
ذُو عُسۡرَةٖ فَنَظِرَةٌ إِلَىٰ مَيۡسَرَةٖۚ وَأَن تَصَدَّقُواْ خَيۡرٞ لَّكُمۡ
إِن كُنتُمۡ تَعۡلَمُونَ ٢٨٠ وَٱتَّقُواْ يَوۡمٗا تُرۡجَعُونَ فِيهِ إِلَى
ٱللَّهِۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ٢٨١

275. The ones who eat (up) ribâ[1] will not rise up except as he whom ⊃Ash-Shaytân ever smites with the touch rises up. That is because they have said, "Surely selling is only like ribâ." And ⊃Allâh has made selling lawful, and has prohibited ribâ." So, he to whom an admonition has come from his Lord (and) so has refrained (in obedience), then he will have whatever is bygone,[2] and his case[3] is for ⊃Allâh; and whoever goes back, then those are the inhabitants of the Fire, and they are therein eternally (abiding).

276. ⊃Allâh expunges the ribâ and He augments donations, and ⊃Allâh does not love every most disbelieving most-vicious person.

277. Surely, (the ones) who have believed and done deeds of righteousness and kept up the prayer and brought (forth) the Zakât,[4] they have their reward from the Providence of their Lord, and no fear will be on them, neither will they grieve.

278. O you who have believed, be pious to ⊃Allâh and leave behind what remains of ribâ, in case you are believers.

279. So, in case you do not perform (that), then take notice of a war from ⊃Allâh and His Messenger (against you). And in case you repent, then you will have the capitals of your riches; you will not do injustice, and you will not be done injustice.

280. And in case any person is under difficulty, then he should (be granted) a respite to (the time of) ease; and that you donate (alms) is more charitable[5] for you, in case you know.

281. And protect yourselves against a Day in which you will be returned to ⊃Allâh. Thereafter every self will be (paid) in full what it has earned, and they will not be done injustice.

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(1) Interest or other unlawful gain; usury.

(2) I.e. he is forgiven for his past gains.

(3) Literally: command, i.e. the Command of ...⊃Allâh to him.

(4) I.e., paid the poor-dues.

(5) I.e. more beneficial.

سُورَةُ البَقَرَةِ — الجُزْءُ الثَّالِثُ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى
فَٱكۡتُبُوهُۚ وَلۡيَكۡتُب بَّيۡنَكُمۡ كَاتِبُۢ بِٱلۡعَدۡلِۚ وَلَا يَأۡبَ
كَاتِبٌ أَن يَكۡتُبَ كَمَا عَلَّمَهُ ٱللَّهُۚ فَلۡيَكۡتُبۡ وَلۡيُمۡلِلِ
ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ وَلۡيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبۡخَسۡ مِنۡهُ شَيۡـٔٗاۚ
فَإِن كَانَ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ سَفِيهًا أَوۡ ضَعِيفًا أَوۡ لَا يَسۡتَطِيعُ
أَن يُمِلَّ هُوَ فَلۡيُمۡلِلۡ وَلِيُّهُۥ بِٱلۡعَدۡلِۚ وَٱسۡتَشۡهِدُواْ شَهِيدَيۡنِ
مِن رِّجَالِكُمۡۖ فَإِن لَّمۡ يَكُونَا رَجُلَيۡنِ فَرَجُلٞ وَٱمۡرَأَتَانِ
مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحۡدَىٰهُمَا فَتُذَكِّرَ
إِحۡدَىٰهُمَا ٱلۡأُخۡرَىٰۚ وَلَا يَأۡبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْۚ وَلَا تَسۡـَٔمُوٓاْ
أَن تَكۡتُبُوهُ صَغِيرًا أَوۡ كَبِيرًا إِلَىٰٓ أَجَلِهِۦۚ ذَٰلِكُمۡ أَقۡسَطُ
عِندَ ٱللَّهِ وَأَقۡوَمُ لِلشَّهَٰدَةِ وَأَدۡنَىٰٓ أَلَّا تَرۡتَابُوٓاْ إِلَّآ أَن تَكُونَ
تِجَٰرَةً حَاضِرَةٗ تُدِيرُونَهَا بَيۡنَكُمۡ فَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ
أَلَّا تَكۡتُبُوهَاۗ وَأَشۡهِدُوٓاْ إِذَا تَبَايَعۡتُمۡۚ وَلَا يُضَآرَّ كَاتِبٞ
وَلَا شَهِيدٞۚ وَإِن تَفۡعَلُواْ فَإِنَّهُۥ فُسُوقُۢ بِكُمۡۗ وَٱتَّقُواْ
ٱللَّهَۖ وَيُعَلِّمُكُمُ ٱللَّهُۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٨٢

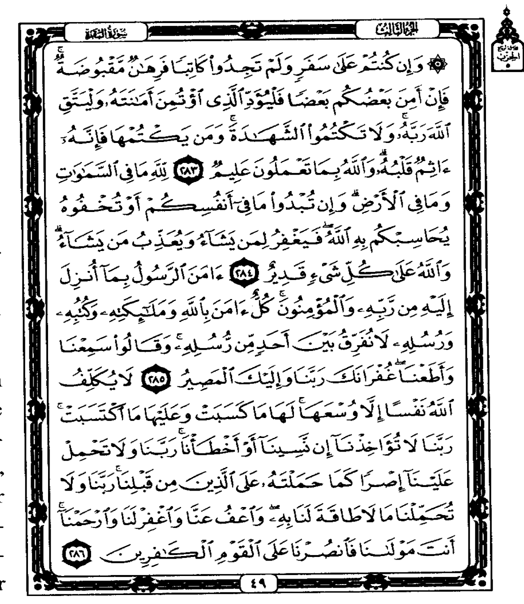
٤٨

282. O you who have believed, when you contract a debt one upon another for a stated term, then write it down. And let a writer write it down between you with justice, and let not any writer refuse to write it down, as ⊃Allâh has taught him. So let him write and let the one upon whom is the truthful duty of payment[1] dictate, and let him be pious to ⊃Allâh his Lord and not depreciate anything therein. So, in case the one upon whom is the truthful duty is foolish, or weak, or unable to dictate himself, then let his patron dictate with justice. And call in to witness two witnesses of your men; yet, in case the two are not two men, then one man and two women from among the witnesses you are satisfied with, so that (in case) one of the two women should err, then either of the two should remind the other, and let the witnesses not refuse whenever they are called (upon). And be not too loath to write it down, (whether) it is small or great, with[2] its term. That is more equitable in the Providence of ⊃Allâh, and more upright for testimony, and likelier that you will not be suspicious. Except (when) it is commerce present that you transact among yourselves, then it shall be no fault in you if you do not write it down. And take witnesses when you sell one to another, and let not either writer or witness be harmed, and in case you perform (that), then that is evident immorality in you. And be pious to ⊃Allâh, and ⊃Allâh teaches you; and ⊃Allâh is Ever-Knowing of everything .

(1) I.e. when you have or contract a debt.

(2) I.e. the debtor.

(3) Literally: to its term.



(283) And in case you are on a journey and you do not find a writer, then (take) a pledge in hand.(1) Yet in case some of you feel more secure with some others,(2) then let him who is given the deposit pay back his deposit and let him be pious to ⊃Allâh his Lord. And do not keep back the testimony; and whoever keeps it back, then surely his heart is vicious; and ⊃Allâh is Ever-Knowing of whatever you do.

284. To ⊃Allâh (belongs) whatever is in the heavens and whatever is in the earth; and in case you display whatever is in yourselves or conceal it, ⊃Allâh makes reckoning with you for it. So He forgives whomever He decides, and torments whomever He decides, and ⊃Allâh is Ever-Determiner over everything.

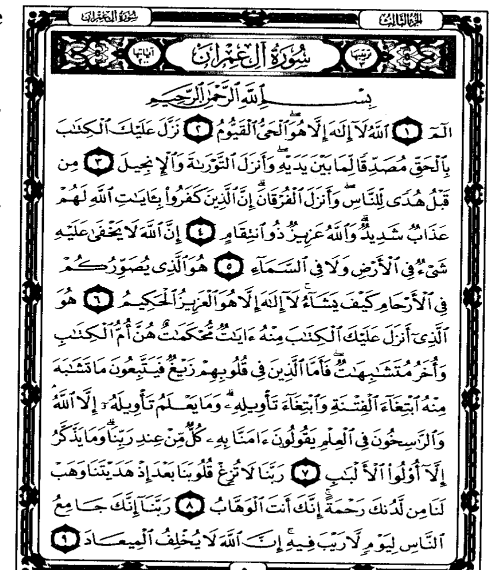
285. The Mesenger has believed in what has been sent down to him from his Lord, and the believers (believe). Everyone (of them) has believed in ⊃Allâh, and His Angels and His Books, and His Messengers. We make no distinction between any of His Messengers. And they have said, "We have heard, and we have obeyed. Grant (us) Your All-Supreme forgiveness, our Lord, and to You is the Destiny.

286. ⊃Allâh does not charge a self (anything) except its capacity; it has whatever it has earned, and against it is whatever it has acquired. Our Lord, do not take us to task in case we forget or we make mistakes. Our Lord, and do not burden us with an obligation as You burdened (the ones) who were before us. Our Lord, and do not over-burden us with whatever is beyond our capability. And be clement towards us, and forgive us, and have mercy on us. You are our Supreme Patronizer, so give us victory over the disbelieving people."

(1) I.e. to be paid.

(2) Literally: if some of you (trust) some (others).

3. Sûrat ⊃Âl cImrân (The House of cImrân)


سُورَةُ آلِ عِمْرَانَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

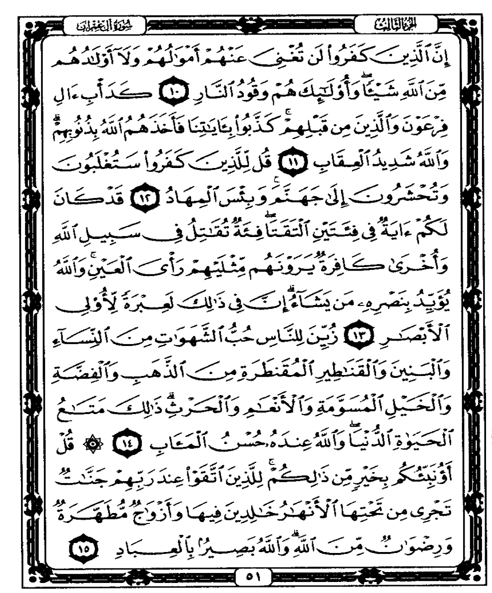
الٓمٓ ١ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ٢ نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ
بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ٣ مِن
قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ٤ إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ
شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ٥ هُوَ ٱلَّذِى يُصَوِّرُكُمْ
فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٦ هُوَ
ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ
وَأُخَرُ مُتَشَٰبِهَٰتٌ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ
مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ
وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ
إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ٧ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَّابُ ٨ رَبَّنَآ إِنَّكَ جَامِعُ
ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ٩

٥٠

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. ⊃Alif, Lâm, Mîm.(1)
2. ⊃Allâh, there is no god except He, The Ever-Living, The Superb Upright Sustainer.
3. He has been sending down upon you the Book with the Truth, sincerely (verifying) what was before it(2), and He sent down the Tawrâh(3) and the ⊃Injîl.(4)
4. Earlier, as guidance to mankind, and He sent down the all-distinctive Criterion. Surely (the ones) who have disbelieved in the signs of ⊃Allâh will have a strict torment, and ⊃Allâh is Ever-Mighty, Owner of vengeance.
5. Surely for ⊃Allâh nothing (whatever) in the earth or in the heaven is concealed.
6. He is (The One) Who fashions you in the wombs as He decides(5) There is no god except He, The Ever-Mighty, The Ever-Wise.
7. He is The (One) Who has sent down upon you the Book, whereof are clear ⊃âyât that are the Essence(6) of the Book, and others cosimilar(7). So, as for (the ones) in whose hearts is swerving, they ever follow whatever (parts) of it are cosimilar, (inequitably) seeking temptation (to sedition), and (inequitably) seeking its interpretation; and in no way does anyone know its interpretation except ⊃Allâh. And the ones firmly established in knowledge say, "We have believed in it; all is from the Providence of our Lord." And in no way does anyone constantly remember except the ones endowed with intellects.
8. Our Lord, make not our hearts to swerve after that You have guided us, and bestow upon us mercy from very close to You. You, Ever You, are The One Who is The Superb Bestower.
9. Our Lord, surely You will be gathering mankind for a Day, (and) there is no suspicion about it; surely ⊃Allâh will not fail the promised (Appointment).

(1)These are three letters of the Arabic alphabet and only ⊃Allâh knows their meaning here.
(2) Literally:between its two hands.
(3) The Book revealed to Mûsâ (Moses).
(4) The Book revealed to cÎsâ (Jesus).
(5) I.e. in the manner He decides.
(6) Literally: the Mother.
(7) Or: ambiguous.



الجزء الثالث — سورة آل عمران

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغْنِيَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم
مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُوْلَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾ كَدَأْبِ ءَالِ
فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُواْ بِـَٔايَٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ
وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾ قُل لِّلَّذِينَ كَفَرُواْ سَتُغْلَبُونَ
وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾ قَدْ كَانَ
لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ
يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُوْلِى
ٱلْأَبْصَٰرِ ﴿١٣﴾ زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ
وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ
وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ
ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ ۞ قُلْ
أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ ٱتَّقَوْاْ عِندَ رَبِّهِمْ جَنَّٰتٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ
وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾

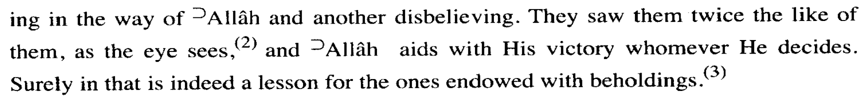
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10. Surely for the ones who have disbelieved, their riches will never avail them, neither their children, any thing with ⊃Allâh; and those are they who will be fuel for the Fire.

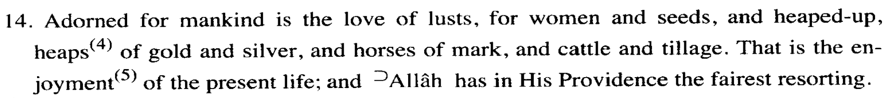
11. As was the steadfast manner of the house of Firᶜawn, and the ones before them (who) cried lies to Our ⊃âyât, so ⊃Allâh took them away for their guilty deeds; and ⊃Allâh is strict in punishment.

12. Say to the ones who have disbelieved, "You will be overcome and mustered to Hell, and miserable is the resting place!"

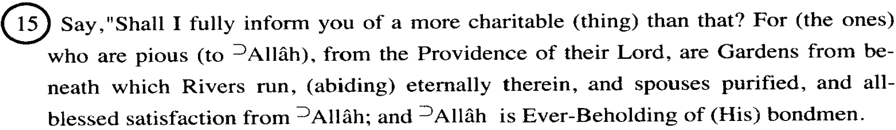
13. There has already been a sign for you in the two communities that encountered,[1] one community fighting in the way of ⊃Allâh and another disbelieving. They saw them twice the like of them, as the eye sees,[2] and ⊃Allâh aids with His victory whomever He decides. Surely in that is indeed a lesson for the ones endowed with beholdings.[3]



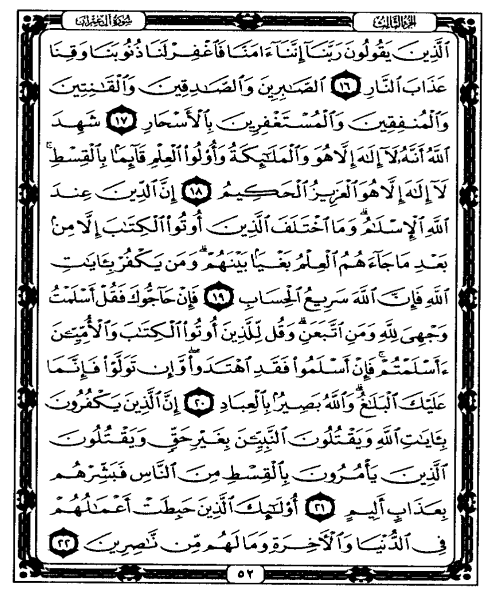
14. Adorned for mankind is the love of lusts, for women and seeds, and heaped-up, heaps[4] of gold and silver, and horses of mark, and cattle and tillage. That is the enjoyment[5] of the present life; and ⊃Allâh has in His Providence the fairest resorting.



15. Say,"Shall I fully inform you of a more charitable (thing) than that? For (the ones) who are pious (to ⊃Allâh), from the Providence of their Lord, are Gardens from beneath which Rivers run, (abiding) eternally therein, and spouses purified, and all-blessed satisfaction from ⊃Allâh; and ⊃Allâh is Ever-Beholding of (His) bondmen.



(1) The reference is to the Battle of Badr.
(2) Literally:as the sight of the eye.
(3) Literally: eyesights.
(4) Literally: (arched) hoarded cantars.
(5) Literally: the belongings.



الجزء الثالث — سورة آل عمران

الذين يقولون ربنا إننا آمنا فاغفر لنا ذنوبنا وقنا
عذاب النار ﴿١٦﴾ الصابرين والصادقين والقانتين
والمنفقين والمستغفرين بالأسحار ﴿١٧﴾ شهد
الله أنه لا إله إلا هو والملائكة وأولو العلم قائما بالقسط
لا إله إلا هو العزيز الحكيم ﴿١٨﴾ إن الدين عند
الله الإسلام وما اختلف الذين أوتوا الكتاب إلا من
بعد ما جاءهم العلم بغيا بينهم ومن يكفر بآيات
الله فإن الله سريع الحساب ﴿١٩﴾ فإن حاجوك فقل أسلمت
وجهي لله ومن اتبعن وقل للذين أوتوا الكتاب والأميين
ءأسلمتم فإن أسلموا فقد اهتدوا وإن تولوا فإنما
عليك البلاغ والله بصير بالعباد ﴿٢٠﴾ إن الذين يكفرون
بآيات الله ويقتلون النبيين بغير حق ويقتلون
الذين يأمرون بالقسط من الناس فبشرهم
بعذاب أليم ﴿٢١﴾ أولئك الذين حبطت أعمالهم
في الدنيا والآخرة وما لهم من ناصرين ﴿٢٢﴾

٥٢

16. Who say, "Our Lord, surely we (ourselves) have believed, so forgive us our guilty (deeds), and protect us from the torment of the Fire."

17. (The ones who are) patient, and the sincere, and the devout, and the expenders (in the way of ⊃Allâh), and (the ones who) ask forgiveness (from ⊃Allâh) before dawn.(1)

18. ⊃Allâh bears witness that there is no god except He, and the Angels and the ones endowed with knowledge, upright with equity (bear witness). There is no god except He, The Ever-Mighty, The Ever-Wise.

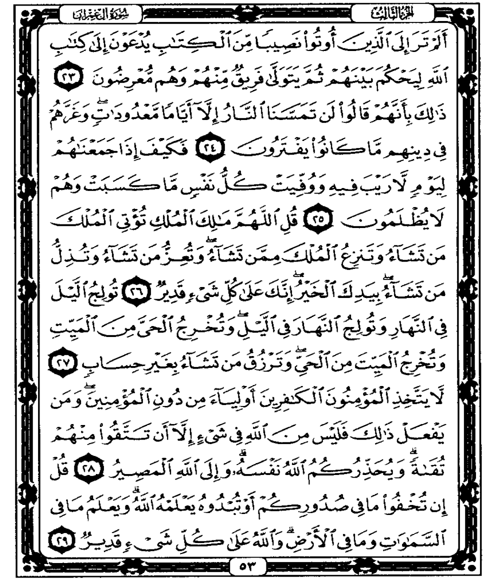
19. Surely the religion in the Providence of ⊃Allâh is ⊃Islâm. And in no way did the ones to whom the Book was brought differ (among themselves) except even after the knowledge came to them, being inequitable among themselves. And whoever disbelieves in the signs of ⊃Allâh , then surely ⊃Allâh is swift at the reckoning.

20. So, in case they argue with you, then say, "I have surrendered my face to ⊃Allâh and whoever closely follows me (has surrendered his face to ⊃Allâh)." And say to the ones to whom the Book was brought and to the common folk,(2) "Have you surrendered (too)?" So, in case they have surrendered, then they are (rightly) guided; and in case they turn away, then surely you have only the proclamation (of the Message). And ⊃Allâh is Ever-Beholding of (His) bondmen.

21. Surely (the ones) who disbelieve in the signs of ⊃Allâh, and kill the Prophets untruthfully, and kill the ones of mankind who command for equity, then give them the tidings(3) of a painful torment.

22. Those are they whose deeds have been frustrated in the present (life) and the Hereafter, and in no way do they have any vindicators.

(1) I.e. the hours before dawn.
(2) The pagans, or the illiterates, or the Gentiles.
(3) Literally: the good tidings.



23. Have you not regarded the ones who were brought an assignment of the Book, being called to the Book of ⊃Allâh, that it may judge between them? Thereafter a group of them turn back, and they are veering away (from it).

24. That (is) for that they said, "The Fire will never touch us, except for a (prescribed) number of days." And whatever (lies) they used to fabricate deluded them in their religion.

25. So, how (will it be) when We have gathered them for a Day. There is no suspicion about it, and every self will be paid in full whatever it has earned, and they will not be done an injustice.

26. Say, "O ⊃Allâh,[1] Possessor of the Kingship, You bring the kingship to whomever You decide, and You draw[2] the kingship from whomever You decide, and You render mighty whomever You decide, and You humiliate whomever You decide. In Your Hand is (the) Charity;[3] surely You are Ever-Determiner over everything.

27. You insert the night into the daytime and You insert the daytime into the night, and You bring the living out of the dead, and You bring the dead out of the living, and You provide whomever You decide without reckoning."

28. The believers should not take to themselves the disbelievers for constant patrons, apart from[4] the believers; and he who performs that, (then) he has nothing (to look to) from ⊃Allâh, excepting that you may protect yourselves against them (in manner) of protection. And ⊃Allâh bids you beware Himself; and to ⊃Allâh is the Destiny.

29. Say, "In case you conceal whatever is in your breasts or display it, ⊃Allâh knows it, and He knows whatever is in the heavens and whatever is in the earth. And ⊃Allâh is Ever-Determiner over everything.

(1) The Arabic word has the supplication suffix *umma*.
(2) Literally: pluck out.
(3) I.e., the choicest good.
(4) I.e., rather than.

30. The Day every self will find whatever it has done of charity presented (forward); and whatever it has done of odious (deeds), it would like that there were a far span between it and (such deeds).(1) And ⊃Allâh bids you beware Himself, and ⊃Allâh is Ever-Compassionate with (His) bondmen.

31. Say, "in case you (really) love ⊃Allâh, then closely follow me, (and) ⊃Allâh will love you and forgive you your guilty (deeds); and ⊃Allâh is Ever-Forgiving, Ever-Merciful."

32. Say, "Obey ⊃Allâh and the Messenger."Yet in case they turn away, then surely ⊃Allâh does not love the disbelievers.

33. Surely ⊃Allâh has elected ⊃Âdam and Nûh and the house of ⊃Ibrâhîm and the house of ᶜImrân over the worlds.

34. An offspring of one another,(2) and ⊃Allâh is Ever-Hearing, Ever-Knowing.

35. As the wife of ᶜImrân said, "Lord! Surely I have vowed to you what is in my belly in dedication; so (graciously) accept (it) from me. Surely You, (Ever) You, are The Ever-Hearing, The Ever-Knowing."

36. So, as soon as she brought her forth,(3) she said, "Lord! Surely I have brought her forth, a female." And ⊃Allâh knows best what she brought forth, and the male is not as the female. "And surely I have named her Maryam. And surely I take refuge with You for her and her offspring from the outcast ⊃Ash-Shaytân."

37. Then, her Lord graciously accepted her with fair acceptance, and caused her to grow a fair growth, and He made Zakariyyâ her sponsor. Whenever Zakariyyâ entered the Chamber to her, he found (a) provision in her presence. He said, "O Maryam, however does this (come) to you?" She said, "It is from the Providence of ⊃Allâh; surely ⊃Allâh provides whomever He decides without reckoning."

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يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ
مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا ۗ وَيُحَذِّرُكُمُ
ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٣٠﴾ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ
فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
﴿٣١﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ
ٱلْكَٰفِرِينَ ﴿٣٢﴾ ۞ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ
وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ
مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾ فَلَمَّا
وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ
وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ
وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ
حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا
زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ
قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

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(1) Or: between it and that Day.
(2) Literally: some of them from some(others).
(3) I.e. gave birth to her.

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هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً
طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَآءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ
يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ
اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّٰلِحِينَ ﴿٣٩﴾ قَالَ رَبِّ
أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ
كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَل لِّي ءَايَةً
قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُر
رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَٰرِ ﴿٤١﴾ وَإِذْ قَالَتِ
الْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ اللَّهَ اصْطَفَىٰكِ وَطَهَّرَكِ وَاصْطَفَىٰكِ
عَلَىٰ نِسَآءِ الْعَٰلَمِينَ ﴿٤٢﴾ يَٰمَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي
وَارْكَعِي مَعَ الرَّٰكِعِينَ ﴿٤٣﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ
الْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

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38. Thereover Zakariyyâ invoked his Lord (and) said,"Lord! Bestow upon me from very close to You a good offspring. Surely You are The Ever-Hearer of invocation."

39. So, the Angels called out to him (as) he was upright praying in the Chamber,"ʾAllâh gives you the good tidings of Yahyâ, sincerely (verifying previous scriptures) with a Word from ʾAllâh, and a master, and chaste, and a Prophet, one of the righteous."

40. He said, "Lord! However will I have a youth, and age[1] has already reached me and my wife is barren?" He[2] said, "Thus ʾAllâh performs whatever He decides."

41. He[3] said, "Lord! Set for me sign." He said, "Your sign is that you will not speak to mankind for three days, except by tokens. And remember your Lord much, and extol (Him) at nightfall and before the risings of the sun."

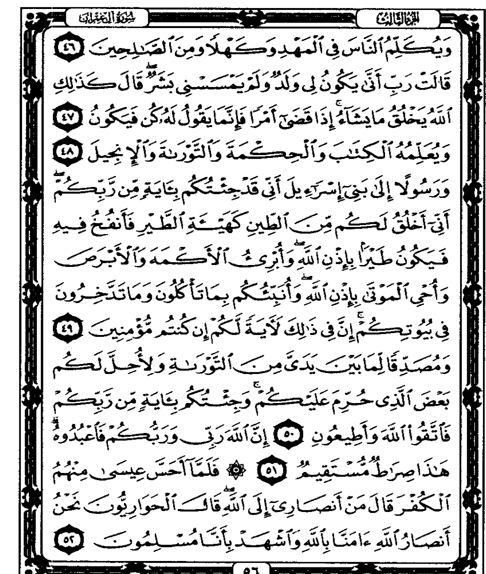
42. And as the Angels said, "O Maryam, surely ʾAllâh has elected you and purified you and has elected you over the women of the worlds.

43. O Maryam, be devout to your Lord, and prostrate yourself and bow down with the ones who bow down (for Him)."

44. That is of the tidings of the Unseen. We reveal it to you; and in no way were you close to them as they were casting quills[4] (to determine) which of them should sponsor Maryam, and in no way were you close to them as they took adverse stands (about that).

45. As the Angels said, "O Maryam, surely ʾAllâh gives you good tidings of a Word from Him whose name is the Masîh ʿÎsâ son of Maryam, esteemed in the present (life) and the Hereafter, and one of the near -stationed[5].

(1) Literally:great (with years).
(2) I.e. the angel.
(3) Zakariyyâ.
(4) Literally: pens.
(5) I.e., stationed near to ʾAllâh.



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وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٤٨﴾ وَرَسُولًا إِلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنِّي قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّيٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْيِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَٱتَّقُوا ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٥١﴾ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِيٓ إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

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46. And he will speak to mankind in the cradle and in maturity and will be one of the righteous."

47. She said, "Lord! However will I have a child, and no mortal has touched me?" He said, "Thus ʾAllâh creates whatever He decides. When He has decreed a Command, then He only says to it, 'Be!' so it is!."

48. And He will teach him the Book, and (the) Wisdom, and the Tawrâh and the ʾInjîl.

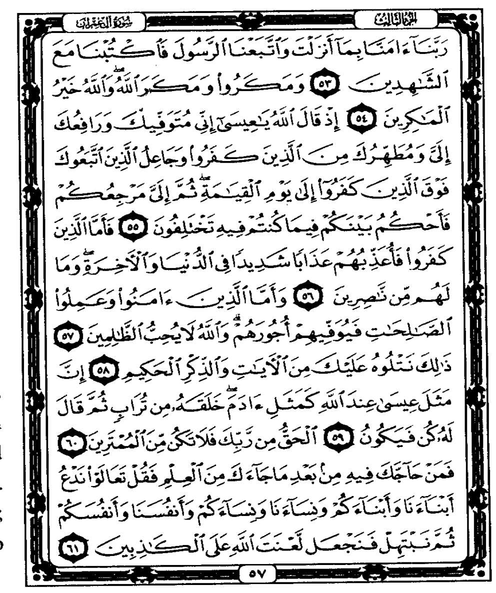
49. And a Messenger to the Seeds of ʾIsrâʾîl (saying) that, "I have already come to you with a sign from your Lord that I create for you out of clay as the semblance of a bird, then I blow into it, so it is a bird by the permission of ʾAllâh; and I heal him (who was born) blind and the leper, and give life to the dead by the permission of ʾAllâh; and I (fully) inform you of what things you eat, and what you (safely) store in your homes. Surely in that is indeed a sign for you, in case you are (true) believers.

50. And (I have came) sincerely (verifying) what was before me[1] of the Tawrâh and to make lawful some of that which was prohibited to you. And I have come to you with a sign from your Lord. So be pious to ʾAllâh and obey me.

51. Surely ʾAllâh is my Lord and your Lord, so worship Him. This is a straight Path".

52. So, as soon as ʿÎsâ perceived disbelief among them, he said, "Who are my ready vindicators to ʾAllâh?"[2] The Disciples said," We are the ready vindicators to ʾAllâh; we have believed in ʾAllâh, and bear (you) witness that we are Muslims.

(1) Literally: between my two hands.
(2) I.e., in the cause of ...ʾAllâh.



53. Our Lord, we have believed in what You have sent down, and we have closely followed the Messenger, so write us down with (the ones) who bear witness."
54. And they schemed, and ᵓAllâh schemed, and ᵓAllâh is The Most Charitable of schemers.
55. As ᵓAllâh said, "O ᶜÎsâ surely I am taking you up to Me, and I am raising you up to Me, and I am purifying you of the ones who have disbelieved. And I am making the ones who have closely followed you above the ones who have disbelieved until the Day of the Resurrection. Thereafter to Me will be your return; so I will judge between you as to whatever you used to differ in.
56. So, as for the ones who have disbelieved, then I will torment them a strict torment in the present (life) and the Hereafter; and in no way will they have any vindicators."
57. And as for the ones who have believed and done deeds of righteousness, then He will pay them in full their rewards, and ᵓAllâh does not love the unjust.
58. This We recite to you of the signs and the Wise Remembrance.
59. Surely the likeness of ᶜÎsâ in the Providence of ᵓAllâh is as the likeness of ᵓÂdam. He (ᵓAllâh) created him of dust, thereafter He said to him, "Be!" so he is.(1)
60. The Truth is from your Lord, so do not be of the constant wranglers.
61. So, whoever argues with you concerning him,(2) even after (such) knowledge as has come to you, then say, "Come! We should call our sons and your sons, and our women and your women, and ourselves and yourselves; thereafter we should imprecate, (and) so lay(3) the curse of ᵓAllâh on the liars."

(1) I.e., he was.
(2) Or: it, i.e., the truth.
(3) Literally: make.

62. Surely this is indeed the true narrative; and in no way is there any god except ⊃Allâh; and surely ⊃Allâh indeed, Ever He, is The Ever-Mighty, The Ever-Wise.

63. So, in case they turn away, then surely ⊃Allâh is Ever-Knowing of the corruptors.

64. Say, "O population of the Book, come to a level word between us and you, that we worship none except ⊃Allâh, and that we do not associate anything with Him, and that some of us do not take to themselves others as lords, apart from ⊃Allâh." So, in case they turn away, then say, "Bear witness that we are Muslims."[1]

65. O population of the Book, why do you argue about ⊃Ibrâhîm? And in no way were the Tawrâh and the ⊃Injîl sent down except even after him. Do you not then consider?

إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾ فَإِن تَوَلَّوْا فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ ﴿٦٣﴾
قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا ٱشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ
إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ ۚ أَفَلَا
تَعْقِلُونَ ﴿٦٥﴾ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ
عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ
لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ
حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى ٱلنَّاسِ
بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا ۗ وَٱللَّهُ وَلِىُّ
ٱلْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ
وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ
ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾

66. Now you are the ones who have argued about what you have (some) knowledge (of); so, why do you argue about what you have no knowledge (of); and ⊃Allâh knows and you do not know.

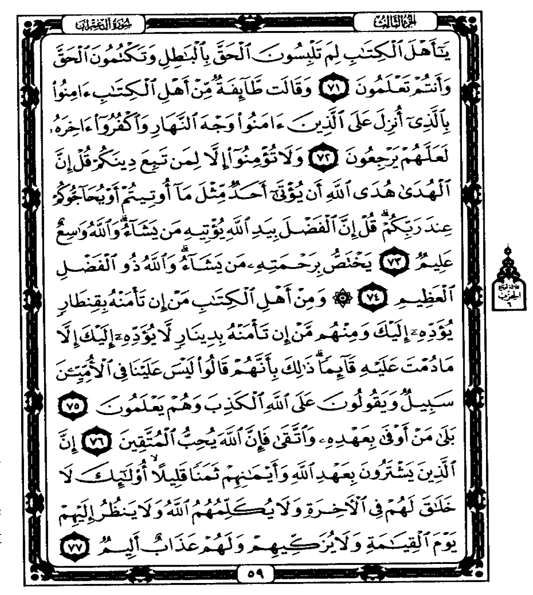
67. In no way was ⊃Ibrâhîm a Jew, neither a Christian; but he was an unswervingly (upright)[2] Muslim; and in no way was he one of the associators.[3]

68. Surely the ones of mankind who are most deserving of ⊃Ibrâhîm's patronage are indeed the ones who closely followed him, and this Prophet, and the ones who have believed; and ⊃Allâh is the Ever-Patronizing Patron of the believers.

69. A section of the population of the Book would like to lead you into error; and in no way do they lead anyone into error except themselves, and in no way are they aware of it.

70. O population of the Book, why do you disbelieve in the signs of ⊃Allâh, and you witness (them)?

(1) Literally: we have surrendered (to ...⊃Allâh).
(2) I.e. veering away from idolatry.
(3) Those who associate others with ⊃Allâh.



71. O population of the Book, why do you confound the Truth with the untruth and keep back the Truth, and you know (that)?

72. And a section of the population of the Book said, "Believe in that which has been sent down upon the ones who have believed in the early part[1] of the daytime and disbelieve at the last part of it, that possibly they would return.[2]

73. And do not believe anyone except him who has followed your religion." Say, "Surely the guidance is the guidance of ᵓAllâh,"- that anyone should be brought the like of what you have been brought, or that they would argue against you in the (Meeting) with your Lord. Say, "Surely Grace is in the Hand of ᵓAllâh; He brings it to whomever He decides; and ᵓAllâh is Ever- Embracing, Ever-Knowing."

74. He appropriates of His mercy to whomever He decides; and ᵓAllâh is The Owner of the magnificent Grace.

75. And of the population of the Book is he who, in case you put in his custody a hundred- weight,[3] will pay it back to you; and of them is he who, if you put in his custody one dinar, will not pay it back to you, except as long as you are upright over him.[4] That (is) so because they said, "There is no way over us as to the common folk."[5] And they say lies against ᵓAllâh, and they know (that).

76. Yes indeed, (but) whoever fulfils his covenant and is pious (to ᵓAllâh), then surely ᵓAllâh loves the pious.

77. Surely the ones who trade the covenant of ᵓAllâh and their oaths for a little price, those will have no apportioning in the Hereafter, and ᵓAllâh will not speak to them, nor look upon them on the Day of the Resurrection, nor will He cleanse them; and they will have a painful torment.

(1) Literally: the face of the daytime.
(2) I.e. to your religion.
(3) Literally: a kantar.
(4) Or: over it.
(5) I.e., the illiterates or the Gentiles.

78. And surely (there is) indeed a group of them who twist their tongues with the Book that you may reckon it a (part) of the Book, and in no way is it a (part) of the Book, And they say, "It is from the Providence of ⊃Allâh," and in no way is it from the Providence of ⊃Allâh; and they say lies against ⊃Allâh, and they know (that).

79. In no way should a mortal (to whom) ⊃Allâh brings the Book and the Judgment and the Prophethood thereafter say to mankind, "Be bondmen to me, apart from ⊃Allâh." But,[1] "Be lordly[2] in that you used to teach the Book and in that you used to study (it)."

80. And he[3] should not command you to take the Angels and Prophets to yourselves as lords. Would he command you to (adopt) disbelief after you have (become) Muslims?[4]

81. And as ⊃Allâh took compact with the Prophets (that), "Indeed, whatever I bring you of Book and Wisdom, thereafter a Messenger comes to you sincerely verifying what is with you, indeed you shall definitely believe in him, and indeed you shall definitely vindicate him." He[5] said, "Do you ratify (that)? And do you take My obligation on those (conditions)?" They said,"We have ratified (that)." He said, "Then, bear witness, and I am with you among the witnesses."

82. So whoever turns away after that, then those are they (who) are the immoral.

83. Do they then (inequitably) seek other than the religion of ⊃Allâh, and to Him has surrendered whoever is in the heavens and the earth, willingly and unwillingly, and to Him they will be returned?

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ
مِنَ ٱلْكِتَٰبِ وَمَا هُوَ مِنَ ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ
مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ
وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن
دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ
وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ
وَٱلنَّبِيِّـۧنَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾
وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ
وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ
قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾
فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾
أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

(1) I.e. But he should say.
(2) I.e. teachers of Divine Law and worshipers of ⊃Allâh.
(3) I.e. any religious Messenger.
(4) I.e. have surrendened (to ⊃Allâh).
(5) I.e., ⊃Allâh.

الجزء الثالث — سورة آل عمران

قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ
مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ
دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾
كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟
أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿٨٦﴾ أُو۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ
وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ
عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ
بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾ إِنَّ ٱلَّذِينَ
كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ
وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ
كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ
ٱفْتَدَىٰ بِهِۦٓ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾

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84. Say, "We have believed in ⊃Allâh, and in whatever has been sent down on us, and whatever was sent down on ⊃Ibrâhîm and ⊃Ismâᶜîl and ⊃Is̲hâq and Yaᶜqûb, and the Grandsons,(1) and in whatever was brought to Mûsâ and ᶜÎsâ and the Prophets from their Lord; we make no distinction between any of them, and to Him we are Muslims."(2)

85. And whoever inequitably seeks for himself as a religion other than ⊃Islâm, then it will never be accepted from him, and in the Hereafter (he) will be among the losers.

86. How does ⊃Allâh guide a people who have disbelieved after their belief, and bore witness that the Messenger is true, and the supreme evidences came to them? And ⊃Allâh does not guide the unjust people.

87. Those will have their recompense in (that there will rest) on them the curse of ⊃Allâh and of the Angels and of mankind all together,

88. Eternally (abiding) therein. The torment will not be lightened for them, and they will not be respited.

89. Except for the ones who repent even after that and act righteously; (only) then, surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

90. Surely the ones who have disbelieved after their belief, thereafter have increased in disbelief, their repentance will never be accepted, and those are they (who) are the erring ones.

91. Surely the ones who have disbelieved and died (when) they are steadfast disbelievers, then (there) will never be accepted from any one of them the (whole) earth full of gold, even if he would ransom himself thereby. Those will have a painful torment, and in no way will they have any vindicators.

(1) I.e. the Tribes.
(2) I.e. we surrender.

لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾ ۞ كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ
إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ
ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ
﴿٩٣﴾ فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ
هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى
بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ
إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ
مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ
﴿٩٧﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ
عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟
فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾

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92. You will never attain benignancy until you expend of whatever you love; and whatever thing you expend, then surely ʾAllâh is Ever-Knowing of it.

4 (93) All food was rightly lawful to the Seeds of ʾIsrâʾîl except what ʾIsrâʾîl prohibited for himself even before the Tawrâh was being sent down. Say, "So come up with Tawrâh, then recite it, in case you are sincere."

94. So whoever fabricates lies against ʾAllâh even after that, then those are they (who are) the unjust .

95. Say, "ʾAllâh has (spoken) sincerely, so closely follow the creed of ʾIbrâhîm, the unswervingly (upright)(1) and in no way was he one of the associators."

96. Surely the first Home laid down for mankind was indeed at Bakkah,(2) a blessed (place) and a guidance to the worlds.

97. Therein are supremely evident signs: the station of ʾIbrâhîm. And whoever enters it is secure. And it is (a duty) upon mankind towards ʾAllâh (to come) to the Home on Pilgrimage, for whomever is able to make a way to it. And (as for) him who has disbelieved, then surely ʾAllâh is Ever-Affluent, (dispensing) with the worlds.

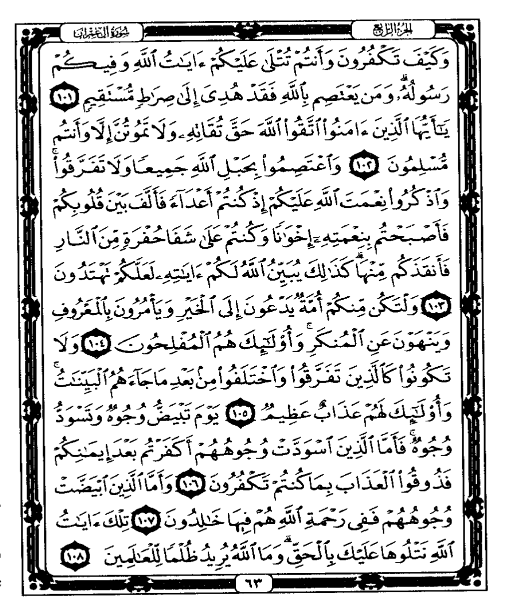
98. Say, "O Population of the Book, why do you disbelieve in the signs of ʾAllâh, and ʾAllâh is Ever-Witness of whatever you do?"

99. Say, "O Population of the Book, why do you bar from the way of ʾAllâh him who has believed (while you) inequitably seek to make it crooked, and you are witnesses?" And in no way is ʾAllâh ever heedless of whatever you do.

100. O you who have believed, in case you obey a group of the ones who were brought the Book, they will turn you back after your belief into disbelievers.

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(1) I.e., veering away from idolatry.
(2) Another name for Makkah.



101. And how can you disbelieve, and the ⊃âyât of ⊃Allâh are recited to you, and His Messenger is among you? And whoever firmly adheres to ⊃Allâh, then he is already guided to a straight Path.

102. O you who have believed, be pious to ⊃Allâh with His true piety, and definitely do not die except as Muslims.

103. And adhere firmly to the Rope[1] of ⊃Allâh, altogether, and do not be disunited; and remember the favor of ⊃Allâh upon you as you were enemies, then He brought your hearts together,[2] so you have become brethren by His favor. And you were upon the brink of a hole of the Fire, so He rescued you from it. Thus ⊃Allâh makes evident His ⊃âyât to you, that possibly you would be guided.

104. And let[3] there be a nation of you (who) call to charity, and command beneficence, and forbid maleficence; and those are they (who are) the prosperers.

105. And do not be as the ones who were disunited and differed (among themselves), even after the supreme evidences came to them. And those will have a tremendous torment.

106. The Day when (some) faces are whitened, and (some) faces blackened. Then, as for the ones whose faces are blackened- "Did you disbelieve after your belief? Then taste the torment for that you disbelieved."

107. And as for the ones whose faces are whitened, they will be in the mercy of ⊃Allâh, they are therein eternally (abiding).

108. Those are the ⊃âyât of ⊃Allâh; We recite them to you with the Truth; and in no way does ⊃Allâh will injustice to the worlds.

(1) I.e. the Covenant of ⊃Allâh= the Qur⊃ân and Sunnah.

(2) Literally: joined (between) your hearts.

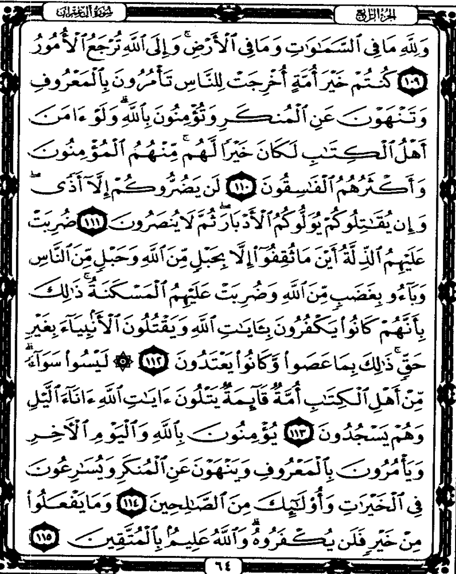
(3) I.e. there shall indeed be: the Arabic is emphatic.

109. And to ᵓAllâh (belongs) whatever is in the heavens and whatever is in the earth; and to ᵓAllâh all Commands are returned.

110. You have been the most charitable nation brought out to mankind: you command beneficence, and forbid maleficence, and believe in ᵓAllâh. And if the population of the Book believed, it would indeed have been charitable for them; (some) of them are the believers, and the majority of them are the immoral.

111. They will never harm you except a (little) hurt; and in case they fight you, they will turn on you their backs;(1) thereafter they will not be granted victory.

112. Humiliation has been stricken upon them wherever they were caught, except they be with a Rope(2) from ᵓAllâh and a rope(3) from mankind. And they have incurred anger from ᵓAllâh and have been stricken with indigence. That (is) because they used to disbelieve in the signs of ᵓAllâh and to kill the Prophesiers untruthfully;(4) that (is) because they disobeyed and they were transgressing.



وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ
(١٠٩) كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ (١١٠) لَن يَضُرُّوكُمْ إِلَّا أَذًى
وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ (١١١) ضُرِبَتْ
عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ
وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَٰلِكَ
بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ
حَقٍّ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ (١١٢) ۞ لَيْسُوا سَوَاءً
مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ
وَهُمْ يَسْجُدُونَ (١١٣) يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ
فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ (١١٤) وَمَا يَفْعَلُوا
مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ (١١٥)

٦٤



113. They are not (all) equal. Of the population of the Book is an upright nation (who) recite the ᵓâyât of ᵓAllâh at various times of the night as they prostrate themselves (to Him).

114. They believe in ᵓAllâh and the Last Day, and command beneficence, and forbid maleficence, and vie swiftly in charitable deeds; and those are of the righteous.

115. And whatever charity they perform, (then) they will never be disavowed (the reward of it), and ᵓAllâh is Ever-Knowing of the pious.

(1) Literally: their hind parts.
(2) I.e., the Covenant of ᵓAllâh (the Qurᵓân and Sunnah).
(3) I.e., a bond of other nations.
(4) I.e., without right.

116. Surely the ones who have disbelieved, their riches will never avail them, neither their children, anything against ⊃Allâh; and those are the inhabitants of the Fire, and they are therein eternally (abiding).

117. The likeness of whatever they expend in this present life is as the likeness of a wind wherein there is clamoring cold that afflicted the tillage of a people who did injustice to themselves, and so it did cause it to perish. And in no way did ⊃Allâh do any injustice to them but they did injustice to themselves.

118. O you who have believed, do not take to yourselves retainers, apart from your (people); they spare nothing to (cause) confusion to you; they would like to (bring you) whatever distresses you. Abhorrence has already been displayed of their mouths, and whatever their breasts conceal is (still) greater. We have already made evident to you the signs, in case you consider.

119. Now, you are those ones who love them, and they do not love you, and you believe in the Book, all of it. And when they meet you, they say, "We have believed." And when they go away in private, they bite at you their finger-tips in rage. Say, "Die in your rage; surely ⊃Allâh is Ever-Knowing of the inmost (thoughts) in the breasts."(1)

120. In case a fair (reward) touches you,(2) it vexes them; and in case an odious (disadvantage) afflicts you, they exult with it. And in case you are patient and pious, their plotting will harm you nothing. Surely ⊃Allâh is Supremely Encompassing of whatever they do.

121. And (remember) as you went forth early from your family to locate the believers in their positions(3) for fighting;(4) and ⊃Allâh is Ever-Hearing, Ever-Knowing.

سورة آل عمران — الجزء الرابع

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم
مِّنَ ٱللَّهِ شَيۡـٔٗاۖ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ١١٦
مَثَلُ مَا يُنفِقُونَ فِي هَٰذِهِ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَثَلِ رِيحٖ فِيهَا
صِرٌّ أَصَابَتۡ حَرۡثَ قَوۡمٖ ظَلَمُوٓاْ أَنفُسَهُمۡ فَأَهۡلَكَتۡهُۚ وَمَا
ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنۡ أَنفُسَهُمۡ يَظۡلِمُونَ ١١٧ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةٗ مِّن دُونِكُمۡ لَا يَأۡلُونَكُمۡ خَبَالٗا
وَدُّواْ مَا عَنِتُّمۡ قَدۡ بَدَتِ ٱلۡبَغۡضَآءُ مِنۡ أَفۡوَٰهِهِمۡ وَمَا تُخۡفِي
صُدُورُهُمۡ أَكۡبَرُۚ قَدۡ بَيَّنَّا لَكُمُ ٱلۡأٓيَٰتِۖ إِن كُنتُمۡ تَعۡقِلُونَ ١١٨
هَٰٓأَنتُمۡ أُوْلَآءِ تُحِبُّونَهُمۡ وَلَا يُحِبُّونَكُمۡ وَتُؤۡمِنُونَ بِٱلۡكِتَٰبِ كُلِّهِۦ
وَإِذَا لَقُوكُمۡ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوۡاْ عَضُّواْ عَلَيۡكُمُ ٱلۡأَنَامِلَ
مِنَ ٱلۡغَيۡظِۚ قُلۡ مُوتُواْ بِغَيۡظِكُمۡۗ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ١١٩
إِن تَمۡسَسۡكُمۡ حَسَنَةٞ تَسُؤۡهُمۡ وَإِن تُصِبۡكُمۡ سَيِّئَةٞ يَفۡرَحُواْ
بِهَاۖ وَإِن تَصۡبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمۡ كَيۡدُهُمۡ شَيۡـًٔاۗ
إِنَّ ٱللَّهَ بِمَا يَعۡمَلُونَ مُحِيطٞ ١٢٠ وَإِذۡ غَدَوۡتَ مِنۡ أَهۡلِكَ
تُبَوِّئُ ٱلۡمُؤۡمِنِينَ مَقَٰعِدَ لِلۡقِتَالِۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٢١

٦٥

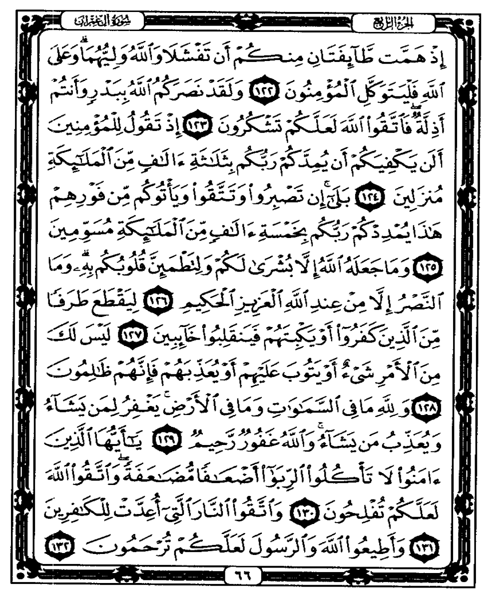
(1) Literally: what the breasts own.
(2) I.e. the believers.
(3) Literally: seats.
(4) The reference is to the Battle of ⊃Uhud.

122. (Remember) as two sections of you were about to be disheartened, and ᵓAllâh is their Ever- Patronizing Patron; and on ᵓAllâh let the believers then put their trust.

123. And indeed ᵓAllâh readily granted you victory at Badr, and you were humble; so be pious to ᵓAllâh, that possibly you would thank (Him).

124. As you said to the believers, "Does it never suffice you that your Lord should supply you with three thousand of the Angels sent down (upon you)?"

125. Yes indeed, in case you are patient and pious, and (the enemy) comes up (against) you instantly,(1) your Lord will supply you with five thousand of the Angels, markedly swooping.


الجزء الرابع — سورة آل عمران

إذ همت طائفتان منكم أن تفشلا والله وليهما وعلى
الله فليتوكل المؤمنون (١٢٢) ولقد نصركم الله ببدر وأنتم
أذلة فاتقوا الله لعلكم تشكرون (١٢٣) إذ تقول للمؤمنين
ألن يكفيكم أن يمدكم ربكم بثلاثة آلاف من الملائكة
منزلين (١٢٤) بلى إن تصبروا وتتقوا ويأتوكم من فورهم
هذا يمددكم ربكم بخمسة آلاف من الملائكة مسومين
(١٢٥) وما جعله الله إلا بشرى لكم ولتطمئن قلوبكم به وما
النصر إلا من عند الله العزيز الحكيم (١٢٦) ليقطع طرفا
من الذين كفروا أو يكبتهم فينقلبوا خائبين (١٢٧) ليس لك
من الأمر شيء أو يتوب عليهم أو يعذبهم فإنهم ظالمون
(١٢٨) ولله ما في السماوات وما في الأرض يغفر لمن يشاء
ويعذب من يشاء والله غفور رحيم (١٢٩) يا أيها الذين
آمنوا لا تأكلوا الربا أضعافا مضاعفة واتقوا الله
لعلكم تفلحون (١٣٠) واتقوا النار التي أعدت للكافرين
(١٣١) وأطيعوا الله والرسول لعلكم ترحمون (١٣٢)

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126. And in no way has ᵓAllâh made (this supply) except as good tidings to you and that thereby your hearts may be composed; and in no way does victory (come) except from the Providence of ᵓAllâh, The Ever-Mighty, The Ever-Wise.

127. That He may cut off a fringe of the ones who have disbelieved or suppress them, so they would turn over disappointed.

128. You have nothing to do concerning the Command,(2) whether He relents towards them or torments them, as surely they are unjust.

129. And to ᵓAllâh (belongs) whatever is in the heavens and whatever is in the earth. He forgives whomever He decides and torments whomever He decides; and ᵓAllâh is Ever-Forgiving, Ever-Merciful.

130. O you who have believed, do not eat ribâ,(3) doubled (and) redoubled, and be pious to ᵓAllâh that possibly you would prosper.

131. And protect yourselves from the Fire that is prepared for the disbelievers.

132. And obey ᵓAllâh and the Messenger that possibly you would be granted mercy.

(1) Literally: this instant of theirs. (2) I.e. My Command. (3) I.e., usury; interest and other unlawful gains.



(133) And vie swiftly with one another for forgiveness from your Lord and for a Garden whose breadth is the heavens and the earth, prepared for the pious.

134. Who expend in easiness and tribulation, and (are) the repressors of (their) rage, and are the clement towards (their) fellow-men;[1] and ᵓAllâh loves the fair-doers.

135. And who, when they (perform) an obscenity or do an injustice to themselves, remember ᵓAllâh, and so they ask forgiveness for their guilty deeds- and who forgives guilty deeds except ᵓAllâh (only)? - and who do not persist in the actions they performed, and they know (that).

136. Those will have their recompense (as) forgiveness from their Lord and Gardens from beneath which rivers run, eternally (abiding) therein; and excellent[2] is the reward of the (fair) doers!

137. Enactments[3] have already passed away before you; so travel in the earth, then look into how was the end of the beliers.

138. This is an evidence for mankind and a guidance and an admonition for the pious.

139. And do not feel feeble nor grieve; and you are the most exalted in case you are believers.

140. In case a blow touches you,[4] then a like blow has already touched the (disbelieving) people. And such days We interchange[5] among mankind and that ᵓAllâh may know (the ones) who have believed and take to Him martyr-witnesses from among you; and ᵓAllâh does not love the unjust.

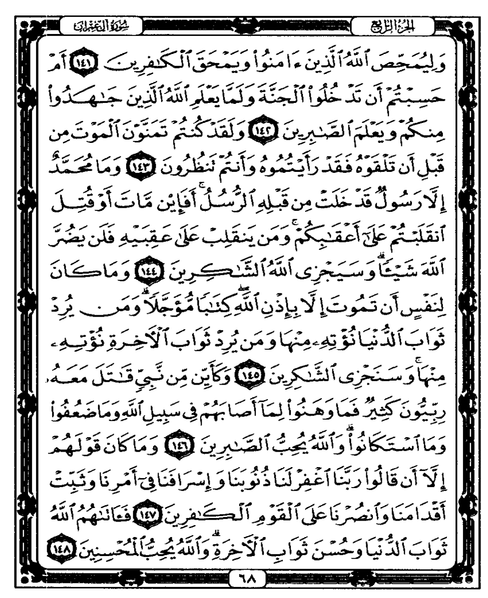
(1) Literally: mankind.
(2) Literally: favorable.
(3) Reward for good or punishment for evil.
(4) This refers to the Battle of ᵓUhud.
(5) I.e. the change of fortune.

141. And that ʾAllâh may prove[1] (the ones) who have believed and expunge the disbelievers.

142. Or (even) did you reckon that you would enter the Garden and ʾAllâh does not as yet know[2] who of you have striven, and that He may know the patient.

143. And indeed you readily coveted death even before you met it; then you have already seen it, and you were looking (at it).

144. And in no way is Muhammad (anything) except a Messenger; the Messengers have already passed away before him. Then, will it be that, in case he dies or is killed, will you turn[3] on your heels? And whoever turns on his heels, then he will never harm ʾAllâh in anything; and ʾAllâh will recompense the thankful.


سورة آل عمران — الجزء الرابع

وليمحص الله الذين ءامنوا ويمحق الكافرين (١٤١) أم حسبتم أن تدخلوا الجنة ولما يعلم الله الذين جاهدوا منكم ويعلم الصابرين (١٤٢) ولقد كنتم تمنون الموت من قبل أن تلقوه فقد رأيتموه وأنتم تنظرون (١٤٣) وما محمد إلا رسول قد خلت من قبله الرسل أفإين مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضر الله شيئا وسيجزي الله الشاكرين (١٤٤) وما كان لنفس أن تموت إلا بإذن الله كتابا مؤجلا ومن يرد ثواب الدنيا نؤته منها ومن يرد ثواب الآخرة نؤته منها وسنجزي الشاكرين (١٤٥) وكأين من نبي قاتل معه ربيون كثير فما وهنوا لما أصابهم في سبيل الله وما ضعفوا وما استكانوا والله يحب الصابرين (١٤٦) وما كان قولهم إلا أن قالوا ربنا اغفر لنا ذنوبنا وإسرافنا في أمرنا وثبت أقدامنا وانصرنا على القوم الكافرين (١٤٧) فآتاهم الله ثواب الدنيا وحسن ثواب الآخرة والله يحب المحسنين (١٤٨)

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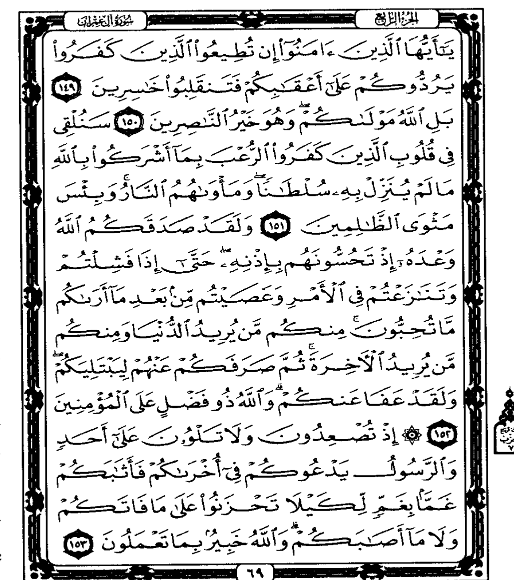
145. And in no way is a self to die except by the permission of ʾAllâh, at an appointed term;[4] and whoever is willing to have the requital of the present (life), We will bring him of it; and whoever is willing to have the requital of the Hereafter, We will bring him of it; and We will soon recompense the thankful.

146. And similarly many a Prophet there has been along with whom myriads manifold have fought; so in no way did they feel feeble for whatever afflicted them in the way of ʾAllâh, and in no way did they weaken, and in no way did they yield themselves; and ʾAllâh loves the patient.

147. And in no way was their saying anything except that they said, "Our Lord, forgive us our guilty (deeds), and our extravagance in our Command,[5] and make firm our feet, and vindicate us over the disbelieving people."

148. So ʾAllâh has brought them the requital of the present (life), and the fairest requital of the Hereafter; and ʾAllâh loves the fair-doers.

(1) I.e. purge them by clearing out the hypocrites and confirming the believers.
(2) I.e., has not yet proved, tested.
(3) Literally: turn(s) over on.
(4) Literally: an appointed book.
(5) Your Command to us.



149. O you who have believed, in case you obey the ones who have disbelieved, they will turn you back on your heels; so you turn over, losers.

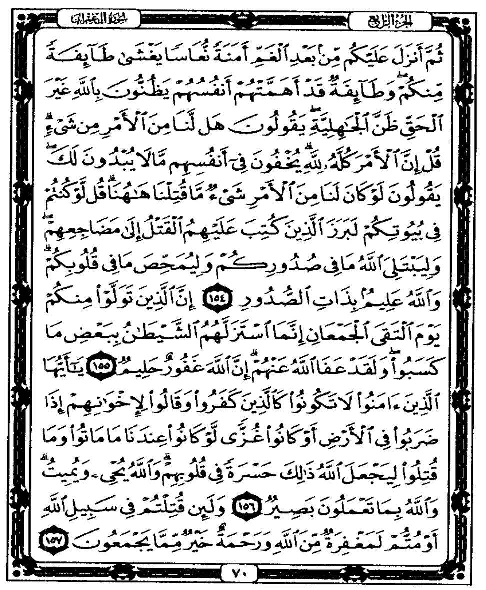
150. No indeed, (but) ⊃Allâh is your Supreme Patronizer, and He is The Most Charitable of vindicators.

151. We will soon cast in (to) the hearts of the ones who have disbelieved horror for whatever they associated with ⊃Allâh for which He has not sent down an all-binding authority; and their abode will be the Fire, and miserable is the lodging of the unjust!

152. And indeed ⊃Allâh has already sincerely (made good) His promise [1] to you as you overwhelmed them by His permission until you were disheartened and contended together about the Command[2] and disobeyed[3] even after He had shown you what you love.[4] Some of you (there were) who would have the present (life) and some of you (there were) who would have the Hereafter. Thereafter He has made you turn about away from them, that He may try you. And He has already been clement towards you; and ⊃Allâh is The Owner of Grace upon the believers.

153. As you were mounting and did not twist about for anyone, and the Messenger was calling you in your rear, so He requited you with suffering for suffering that you might not grieve for whatever eluded you nor for what afflicted you; and ⊃Allâh is Ever-Cognizant of whatever you do.

(1) Literally: was truly sincere in His promise.
(2) I.e. the Command of ⊃Allâh.
(3) I.e. disobeyed the Messenger.
(4) The reference is to the Battle of ⊃Uhud when the archers deserted their posts to share in the spoils.



الجزء الرابع — سورة آل عمران

ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً
مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ
ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ
قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ
فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ
وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا
كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا
ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا
قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ ۗ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾ وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ
أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

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154. Thereafter He sent down upon you, even after suffering, secure (reassurance), a drowsiness enveloping a section of you; and a section already (became) anxious, surmising other than the truth about ⊃Allâh, the surmise(s) of (pagan) ignorance. They say, "Have we anything whatever to do with the Command?" Say, "Surely the Command is entirely to ⊃Allâh." They conceal within themselves what they do not display to you; they say, "If we had had anything to do with the Command, we would not have been killed here now." Say, "If you had been in your homes, the ones for whom killing was prescribed would indeed have gone forth to their recumbencies." And that (is so that) ⊃Allâh might try whatever was in your breasts, and that He might prove whatever is in your hearts; and ⊃Allâh is Ever-Knowing of whatever is within the breasts.(1)

155. Surely the ones of you who turned away the day the two gatherings encountered, surely it was only that ⊃Ash-Shayṯân made them slide back for some of that which they had earned; and ⊃Allâh has indeed already been clement towards them. Surely ⊃Allâh is Ever-Forgiving, Ever-Forbearing.

156. O you who have believed, do not be as the ones who have disbelieved and have said to their brethren when they strike in the earth(2) or are upon expeditions, "If they had been in our presence, they would not have died and not been killed." that (is so that) ⊃Allâh may make that a regret in their hearts. And ⊃Allâh gives life and makes to die, and ⊃Allâh is Ever-Beholding of whatever you do.

157. And indeed in case you are killed in the way of ⊃Allâh or die, indeed forgiveness from ⊃Allâh and mercy are more charitable than whatever they (heap) together.

(1) Literally: what the breasts own.
(2) I.e. journey in the land.

وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فَبِمَا رَحْمَةٍ مِّنَ
اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾ إِن يَنصُرْكُمُ اللَّهُ
فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن
بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيٍّ أَن
يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّىٰ كُلُّ
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنِ اتَّبَعَ رِضْوَانَ
اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ
﴿١٦٢﴾ هُمْ دَرَجَاتٌ عِندَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾
لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾
أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا
قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

158. And indeed in case you die or are killed, indeed to ⊃Allâh you will be mustered.

159. So it was by (some) mercy from ⊃Allâh that you have been lenient with them; and if you had been stern (and) harsh of heart, they would indeed have broken away from round about you. So be clement towards them, and ask forgiveness for them, and take counsel of them in the command. Yet when you are resolved, then put your trust in(1) ⊃Allâh; surely ⊃Allâh loves the (ones) trusting (in Him).

160. In case ⊃Allâh grants you victory, then none can overcome you,(2) and in case He abandons you, who then can give you victory after Him? And in ⊃Allâh let the believers put their trust.

161. And in no way has a Prophet (the right) to exploit. And whoever exploits will come up with whatever he exploited on the Day of the Resurrection; thereafter every self will be paid in full whatever it has earned, and they will not be done an injustice.

162. Then is he who closely follows the all-blessed satisfaction of ⊃Allâh like him who has drawn upon (himself) wrath from ⊃Allâh and whose abode is Hell? And miserable is the Destiny!

163. They are degrees (of honor) in the Providence of ⊃Allâh; and ⊃Allâh is Ever-Beholding of whatever they do.

164. ⊃Allâh has indeed already been bounteous to the believers as He sent forth among them a Messenger from (among) themselves (who) recites to them His ⊃âyât and cleanses them, and teaches them the Book and (the) Wisdom; and decidedly they were earlier indeed in evident error.

165. And is it that as soon as an affliction befell(3) you, (and) you had already afflicted(4) twice over the like of it, did you say, "However is this?" Say, "It is from your own selves; surely ⊃Allâh is Ever-Determiner over everything."

(1) Literally: on.
(2) Literally: none can be your overcomer.
(3) Literally: afflicted.
(4) I.e. afflicted the disbelievers at ⊃Uhud.

166. And what afflicted you, the day the two gatherings encountered, was then by the permission of ⊃Allâh and that He might know the believers.

167. And that He might know the ones who acted the hypocrite[1] and to whom it was said, "Come, fight in the way of ⊃Allâh or repel (the enemy)." They said, "If we knew (about) fighting, we would indeed closely follow you." They, upon that day were nearer to disbelief than to belief; they say with their mouths that which is not in their hearts; and ⊃Allâh best knows whatever (secrets) they keep back.

168. Who said to their brethren,[2] and they[3] (themselves) sat back, "If they had obeyed us, they would not have been killed." Say, "Then parry yourselves away from death in case you are (truly) sincere."


وما أصابكم يوم التقى الجمعان فبإذن الله وليعلم المؤمنين ١٦٦ وليعلم الذين نافقوا وقيل لهم تعالوا قاتلوا في سبيل الله أو ادفعوا قالوا لو نعلم قتالا لاتبعناكم هم للكفر يومئذ أقرب منهم للإيمان يقولون بأفواههم ما ليس في قلوبهم والله أعلم بما يكتمون ١٦٧ الذين قالوا لإخوانهم وقعدوا لو أطاعونا ما قتلوا قل فادرءوا عن أنفسكم الموت إن كنتم صادقين ١٦٨ ولا تحسبن الذين قتلوا في سبيل الله أمواتا بل أحياء عند ربهم يرزقون ١٦٩ فرحين بما آتاهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم ألا خوف عليهم ولا هم يحزنون ١٧٠ يستبشرون بنعمة من الله وفضل وأن الله لا يضيع أجر المؤمنين ١٧١ الذين استجابوا لله والرسول من بعد ما أصابهم القرح للذين أحسنوا منهم واتقوا أجر عظيم ١٧٢ الذين قال لهم الناس إن الناس قد جمعوا لكم فاخشوهم فزادهم إيمانا وقالوا حسبنا الله ونعم الوكيل ١٧٣

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169. And do not ever reckon the ones who have been killed in the way of ⊃Allâh (as) dead; no indeed, they are alive in the Providence of their Lord, by Him provided.

170. Exulting with what ⊃Allâh has brought them of His Grace, and cheered at the tidings (are) the ones who have not yet joined them, (who are) behind them that no fear shall be on them, nor will they grieve.

171. They are cheered at the tidings of favor from ⊃Allâh and (His) Grace and that ⊃Allâh leaves not to waste the reward of the believers.

172. The ones who responded to ⊃Allâh and the Messenger even after the blow had afflicted them, to the ones of them who did fair (deeds) and were pious will be a magnificent reward.

173. The ones to whom the multitude[4] said, "Surely the multitude have already gathered against you, so be apprehensive of them." Yet, it increased them in belief, and they said, "⊃Allâh is The Reckoner enough for us, and how excellent is The Ever-Trusted Trustee!"

(1) Literally: hypocrised.
(2) I.e. after they returned from fighting.
(3) I.e. the hypocrites.
(4) Literally: mankind.

فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟
رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ
يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾
وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ
شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْءَاخِرَةِ ۖ وَلَهُمْ عَذَابٌ
عَظِيمٌ ﴿١٧٦﴾ إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّوا۟
ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟
أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾ مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ
أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ
عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ
وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ وَلَا
يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا
لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ
وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

174. So they turned over[1] with favor from ᵓAllâh and (His) Grace; no odious (disadvantage) did touch them; and they followed closely the all-blessed Satisfaction of ᵓAllâh; and ᵓAllâh is The of Owner of magnificent Grace.

175. Surely that is only ᵓAsh-Shayṭân frightening his patronized ones, so do not fear them and fear Me in case you are believers.

176. And let them that vie swiftly in disbelief not grieve you surely they will never harm ᵓAllâh anything; ᵓAllâh wills that He will set them no portion in the Hereafter, and they will have a tremendous torment.

177. Surely the ones who have traded disbelief (at the price) of belief will never harm ᵓAllâh anything, and they will have a painful torment.

178. And definitely let not the ones who have disbelieved reckon that We reprieve them only (because) it is charitable for themselves; surely We only reprieve them that they might increase in vice, and they will have a degrading torment.

179. In no way indeed will ᵓAllâh leave out the believers in whatever (state) you are till He discriminates the wicked from good, and in no way indeed will ᵓAllâh (allow you) to view the Unseen; but ᵓAllâh selects out of His Messengers whom He decides. So believe in ᵓAllâh and His Messengers, and in case you believe and are pious, then there will be for you a magnificent reward.

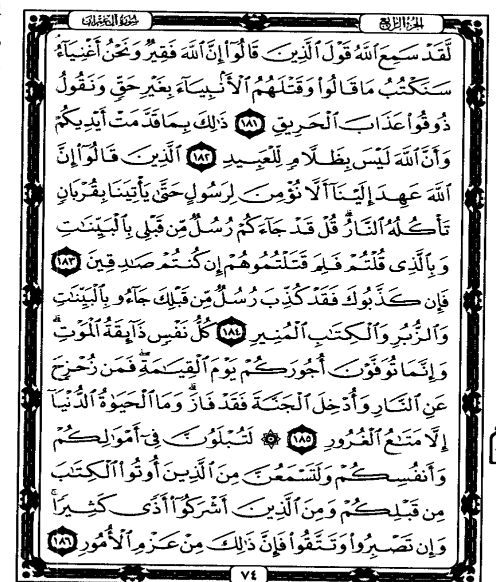
180. And definitely let not the ones who are miserly with what ᵓAllâh has brought them of His Grace reckon that it is charitable for them. No indeed, it is an evil (thing) for them. They will have wrapped (about their necks) whatever they were miserly with, on the Day of the Resurrection, and to ᵓAllâh is the inheritance of the heavens and the earth; and ᵓAllâh is Ever-Cognizant of whatever you do.

(1) Or: turned around.

181. Indeed ⊃Allâh has already heard the saying of the ones who said, "Surely ⊃Allâh is poor and we are rich." We will write down what they have said, and their killing of the Prophesiers untruthfully,(1) and We will say, "Taste the torment of the burning."

182. That (is) for what your hands have forwarded and that ⊃Allâh is not unjust(2) to (His) slaves.

183. The ones who said, "Surely ⊃Allâh has covenanted (with) us that we (should) not believe any Messenger until he comes up to us with an all-sanctified sacrifice to be eaten (up) by fire." Say, "Messengers even before me already came to you with supreme evidences and with that which you said. Why then did you kill them in case you are sincere?"


الجزء الرابع — سورة آل عمران

لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ
سَنَكْتُبُ مَا قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ
ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ ٱلَّذِينَ قَالُوٓا۟ إِنَّ
ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ
وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٨٣﴾
فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ
وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ
وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ
عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿١٨٥﴾ ۞ لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ
وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا ۚ
وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾

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184. So, in case they cry lies to you, then lies were cried to Messengers before you (who) came with the supreme evidences, and the Scriptures,(3) and the Enlightening Book.

185. Every self will be tasting death, and surely you will be paid your rewards in full only on the Day of the Resurrection. So, whoever is moved away from the Fire and caused to enter the Garden, then he has already triumphed; and in no way is the present life anything except the enjoyment of delusion.

186. Indeed you will definitely be tried in your riches and your selves and indeed you will definitely hear much hurt from the ones to whom the Book was brought even before you, and from (the ones) who have associated;(4) and in case you are patient and pious, then surely that is (an indication) of (true) resolve concerning (His)(5) Commands.

(1) I.e. without right.
(2) The Arabic adjective here is in the strong form.
(3) Zubur, pl. of Zabûr, sometimes understood as the Psalms.
(4) I.e have associated others with ⊃Allâh.
(5) I.e. the Commands of ⊃Allâh.

187. And as ⊃Allâh took Compact with the ones to whom the Book was brought: "Indeed you shall definitely make it evident to mankind and not keep it back." Yet, they flung it off beyond their backs and traded it for a little price. Miserable then is that which they traded!

188. Definitely do not reckon that the ones who exult with what they have come up with and love to be praised for what they have not performed, so definitely do not reckon them exempted[1] from torment, and they will have a painful torment.

189. And to ⊃Allâh (belongs) the Kingdom of the heavens and the earth; and ⊃Allâh is Ever-Determiner over everything.

190. Surely in the creation of the heavens and the earth and in the alternation of [2] the night and the daytime there are signs indeed for ones endowed with intellects.

191. The ones who remember ⊃Allâh, upright and seated and on their sides, and meditate upon the creation of the heavens and the earth: "Our Lord, in no way have You created this untruthfully. All Extolment be to You! So protect us from the torment of the Fire!

192. Our Lord, surely whoever You cause to enter the Fire, him then You have readily disgraced; and in no way will the unjust have any ready vindicators.

193. Our Lord, surely we (ourselves) have heard a caller calling out to (us) to belief, "Believe in your Lord." So we have believed. Our Lord, so forgive us our guilty (deeds), and expiate for us our odious deeds, and take us to You with the ever benign (ones).

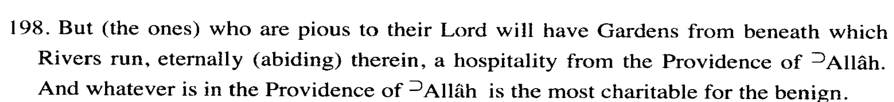
194. Our Lord, and bring us what You have promised us by Your Messengers, and do not disgrace us on the Day of the Resurrection; surely You do not fail the Promised Appointment."

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ
وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا
قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ
بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم
بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِى
خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ
لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾
رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ
أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ
ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا
عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾

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(1) I.e., that they will have a place of safety, or triumph.

(2) Or: differences of.



195. Then their Lord responded to them, "I do not waste the deed of any doer among you, any male or female. The one of you is as the other.[(1)] So, the ones who emigrated, and were driven out of their residences, and were hurt in My way, and fought, and were killed, indeed I will definitely expiate them of their odious deeds, and indeed I will definitely cause them to enter Gardens from beneath which Rivers run." A requital from (the Providence of) ⊃Allâh; and ⊃Allâh has in His Providence the fairest requital.

196. Definitely let not the moving about in the lands on the part of the ones who have disbelieved delude you.

197. A little enjoyment, thereafter their abode will be Hell, and miserable is the resting place!

198. But (the ones) who are pious to their Lord will have Gardens from beneath which Rivers run, eternally (abiding) therein, a hospitality from the Providence of ⊃Allâh. And whatever is in the Providence of ⊃Allâh is the most charitable for the benign.

199. And surely there are (some) of the Population of the Book who indeed believe in ⊃Allâh, and what has been sent down to you, and what has been sent down to them, being submissive to ⊃Allâh; they do not trade the signs of ⊃Allâh for a little price. Those have their reward in the Providence of their Lord; surely ⊃Allâh is swift at the reckoning.

200. O you who have believed, be patient, and vie in patience, and be garrisoned[(2)] and be pious to ⊃Allâh, that possibly you would prosper.

(1) Literally: some of you from some others.
(2) I.e., Keep a standing army ready to defend you.

4. Sûrat ⊃An-Nisâ⊃ (Women)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. O you mankind, be pious to your Lord, Who created you of one self, and created from it its spouse, and from the two disseminated many men and women; and be pious to ⊃Allâh, about Whom you ask one another, and to the wombs;[1] surely ⊃Allâh has been Ever-Watchful over you.
2. And bring the orphans their riches, and do not exchange the wicked (you have) for the good (they own); and do not eat up their riches with your riches; surely that is a great outrage.
3. And, in case you fear that you will not act equitably towards the orphans, then marry such women as is good to you, two, three, four'[2] then, in case you fear that you will not do justice, then one (only), or what your right hands possess. That (way) is likelier you will not be in want.[3]
4. And bring the women their dowries as an endowment, so in case they are good to you concerning any portion of it,[4] then eat it up rejoicing with wholesome appetite[5].
5. And do not bring the foolish ones your riches that ⊃Allâh has made for keeping you up,[6] and provide for them out of it, and give them raiment, and speak to them beneficent words.
6. And try the orphans until they reach (the) marriageable age. So, in case you perceive in them right-mindedness then pay over to them their riches, and do not eat them up extravagantly and in anticipation of their (attaining) majority. And whoever is rich, then let him keep abstaining,[7] and whoever is poor, then let him eat (of it) with beneficence. So, when you pay over to them their riches, then take witnesses over them; and ⊃Allâh suffices as Ever-Reckoner.

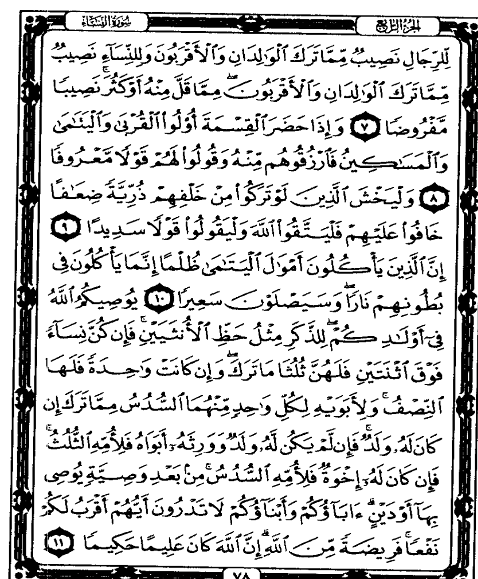
سُورَةُ النِّسَاءِ — الجزء الرابع

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ١ وَءَاتُواْ ٱلۡيَتَٰمَىٰٓ أَمۡوَٰلَهُمۡۖ وَلَا تَتَبَدَّلُواْ ٱلۡخَبِيثَ بِٱلطَّيِّبِۖ وَلَا تَأۡكُلُوٓاْ أَمۡوَٰلَهُمۡ إِلَىٰٓ أَمۡوَٰلِكُمۡۚ إِنَّهُۥ كَانَ حُوبٗا كَبِيرٗا ٢ وَإِنۡ خِفۡتُمۡ أَلَّا تُقۡسِطُواْ فِي ٱلۡيَتَٰمَىٰ فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۖ فَإِنۡ خِفۡتُمۡ أَلَّا تَعۡدِلُواْ فَوَٰحِدَةً أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُكُمۡۚ ذَٰلِكَ أَدۡنَىٰٓ أَلَّا تَعُولُواْ ٣ وَءَاتُواْ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحۡلَةٗۚ فَإِن طِبۡنَ لَكُمۡ عَن شَيۡءٖ مِّنۡهُ نَفۡسٗا فَكُلُوهُ هَنِيٓـٔٗا مَّرِيٓـٔٗا ٤ وَلَا تُؤۡتُواْ ٱلسُّفَهَآءَ أَمۡوَٰلَكُمُ ٱلَّتِي جَعَلَ ٱللَّهُ لَكُمۡ قِيَٰمٗا وَٱرۡزُقُوهُمۡ فِيهَا وَٱكۡسُوهُمۡ وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا ٥ وَٱبۡتَلُواْ ٱلۡيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنۡ ءَانَسۡتُم مِّنۡهُمۡ رُشۡدٗا فَٱدۡفَعُوٓاْ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡۖ وَلَا تَأۡكُلُوهَآ إِسۡرَافٗا وَبِدَارًا أَن يَكۡبَرُواْۚ وَمَن كَانَ غَنِيّٗا فَلۡيَسۡتَعۡفِفۡۖ وَمَن كَانَ فَقِيرٗا فَلۡيَأۡكُلۡ بِٱلۡمَعۡرُوفِۚ فَإِذَا دَفَعۡتُمۡ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡ فَأَشۡهِدُواْ عَلَيۡهِمۡۚ وَكَفَىٰ بِٱللَّهِ حَسِيبٗا ٦

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(1) I.e., be pious to the relatives.
(2) Literally: in twos and threes and fours.
(3) Or: you will have too many dependents.
(4) Literally: in case they feel good in themselves to you about anything of it.
(5) I.e., take it and make use of it to your profit and advantage.
(6) I.e., as a means of support.
(7) I.e. let him abstain generously.



لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ
مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا
مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا
﴿٨﴾ وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا
خَافُوا۟ عَلَيْهِمْ فَلْيَتَّقُوا۟ ٱللَّهَ وَلْيَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٩﴾
إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى
بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾ يُوصِيكُمُ ٱللَّهُ
فِىٓ أَوْلَٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ فَإِن كُنَّ نِسَآءً
فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَٰحِدَةً فَلَهَا
ٱلنِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن
كَانَ لَهُۥ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ
فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ ٱلسُّدُسُ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى
بِهَآ أَوْ دَيْنٍ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ
نَفْعًا فَرِيضَةً مِّنَ ٱللَّهِ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

7. To the men is an assignment of whatever the parents and the nearest kin have left, and to the women is an assignment of whatever the parents and the nearest kin have left, of whatever it be, little or much, an ordained assignment.

8. And when the near of kin[1] and the orphans and the indigent are present at the division, then provide for them out of it, and say to them beneficent saying.

9. And let the ones be apprehensive (of ⊃Allâh), who, if ever they left behind them weak offspring, would fear (poverty) for them. So let them be pious to ⊃Allâh, and let them say a befitting saying.

10. Surely the ones who eat the riches of the orphans unjustly, they surely only eat (up) Fire in their bellies and will roast in a Blaze.

11. ⊃Allâh enjoins you concerning your children: to the male the like of the portion of two females; so in case they are women above two, then for them is two-thirds of whatever he has left; and in case she be one, then to her is the half. And to (both) his[2] parents, to each one of the two is the sixth of whatever he has left in case he has children; then in case he has no children, and his parents are his heirs, then a third is to his mother; (yet) in case he has brothers, then to his mother is the sixth, even after any bequest he may bequeath, or any debt. Your fathers and your sons[3]- you do not realize which of them is nearer in profit to you. (This is) an ordinance from ⊃Allâh; surely ⊃Allâh has been Ever-Knowing, Ever-Wise.

(1) Literally: endowed with kinship, (nearness).
(2) I.e., the deceased's.
(3) Or: children.

﴿ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن
لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا
تَرَكْنَ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ
وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ
فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم
مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ وَإِن كَانَ
رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوٓا أَكْثَرَ مِن ذَٰلِكَ
فَهُمْ شُرَكَآءُ فِى الثُّلُثِ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ
أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ
﴿١٢﴾ تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُۥ
يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾
وَمَن يَعْصِ اللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ
نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ﴿١٤﴾

(12) And for you is a half of whatever your spouses have left, in case they have no children; (yet) in case they have children, then for you is the fourth of whatever they have left, (only) after any bequest they may have bequeathed,[1] or any debt. And for them is a fourth of whatever you have left, in case you have no children; yet in case you have children, then they have an eighth of whatever you have left, (only) after any bequest you may have bequeathed, or any debt. And in case a man or a woman has no heir direct and has a brother or a sister, then to each one of the two is the sixth; yet in case they are more numerous than that, then they shall be sharers in the third, (only) after any bequest may have been bequeathed, or any debt, without harming (others). (This is) an injunction from ⊃Allâh; and ⊃Allâh is Ever-Knowing, Ever-Forbearing.

13. Those are the bounds of ⊃Allâh; and whoever obeys ⊃Allâh and His Messenger, He will cause him to enter Gardens from beneath which Rivers run, eternally (abiding) therein; and that is the magnificent triumph.

14. And whoever disobeys ⊃Allâh and His Messenger and transgresses His bounds, He will cause him to enter a Fire, eternally (abiding) therein, and for him is a degrading torment.

(1) Literally: enjoined.

15. And (as for) the ones of your women who come up with the obscenity,[1] so, call four of you to witness against them. Then in case they (bear) witness, then retain them[2] in the homes until death takes them up,[3] or ⊃Allâh sets for them a way.

16. And (as for) the two of you who come up with (an obscenity), then hurt them both. Yet, in case they (both) repent and act righteously, then veer away from them (both); surely ⊃Allâh has been Superbly Relenting, Ever-Merciful.

17. Surely relenting from[4] ⊃Allâh is only towards the ones who do any odious deed in ignorance (and) thereafter they repent shortly; so ⊃Allâh relents towards those and ⊃Allâh has been Ever-Knowing, Ever-Wise.

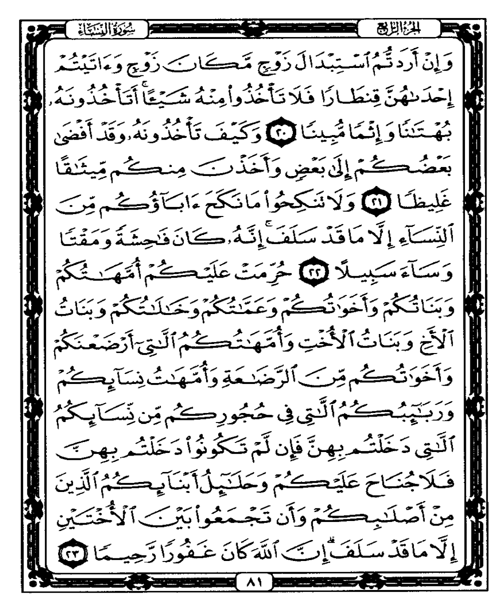
وَٱلَّٰتِي يَأۡتِينَ ٱلۡفَٰحِشَةَ مِن نِّسَآئِكُمۡ فَٱسۡتَشۡهِدُواْ
عَلَيۡهِنَّ أَرۡبَعَةٗ مِّنكُمۡۖ فَإِن شَهِدُواْ فَأَمۡسِكُوهُنَّ فِي
ٱلۡبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلۡمَوۡتُ أَوۡ يَجۡعَلَ ٱللَّهُ لَهُنَّ سَبِيلٗا
﴿١٥﴾ وَٱلَّذَانِ يَأۡتِيَٰنِهَا مِنكُمۡ فَـَٔاذُوهُمَاۖ فَإِن تَابَا
وَأَصۡلَحَا فَأَعۡرِضُواْ عَنۡهُمَآۗ إِنَّ ٱللَّهَ كَانَ تَوَّابٗا رَّحِيمًا
﴿١٦﴾ إِنَّمَا ٱلتَّوۡبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعۡمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٖ
ثُمَّ يَتُوبُونَ مِن قَرِيبٖ فَأُوْلَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيۡهِمۡۗ وَكَانَ
ٱللَّهُ عَلِيمًا حَكِيمٗا ﴿١٧﴾ وَلَيۡسَتِ ٱلتَّوۡبَةُ لِلَّذِينَ
يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلۡمَوۡتُ
قَالَ إِنِّي تُبۡتُ ٱلۡـَٰٔنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمۡ كُفَّارٌۚ
أُوْلَٰٓئِكَ أَعۡتَدۡنَا لَهُمۡ عَذَابًا أَلِيمٗا ﴿١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا يَحِلُّ لَكُمۡ أَن تَرِثُواْ ٱلنِّسَآءَ كَرۡهٗاۖ وَلَا تَعۡضُلُوهُنَّ
لِتَذۡهَبُواْ بِبَعۡضِ مَآ ءَاتَيۡتُمُوهُنَّ إِلَّآ أَن يَأۡتِينَ بِفَٰحِشَةٖ
مُّبَيِّنَةٖۚ وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِۚ فَإِن كَرِهۡتُمُوهُنَّ فَعَسَىٰٓ
أَن تَكۡرَهُواْ شَيۡـٔٗا وَيَجۡعَلَ ٱللَّهُ فِيهِ خَيۡرٗا كَثِيرٗا ﴿١٩﴾

18. And relenting is not for the ones who do odious deeds until, when death is present to one of them, he says, "Surely now I repent," neither (for) the ones who die (while) they are steadfast disbelievers; for those We have readied a painful torment.

19. O you who have believed, it is not lawful for you to inherit women against their will;[5] neither pose problems for them that you may go away with some (part) of what you have brought them except when they come up with a (demonstrably) evident obscenity. And consort with them with beneficence; so in case you hate them, then it is possible you may hate something, and ⊃Allâh sets in it much charity.[6]

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(1) I.e., illegal sexual intercourse; abomination.
(2) The pronoun is in the feminine plural.
(3) I.e., they die.
(4) Literally: upon, i.e.⊃Allâh relents.
(5) Literally: through compulsion.
(6) I.e., benefit.



20. And in case you are willing to exchange a spouse in place of (another) spouse, and you have brought one of them a hundred-weight,(1) then do not take anything of it. Will you take it by way of all-malicious (calumny) and evident vice?

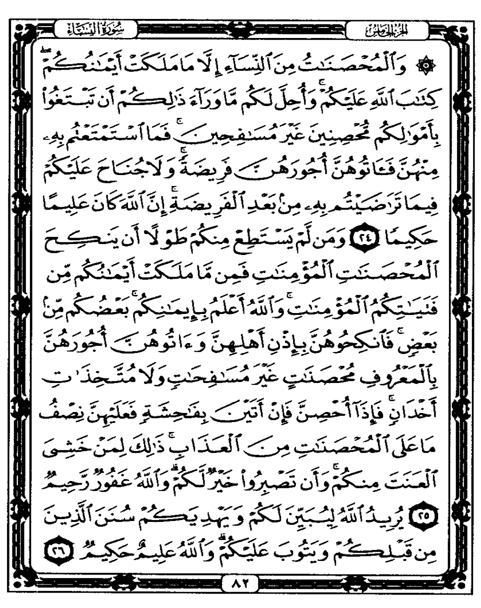
21. And how should you take it, and each of you has already gone privily with the other,(2) and they have taken from you a solemn compact?

22. And do not marry women that your fathers married, except what has already gone by; surely that is an obscenity and detestation, and an odious way.

23. Prohibited to you are your mothers and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and (your) brother's daughters, and (your) sister's daughters, and your mothers who have given suck to you, and your suckling sisters, and your women's mothers, and your step-daughters who are in your laps(3) being born of your women whom you have been into-yet, in case you have not been into them,(4) it is no fault in you-and the lawful (spouses) of your sons who are of your loins, and that you should take to you two sisters together, except what has already gone by. Surely ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

(1) Literally: a kantar.
(2) Literally: Some of you have been privily with (some).
(3) i.e. under your guardianship.
(4) Literally: entered with.

5


سورة النساء — الجزء الخامس

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ
كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَٰلِكُمْ أَنْ تَبْتَغُوا
بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ
مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ٢٤ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ
فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ
بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ
بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ
أَخْدَانٍ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَٰلِكَ لِمَنْ خَشِيَ
الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٢٥
يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ
مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٢٦

٨٢

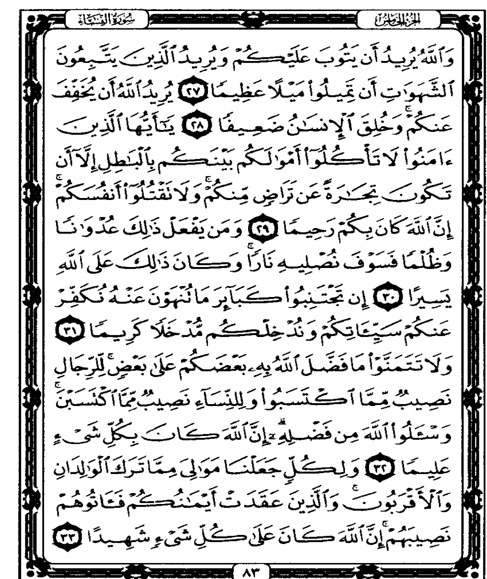
(24) And women in wedlock (are forbidden to you), except what your right hands possess. It is the prescribing[1] of ⊃Allâh for you. And lawful for you, beyond all that, is that you seek after (them) with your riches[2] in wedlock, other than in fornication. So (with) whomever of these (women) you enjoy the privilege of marriage, then bring them their rewards as an ordinance, and it is no fault in you in whatever you consented to among yourselves even after the ordinance. Surely ⊃Allâh has been Ever-Knowing, Ever-Wise.

25. And whoever of you is unable to (provide) ample (means) for marrying (free) believing women in wedlock, then (let him take) from the believing handmaids that your right hands possess; and ⊃Allâh knows best your belief, the ones of you are as the others.[3] So marry them by the permission of their families,[4] and bring them their rewards with beneficence, as (women) in wedlock, other than in fornication or taking mates to themselves. (So) when they are in wedlock, (then) in case they come up with an obscenity,[5] they shall have then half the torment of free women in wedlock. That is for the ones of you who are apprehensive of distress;[6] (and) to be patient is more charitable for you; and ⊃Allâh is Ever-Forgiving, Ever-Merciful.

26. ⊃Allâh wills to make this evident to you and guide you into the enactments of the ones before you and to relent towards you; and ⊃Allâh is Ever-Knowing, Ever-Wise.

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(1) Literally: the book.
(2) I.e., that you pay them a dowry.
(3) Literally: Some of you are from some others, i.e., you are equal.
(4) I.e. their folk.
(5) Illegal sexual intercourse.
(6) I.e., sin.



سُورَةُ النِّسَاءِ — الجُزْءُ الخَامِسُ

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيۡكُمۡ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُواْ مَيۡلًا عَظِيمٗا ٢٧ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمۡۚ وَخُلِقَ ٱلۡإِنسَٰنُ ضَعِيفٗا ٢٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡۚ وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا ٢٩ وَمَن يَفۡعَلۡ ذَٰلِكَ عُدۡوَٰنٗا وَظُلۡمٗا فَسَوۡفَ نُصۡلِيهِ نَارٗاۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ٣٠ إِن تَجۡتَنِبُواْ كَبَآئِرَ مَا تُنۡهَوۡنَ عَنۡهُ نُكَفِّرۡ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَنُدۡخِلۡكُم مُّدۡخَلٗا كَرِيمٗا ٣١ وَلَا تَتَمَنَّوۡاْ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعۡضَكُمۡ عَلَىٰ بَعۡضٖۚ لِّلرِّجَالِ نَصِيبٞ مِّمَّا ٱكۡتَسَبُواْۖ وَلِلنِّسَآءِ نَصِيبٞ مِّمَّا ٱكۡتَسَبۡنَۚ وَسۡـَٔلُواْ ٱللَّهَ مِن فَضۡلِهِۦٓۚ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيۡءٍ عَلِيمٗا ٣٢ وَلِكُلّٖ جَعَلۡنَا مَوَٰلِيَ مِمَّا تَرَكَ ٱلۡوَٰلِدَانِ وَٱلۡأَقۡرَبُونَۚ وَٱلَّذِينَ عَقَدَتۡ أَيۡمَٰنُكُمۡ فَـَٔاتُوهُمۡ نَصِيبَهُمۡۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدًا ٣٣

٨٣

27. And ⊃Allâh wills to relent towards you, and (the ones) who closely follow (their) lusts would have you incline(1) away a tremendous inclining.

28. ⊃Allâh wills to lighten (things) for you, and man was created a weakling.

29. O you who have believed, do not eat (up) your riches among you untruthfully, except there be commerce by your mutual consent. And do not kill yourselves.(2) Surely ⊃Allâh has been Ever-Merciful to you.

30. And whoever performs that in hostility and unjustly, then We will eventually roast him at (the) Fire; and that has been for ⊃Allâh an easy (thing).

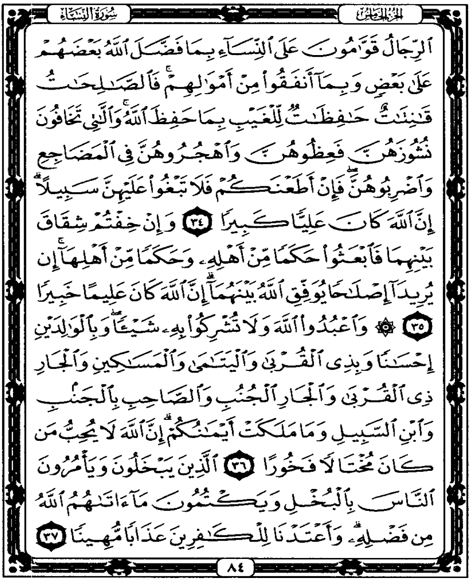
31. In case you avoid the great (sins) that you are forbidden, We will expiate for you your odious deeds and cause you to enter an honorable entrance.

32. And do not covet that whereby ⊃Allâh has graced some of you over the others(3). To the men is an assignment from what they have acquired, and to the women is an assignment from what they have acquired. And ask ⊃Allâh of His Grace; surely ⊃Allâh has been Ever-Knowing of everything.

33. And to everyone We have made patronized relatives(4) of that (property) which parents and nearest-kin have left, and the ones with whom you contracted oaths,(5) (so) bring them their assignment by will(6); surely ⊃Allâh has been Ever-Witnessing over everything.

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(1) Literally: tilt away a tremendous tilting.
(2) I.e. kill one another.
(3) Literally: Some of you more gracious than some (others).
(4) I.e. inheritors.
(5) Or: your right hands have made a pledge.
(6) by wasiyyah.



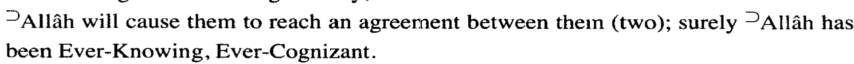
سورة النساء — الجزء الخامس

الرجال قوامون على النساء بما فضل الله بعضهم
على بعض وبما أنفقوا من أموالهم فالصالحات
قانتات حافظات للغيب بما حفظ الله واللاتي تخافون
نشوزهن فعظوهن واهجروهن في المضاجع
واضربوهن فإن أطعنكم فلا تبغوا عليهن سبيلا
إن الله كان عليا كبيرا (٣٤) وإن خفتم شقاق
بينهما فابعثوا حكما من أهله وحكما من أهلها إن
يريدا إصلاحا يوفق الله بينهما إن الله كان عليما خبيرا
(٣٥) واعبدوا الله ولا تشركوا به شيئا وبالوالدين
إحسانا وبذي القربى واليتامى والمساكين والجار
ذي القربى والجار الجنب والصاحب بالجنب
وابن السبيل وما ملكت أيمانكم إن الله لا يحب من
كان مختالا فخورا (٣٦) الذين يبخلون ويأمرون
الناس بالبخل ويكتمون ما آتاهم الله
من فضله وأعتدنا للكافرين عذابا مهينا (٣٧)

٨٤

34. Men are the ever upright (managers) (of the affairs) of women for what ᵓAllâh has graced some of them over (some) others and for what they have expended of their riches. So righteous women are devout, preservers of the Unseen for. And the ones whom you fear their noncompliance, then admonish them and forsake them in their beds,[1] and strike them,[2] yet in case they obey you, then do not seek inequitably any way against them; surely ᵓAllâh has been Ever-Exalted, Ever-Great.

35. And in case you fear discord[3] between the two, then send forth a judge from his family and a judge from her family. in case they (both) are willing to act righteously,



ᵓAllâh will cause them to reach an agreement between them (two); surely ᵓAllâh has been Ever-Knowing, Ever-Cognizant.

36. And worship ᵓAllâh and do not associate anything with Him. And (show) fairest (companionship) to parents, and to the near kinsman, and the orphans and the indigent, and the neighbor who is near kinsman, and the neighbor who is a stranger,[4] and the companion at your side, and the wayfarer, and what your right hands possess. Surely ᵓAllâh does not love whoever has been conceited (and) constantly boastful,

37. The ones who are miserly and bid (other) men[5] to be miserly, and (who) keep back whatever ᵓAllâh has brought them of His Grace. And We have readied for the disbelievers a degrading torment.

(1) Literally: a maḏâjiᶜ = reclining couches.
(2) I.e. hit them lightly.
(3) Literally: opposition.
(4) I.e. not of the family or creed or "nationality".
(5) Literally: command mankind.

38. And also (for) (the ones) who expend their riches showing off to (other) men,[1] and do not believe in ⊃Allâh nor in the Last Day. And whoever has ⊃Ash-Saytân for a comrade, then how odious is such a comrade!

39. And what would it (harm) them[2] if they believed in ⊃Allâh and the Last Day, and expended of whatever ⊃Allâh has provided them? And of them ⊃Allâh has been Ever-Knowing.

40. Surely ⊃Allâh does not do injustice so much as an atom's weight, and in case it is a fair deed, He will double it and bring from very close to Him a magnificent reward.

41. How then will it be when We cause to come from every nation a witness and cause you to come as a witness against these?



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وَالَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۚ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾

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42. Upon that Day, (the ones) who have disbelieved and disobeyed the Messenger do like that the earth were leveled with them; and they will not keep back from ⊃Allâh any discourse.[3]

43. O you who have believed, do not draw near to prayer (when) you are drunken until you know what you are saying, nor (when) you are ritually unclean,[4] except when you are traversing a way, until you have washed yourselves. And in case you are sick, or on a journey, or (in case) any of you comes from the privy, or you have had contact with women, yet you have not found water, so have recourse to good soil,[5] then wipe (most of) your faces and hands. Surely ⊃Allâh has been Ever-Clement, Ever-Forgiving.

44. Have you not regarded (the ones) who were brought an assignment of the Book trading errancy, and would (like) you (also) to err from the way?

(1) Literally: mankind.
(2) Literally: how could it be (taken) against them.
(3) I.e. about any happening.
(4) I.e. unclean through the emission of semen, or sexual discharge (in women).
(5) I.e. a high dry place, a mounting place.

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وَٱللَّهُ أَعۡلَمُ بِأَعۡدَآئِكُمۡۚ وَكَفَىٰ بِٱللَّهِ وَلِيّٗا وَكَفَىٰ بِٱللَّهِ نَصِيرٗا ٤٥
مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلۡكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ
سَمِعۡنَا وَعَصَيۡنَا وَٱسۡمَعۡ غَيۡرَ مُسۡمَعٖ وَرَٰعِنَا لَيَّۢا بِأَلۡسِنَتِهِمۡ
وَطَعۡنٗا فِي ٱلدِّينِۚ وَلَوۡ أَنَّهُمۡ قَالُواْ سَمِعۡنَا وَأَطَعۡنَا وَٱسۡمَعۡ وَٱنظُرۡنَا
لَكَانَ خَيۡرٗا لَّهُمۡ وَأَقۡوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفۡرِهِمۡ فَلَا يُؤۡمِنُونَ
إِلَّا قَلِيلٗا ٤٦ يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ ءَامِنُواْ بِمَا نَزَّلۡنَا
مُصَدِّقٗا لِّمَا مَعَكُم مِّن قَبۡلِ أَن نَّطۡمِسَ وُجُوهٗا فَنَرُدَّهَا
عَلَىٰٓ أَدۡبَارِهَآ أَوۡ نَلۡعَنَهُمۡ كَمَا لَعَنَّآ أَصۡحَٰبَ ٱلسَّبۡتِۚ وَكَانَ أَمۡرُ
ٱللَّهِ مَفۡعُولًا ٤٧ إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ
ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا
٤٨ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُمۚ بَلِ ٱللَّهُ يُزَكِّي مَن يَشَآءُ
وَلَا يُظۡلَمُونَ فَتِيلًا ٤٩ ٱنظُرۡ كَيۡفَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَۖ
وَكَفَىٰ بِهِۦٓ إِثۡمٗا مُّبِينًا ٥٠ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا
مِّنَ ٱلۡكِتَٰبِ يُؤۡمِنُونَ بِٱلۡجِبۡتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُواْ هَٰٓؤُلَآءِ أَهۡدَىٰ مِنَ ٱلَّذِينَ ءَامَنُواْ سَبِيلًا ٥١

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45. And ⊃Allâh knows best your enemies, and ⊃Allâh suffices as an Ever-Patronizing Patron, and ⊃Allâh suffices as an Ever-Ready Vindicator.

46. (Some) of (the ones) who have Judaized pervert the Wordings from their (original) meanings[1] and say, "We have heard and we disobey," and, "Give ear without being made to hear," and "Râ^{c}ina,"[2] twisting with their tongues and discrediting the religion. And if they had said, "We have heard and we obey," and, "Give ear," and, "Look at us," it would have been more charitable for them and more upright; but ⊃Allâh has cursed them for their disbelief, so they do not believe except a few.

47. O you who were brought the Book, believe in what We have been sending down sincerely (verifying) what is with you, before We obliterate faces, (and) so turn them upon their backs,[3] or curse them as We cursed the Sabbathmen;[4] and the Command of ⊃Allâh has (to be) performed.

48. Surely ⊃Allâh does not forgive that (anything) should be associated with Him, and He forgives (anything) whatever apart from that for[5] whomever He decides; and whoever associates (anything) with ⊃Allâh, then he has readily fabricated a tremendous vice.

49. Have you not regarded (the ones) who consider themselves cleansed? No indeed, ⊃Allâh cleanses whomever He decides, and they will not be done an injustice even as (much as) a (single) date-plaiting.[6]

50. Look how they fabricate lies against ⊃Allâh, and that suffices for an evident vice.

51. Have you not regarded (how) the ones to whom was brought an assignment of the Book believe in Jibt and Ṯâghût[7] and say to (the ones) who have disbelieved, "These are more (rightly) guided on the way than the ones who have believed."

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(1) Literally: positions.

(2) This form of the Arabic word was used by the Jews, and in Hebrew it had a derisive connotation. Here it means "Heed us."

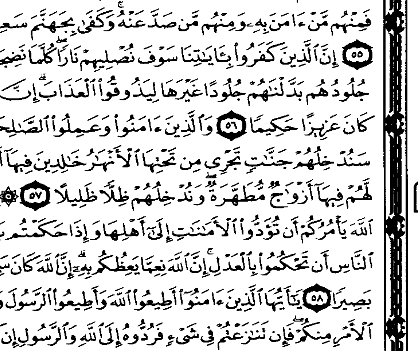
(3) Literally: hind parts.

(4) I.e. the Sabbath-breakers.

(5) Literally: to.

(6) I.e., not even a small amount.

(7) Two idols that were worshiped by the pagan Arabs.


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أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُۖ وَمَن يَلۡعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ٥٢
أَمۡ لَهُمۡ نَصِيبٞ مِّنَ ٱلۡمُلۡكِ فَإِذٗا لَّا يُؤۡتُونَ ٱلنَّاسَ نَقِيرًا ٥٣ أَمۡ
يَحۡسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦۖ فَقَدۡ ءَاتَيۡنَآ
ءَالَ إِبۡرَٰهِيمَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَءَاتَيۡنَٰهُم مُّلۡكًا عَظِيمٗا ٥٤
فَمِنۡهُم مَّنۡ ءَامَنَ بِهِۦ وَمِنۡهُم مَّن صَدَّ عَنۡهُۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا
٥٥ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوۡفَ نُصۡلِيهِمۡ نَارٗا كُلَّمَا نَضِجَتۡ
جُلُودُهُم بَدَّلۡنَٰهُمۡ جُلُودًا غَيۡرَهَا لِيَذُوقُواْ ٱلۡعَذَابَۗ إِنَّ ٱللَّهَ
كَانَ عَزِيزًا حَكِيمٗا ٥٦ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
سَنُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ
لَّهُمۡ فِيهَآ أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَنُدۡخِلُهُمۡ ظِلّٗا ظَلِيلًا ٥٧ ۞ إِنَّ
ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ
ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا
بَصِيرٗا ٥٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي
ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ
تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩

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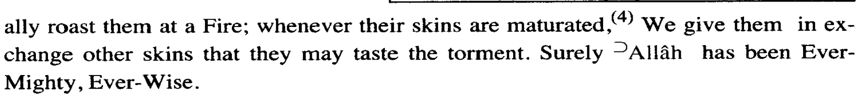
52. Those are they whom ⊃Allâh has cursed; and whomever ⊃Allâh has cursed, then you will not find for him a ready vindicator.

53. Or even do they have an assignment in the Kingdom? Then, lo, they do not bring mankind even a groove in a date-stone.(1)

54. Or even do they envy mankind(2) for whatever ⊃Allâh has brought them of His Grace? Then We have brought the house of ⊃Ibrâhîm(3) the Book and (the) Wisdom, and We have brought them a magnificent Kingdom.

55. Then of them there were (some) who believed therein, and there were (some) who barred from it; and Hell suffices for a Blaze.

56. Surely the ones who have disbelieved in Our ⊃âyât, We will eventually roast them at a Fire; whenever their skins are maturated,(4) We give them in exchange other skins that they may taste the torment. Surely ⊃Allâh has been Ever-Mighty, Ever-Wise.



57. And (the ones) who have believed and done deeds of righteousness, We will soon cause them to enter Gardens from beneath which Rivers run, eternally (abiding) therein forever; they have therein purified spouses and We cause them therein plenteous shade.(5)

58. Surely ⊃Allâh commands you to pay deposits back to their qualified family(6) and, when you judge among mankind, that you judge with justice. How favorable is that to which ⊃Allâh surely admonishes you; surely ⊃Allâh has been Ever-Hearing, Ever-Beholding.

59. O you who have believed, obey ⊃Allâh and obey the Messenger, and the ones endowed with the command(7) among you. So in case you contend together about anything, then refer it to ⊃Allâh and the Messenger, in case you believe in ⊃Allâh and the Last Day; that is most charitable(8) and fairest in interpretation.

(1) I.e. not even.
(2) I.e. Muhammad and the believers.
(3) Abraham.
(4) Literally: ripened.
(5) Literally: a very shady shade.
(6) I.e. the owners.
(7) I.e. those in authority.
(8) I.e. most beneficial.



60. Have you not regarded (the ones) who assert that they have believed in what has been sent down to you and what was sent down before you,(that they) would (go) for judgment to Tâghût,[1] and they have already been commanded to disbelieve in it? And ⊃Ash-Shaytân would (like) to lead them into far error.

61. And when it is said to them, "Come to what ⊃Allâh has sent down and to the Messenger," you see the hypocrites barring (the way) to you forbiddingly.[2]

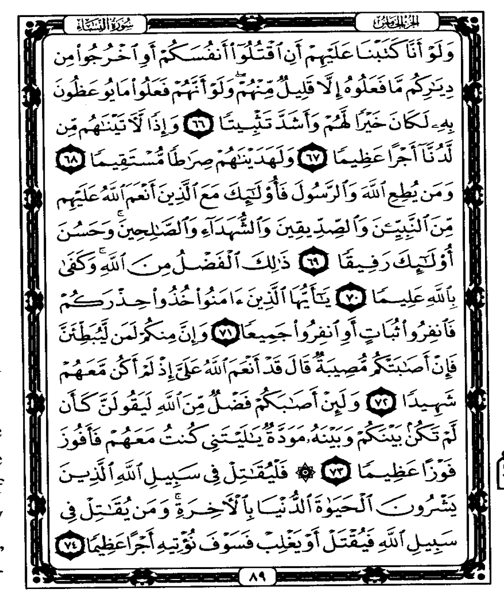
62. So how (will it be) when an affliction alights upon[3] them for what their hands have forwarded? Thereafter they come to you swearing by ⊃Allâh, "Decidedly we willingly intend (nothing) except fairness and successful conciliation".

63. Those (are they) whom ⊃Allâh knows whatever is in their hearts; so veer away from them, and admonish them, and say to them consummate words[4] about themselves.

64. And in no way have We sent any Messenger except that he should be obeyed, by the permission of ⊃Allâh; and if, as they have done an injustice to themselves, they had come to you, so (had) asked forgiveness from ⊃Allâh, and the Messenger (had) asked forgiveness for them, indeed they would have found ⊃Allâh Superbly Relenting, Ever-Merciful.

65. (Yet) no, by your Lord, they will not believe till they make you judge regarding what they controvert among themselves. Thereafter they should not find in themselves any restriction about whatever you have decreed, and should submit in full submission.

(1) An idol worshiped by pagan Arabs.
(2) Literally: in a (complete) barring.
(3) Litereally: afflicts.
(4) Literally: saying.



66. And if We had prescribed for them (saying), "Kill yourselves," or "Go out of your residences," in no way would they have performed (it) except a few of them. And if they had performed what they were admonished, it would have been more charitable for them and more strict in confirming them.

67. And indeed, We would have brought them from very close to Us a magnificent reward.

68. And indeed We would have guided them to a straight Path.

69. And whoever obeys ᵓAllâh and the Messenger, then those are with the ones whom ᵓAllâh has favored of the Prophets, and the ones constantly sincere and the martyr-witnesses, and the righteous; and the fairest escorts those are!

70. That is the Grace from ᵓAllâh; and ᵓAllâh suffices as (The One) Ever-Knowing.

71. O you who have believed, take your wary (precautions); so march out in detachments, or march out altogether.

72. And surely among you there is indeed the one who definitely tarries behind. Then in case an affliction afflicts you, he would say, " ᵓAllâh has readily favored me, as I was not a martyr-witness with them."

73. And indeed, in case a Grace from ᵓAllâh alights(1) upon you, indeed he would definitely say, as if there had not been any amity between you and him, "Oh,would that I had been with them, then should I have achieved(2) a magnificent triumph."

74. So, let the ones fight in the way of ᵓAllâh, (the ones) who barter the present life (seeking) the Hereafter. And whoever fights in the way of ᵓAllâh (and) is killed or overcomes, then We will eventually bring him a magnificent reward.

(1) Literally: afflicts.
(2) Literally: triumphed.

وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ
وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ
ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ
نَصِيرًا ﴿٧٥﴾ ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟
يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ
ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ
مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا۟ رَبَّنَا لِمَ
كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا
قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَمَا
تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ
حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟
هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن
سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾

75. And what is it with you, that you do not fight in the way of ⊃Allâh, and (the way) of the ones deemed weak among the men, women and newborns, who say, "Our Lord, bring us out of this town[1] whose population is unjust, and set for us a constant patron from very close to You, and set for us from very close to You a ready vindicator."

76. (The ones) who have believed fight in the way of ⊃Allâh, and (the ones) who have disbelieved fight in the way of the Ṯâghût.[2] So fight (the ones) patronized by ⊃Ash-Shayṯân. Surely the plotting of ⊃Ash-Shayṯân has (always) been weak.

77. Have you not regarded the ones to whom it was said, "Restrain your hands and keep up prayer and bring the Zakât?" Then, as soon as fighting was prescribed for them, behold, a group of them are apprehensive of the multitude[3] as they would have apprehension of ⊃Allâh, or with stronger apprehension; and they said, "Our Lord, why have You prescribed fighting for us? Had You (only) deferred us to a near term!" Say, "The enjoyment of the present (life) is little, and the Hereafter is most charitable for him who is pious, and you will not be done an injustice even as (much as) a single date-plaiting.[4]

78. Wherever you may be, death will overtake you, (even) if you were in imposingly constructed towers. And in case a fair (thing) alights upon[5] them, they say, "This is from the Providence of ⊃Allâh." And in case an odious thing afflicts them, they say, "This is from your presence." Say, "All is from the Providence of ⊃Allâh." What is it then with these people! They almost do not comprehend any discourse.

79. Whatever fair (thing) alights upon you, then it is from ⊃Allâh, and whatever odious (thing) afflicts you, then it is from yourself; and We have sent you to mankind (as) a Messenger; and ⊃Allâh suffices as Ever-Witnessing.

(1) I.e. Makkah, where Muslims were persecuted after Hijrah.
(2) An idol worshiped by the Arab pagans.
(3) Literally: mankind.
(4) I.e., not even a little.
(5) Literally: afflicts.

مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَن تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ
عِندِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ
مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا
﴿٨١﴾ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا
فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ
أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي
الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾
فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ
عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا
وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾ مَّن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ
نَصِيبٌ مِّنْهَا وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُن لَّهُ كِفْلٌ مِّنْهَا
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٥﴾ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا
بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

80. Whoever obeys the Messenger, then he has already obeyed ⊃Allâh; and whoever turns away, then in no way have We sent you (as) an ever-preserver over them.

81. And they say, "Obedience". Then when they go forth from your presence, a section of them brood (by night) on other than what you say. And ⊃Allâh writes down whatever they brood on; so veer away from them, and put your trust in ⊃Allâh; and ⊃Allâh suffices as an Ever-Trusted Trustee.

82. Will they not then contemplate the Qur⊃ân? And if it had been from (any where) other than the Providence of ⊃Allâh, indeed they would have found in it many difference(s).

83. And when there comes to them a command[1] of security or fear, they divulge it; and if they had referred it to the Messenger and to the ones endowed with the command[2] among them, the ones among them who investigate would indeed know it. And had it not been for the Grace of ⊃Allâh upon you and His mercy, you would indeed have closely followed ⊃Ash-Shytân, except a few.

84. So fight in the way of ⊃Allâh. You are not charged with (anyone) except yourself. And exhort the believers; it may be that ⊃Allâh would restrain the violence of (the ones) who have disbelieved. And ⊃Allâh is more strict in violence and more strict in torture.

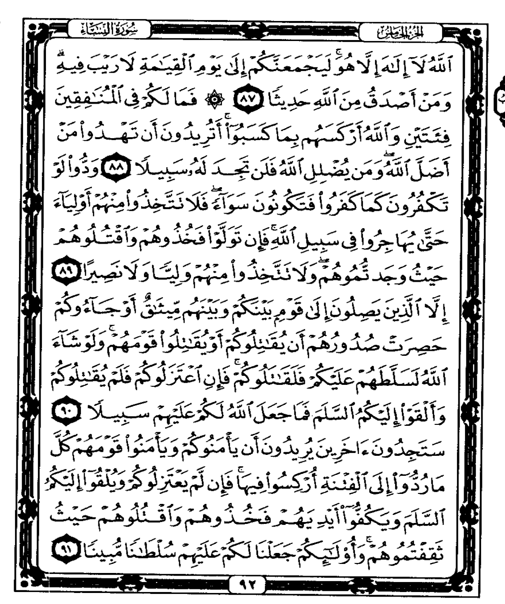
85. Whoever intercedes with a fair intercession will have an assignment of it and whoever intercedes with an odious intercession will have a share of it, and ⊃Allâh has been Supreme Nourisher[3] for everything.

86. And when you are greeted with a greeting, then greet a fairer one than it, or give it back again; surely ⊃Allâh has been Ever-Reckoner over everything.

(1) I.e., the matter, the affair.
(2) I.e., those in authority.
(3) Or: Supreme Overseer.

87. ⊃Allâh, there is no god except He. Indeed He will definitely gather you to the Day of the Resurrection; there is no suspicion about it. And who is more sincere in discourse than ⊃Allâh?

88. So, what is it with you that you are two communities regarding the hypocrites, and ⊃Allâh has cast them back for what they earned? Would you (like) to guide him whom ⊃Allâh has led into error? And whomever ⊃Allâh leads into error, then you will never find for him a way.


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ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ
وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾ ۞ فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ
فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ أَتُرِيدُونَ أَن تَهْدُوا۟ مَنْ
أَضَلَّ ٱللَّهُ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿٨٨﴾ وَدُّوا۟ لَوْ
تَكْفُرُونَ كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً فَلَا تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ
حَتَّىٰ يُهَاجِرُوا۟ فِى سَبِيلِ ٱللَّهِ فَإِن تَوَلَّوْا۟ فَخُذُوهُمْ وَٱقْتُلُوهُمْ
حَيْثُ وَجَدتُّمُوهُمْ وَلَا تَتَّخِذُوا۟ مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾
إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ أَوْ جَآءُوكُمْ
حَصِرَتْ صُدُورُهُمْ أَن يُقَٰتِلُوكُمْ أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ وَلَوْ شَآءَ
ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ
وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾
سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ كُلَّ
مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ
ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ
ثَقِفْتُمُوهُمْ وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَٰنًا مُّبِينًا ﴿٩١﴾

٩٢

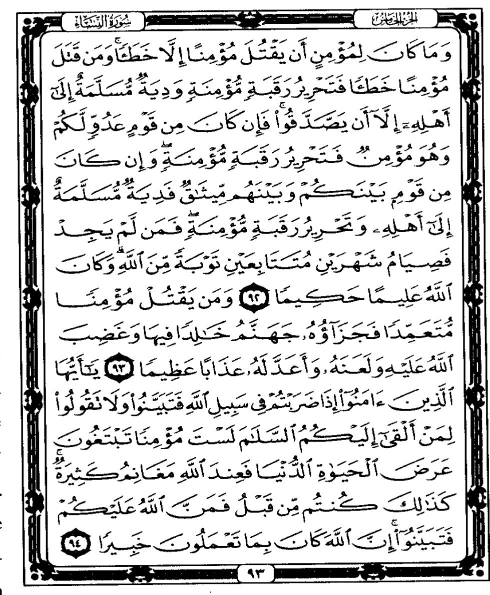
89. They would like you to disbelieve as they have disbelieved; then you would be equal. So do not take for yourselves patrons from them until they emigrate in the way of ⊃Allâh. Yet in case they turn away, then take them and kill them where you find them; and do not take to yourselves from among them a constant patron or a ready vindicator.

90. Except the ones who are related to a people between whom and you is a compact, or come to you with their breasts beleaguered from fighting you or fighting their people. And if ⊃Allâh had (so) decided, He would indeed have given them authority over you; then they would indeed have fought you. So, in case they keep apart from you; (and) so did not fight you, and offer[1] you submissiveness, then in no way does ⊃Allâh allow[2] you a way against them.

91. You will soon find others willing to be secure from you, and secure from their people; so, whenever they are turned back to temptation, they are cast back in it. So, in case they do not keep apart from you, and offer you submissiveness, and restrain their hands, then take them and kill them where you catch them; and against those ones We have appointed for you an evident all-binding authority.

(1) Literally: cast forth.

(2) Literally: in no way makes any way for you.


الجزء الخامس سورة النساء

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا وَمَن قَتَلَ
مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ
أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ
وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِن كَانَ
مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَـٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ
إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَن لَّمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ وَكَانَ
ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَن يَقْتُلْ مُؤْمِنًا
مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَـٰلِدًا فِيهَا وَغَضِبَ
ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾ يَـٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟
لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَـٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ
عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ
كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوٓا۟ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

٩٣

92. And in no way is it for a believer to kill a believer, except it be by mistake; and he who killed a believer by mistake, then (let him set) free a believing neck,[1] and blood-money is to be handed (unimpaired) to his family, unless they donate (it). Then, in case he is of a people (who are) an enemy to you and he is a believer, then a believing neck[2] is to be freed. And in case he is of a people between whom and you there is a compact, then blood-money is to be handed (unimpaired) to his family and a believing neck is to be freed. Yet whoever does not find (the means), then fasting two months following each other is a relenting from ʾAllâh, and ʾAllâh has been Ever-Knowing, Ever-Wise.

93. And he who kills a believer premeditatedly, then his recompense is Hell, eternally (abiding) therein, and ʾAllâh will be angry with him, and will curse him, and has prepared for him a tremendous torment.

94. O you who have believed, when you strike[3] in the way of ʾAllâh, then be discerning, and do not say to him who offers you the salutation,[4] "You are not a believer," inequitably seeking the advantage of the present life; then in the Providence of ʾAllâh is plenteous booty. Thus you were earlier, then ʾAllâh has been bounteous to you, so be discerning. Surely ʾAllâh has been Ever-Cognizant of whatever you do.

(1) Literally: a believing neck (i.e., slave) (is) to be set free.
(2) I.e., slave.
(3) I.e. journey in the earth.
(4) Literally: casts the salutation, saying, "Peace be upon you!"


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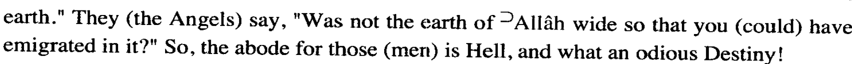
لا يستوي القاعدون من المؤمنين غير أولي الضرر والمجاهدون
في سبيل الله بأموالهم وأنفسهم فضل الله المجاهدين بأموالهم
وأنفسهم على القاعدين درجة وكلا وعد الله الحسنى وفضل الله
المجاهدين على القاعدين أجرا عظيما ﴿٩٥﴾ درجات منه ومغفرة
ورحمة وكان الله غفورا رحيما ﴿٩٦﴾ إن الذين توفاهم الملائكة
ظالمي أنفسهم قالوا فيم كنتم قالوا كنا مستضعفين في الأرض
قالوا ألم تكن أرض الله واسعة فتهاجروا فيها فأولئك مأواهم
جهنم وساءت مصيرا ﴿٩٧﴾ إلا المستضعفين من الرجال
والنساء والولدان لا يستطيعون حيلة ولا يهتدون سبيلا ﴿٩٨﴾
فأولئك عسى الله أن يعفو عنهم وكان الله عفوا غفورا ﴿٩٩﴾
۞ ومن يهاجر في سبيل الله يجد في الأرض مراغما كثيرا وسعة
ومن يخرج من بيته مهاجرا إلى الله ورسوله ثم يدركه الموت
فقد وقع أجره على الله وكان الله غفورا رحيما ﴿١٠٠﴾ وإذا ضربتم
في الأرض فليس عليكم جناح أن تقصروا من الصلاة إن خفتم
أن يفتنكم الذين كفروا إن الكافرين كانوا لكم عدوا مبينا ﴿١٠١﴾

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95. (The ones) of the believers sitting back-other than the ones (suffering) harm-are not the equals of the ones who strive in the way of ⊃Allâh with their riches and their selves. ⊃Allâh has graced the ones who strive with their riches and their selves with a (superior) degree over the ones sitting back; and to each ⊃Allâh has promised the fairest (reward); and ⊃Allâh has graced the ones striving over the ones sitting back with a magnificent reward.

96. Degrees (of Grace) from Him, and forgiveness and mercy; and ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

97. Surely the ones whom the Angels take up, (while) they are unjust to themselves- (to them) (the Angels) say, "In what (condition) were you?"(1) They say, "We were deemed weak in the earth." They (the Angels) say, "Was not the earth of ⊃Allâh wide so that you (could) have emigrated in it?" So, the abode for those (men) is Hell, and what an odious Destiny!



98. Except (the ones) deemed weak among the men and women and newborns (who) are unable (to contrive) a device and are not guided to a way.

99. So for those ⊃Allâh may be clement towards them, and ⊃Allâh has been Ever-Clement, Ever-Forgiving.

(100) And whoever emigrates in the way of ⊃Allâh will find in the earth many reinstatements and an affluence. And whoever goes out of his home an emigrant to ⊃Allâh and His Messenger, (and) thereafter death overtakes him, then his reward will have already befallen on ⊃Allâh; and ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

101. And when you strike in the earth,(2) then there is no fault in you that you shorten the prayer in case you fear that the ones who have disbelieved may make an attempt on you;(3) surely the disbelievers have been for you an evident enemy.

(1) I.e., In what circumstances were you? Of what religion were you?
(2) I.e., journey in the earth. (3) Literally: tempt you.



102. And when you are among them, (and) so keep up the prayer for them, then let a section of them be upright with you, and let them take their weapons.[1] So, when they have prostrated themselves,[2] then let them be in your rear-guard; and let another section who have not prayed come up (and) so let them pray with you, and let them take their wary (precautions) and their weapons. The ones who have disbelieved would like you to be heedless of your weapons and your belongings, then they would incline[3] against you once for all.[4] And there is no fault in you, in case you are hurt by rain or you are sick, to lay aside your weapons and take your wary (precautions). Surely ⊃Allâh has prepared for the disbelievers a degrading torment.

103. So, when you have accomplished the prayer, then remember ⊃Allâh, upright, and seated, and on your sides. (Yet) when you feel composed, then keep up the prayer; surely the prayer has been a timed prescription[5] for the believers.

104. And do not feel feebled in seeking the people.[6] In case you feel pain, then surely they (also) feel pain as you feel pain, and you are hoping from ⊃Allâh that for which they do not hope; and ⊃Allâh has been Ever-Knowing, Ever-Wise.

105. Surely, We have sent down to you[7] the Book with the Truth that you judge among mankind by whatever ⊃Allâh has shown you; and do not be a constant adversary of the treacherous.

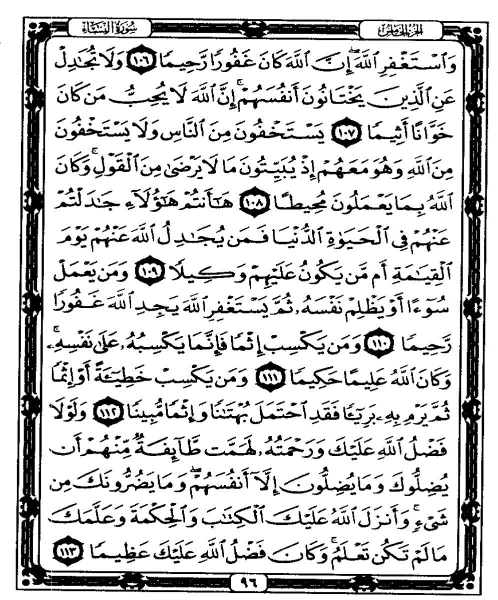
(1) I.e., to defend those who pray and to face the enemy.
(2) I.e., finished their prayer.
(3) Or: be hostile to.
(4) Literally: in one inclining; or: in one hostility.
(5) Literally: book.
(6) I.e., the (enemy) people.
(7) I.e. the Prophet.

106. And ask forgiveness of ⊃Allâh; surely ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

107. And do not dispute concerning the ones who betray themselves; surely ⊃Allâh does not love him who has been constantly treacherous, (and) vicious.

108. They seek to conceal themselves from (other) men,[1] and they do not seek to conceal themselves from ⊃Allâh, and He is with them as they brood by night a saying with which He is not satisfied; and ⊃Allâh has been Supremely Encompassing of whatever they do.

109. Now, you are the ones[2] who have disputed concerning them in the present life; then who will dispute with ⊃Allâh concerning them on the Day of the Resurrection, or who will be a constant trustee for them?


الجزء الخامس — سورة النساء

وَٱسْتَغْفِرِ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾ وَلَا تُجَٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾ وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾ وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾ وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَىْءٍ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

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110. And whoever earns an odious (deed) or does an injustice to himself (and) thereafter asks ⊃Allâh His forgiveness, he will find ⊃Allâh Ever-Forgiving, Ever-Merciful.

111. And whoever earns a vice, surely then he earns it only against himself; and ⊃Allâh has been Ever-Knowing, Ever-Wise.

112. And whoever earns an offense or a vice (and) thereafter throws (the blame thereof) upon an innocent one, then he has readily burdened himself with all-malicious calumny and evident vice.

113. And had it not been for the Grace of ⊃Allâh upon you[3] and His mercy, a section of them would indeed have designed to lead you into error; and in no way do they lead anyone to error except themselves; and in no way do they harm you in anything whatever. And ⊃Allâh has sent down on you the Book and (the) Wisdom, and He has taught you whatever you did not know; and the Grace of ⊃Allâh upon you has been magnificent.

(1) Literally: mankind. (2) Literally: these. (3) Ie. the Prophet.



114. No charity[1] is there in much of their private conferences, except for him who commands donation[2], or beneficence, or righteousness[3] among mankind. And whoever performs that seeking the gracious satisfaction of ⊃Allâh, then We will eventually bring him a magnificent reward.

115. And whoever constantly opposes the Messenger, even after the guidance has become evident to him, and closely follows (a way) other than the believers' way, We turn him away to whatever (patron) he turns away to, and We roast him at Hell; and what an odious Destiny!

116. Surely ⊃Allâh does not forgive that (anything be) with Him associated; and (anything) whatever, apart from that, He forgives to whomever He decides. And whoever associates (anything) with ⊃Allâh, then he has readily erred into far error.

117. Decidedly they invoke (nothing) apart from Him except females; and decidedly they invoke (nothing) except a steadfastly insurgent Shayṭân.

118. ⊃Allâh cursed him. And he said, "Indeed I will definitely take to myself of Your bondmen an ordained assignment.

119. And indeed I will definitely lead them into error, and indeed I will defintely arouse (vain) covetings in them, and indeed I will definitely command them (and) so indeed they will definitely cut off the cattle's ears;[4] and indeed I will definitely command them (and) so indeed they will definitely change the creation of ⊃Allâh." And whoever takes ⊃Ash-Shayṭân to himself for a constant patron apart from ⊃Allâh, then he has already suffered[5] evidently the greatest loss.

120. He promises them and arouses vain covetings in them; and in no way does ⊃Ash-Shayṭân promise them (anything) except delusion.

121. Those (will have) their abode in Hell, and they will find no evasion from it.

(1) I.e. benefit
(2) I.e. enjoins (people) to donate.
(3) Or: conciliation and reform.
(4) One of the superstitions of the pagans
(5) Literally: lost.

سورة النساء — الجزء الخامس

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ
اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾ لَّيْسَ بِأَمَانِيِّكُمْ
وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ
وَلَا يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن
يَعْمَلْ مِنَ الصَّالِحَاتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ
أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ مَا
فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
مُّحِيطًا ﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ
فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ
اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ
وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ
بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

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122. And the ones who have believed and done deeds of righteousness, We will soon cause them to enter Gardens from beneath which Rivers run, eternally (abiding) therein forever; the promise of ⊃Allâh (is) truly (binding) and who is more truly sincere in his blissful saying than ⊃Allâh?

123. It is not according to your covetings or the covetings of the population of the Book. Whoever does an odious deed will be recompensed for it and will not find for him, apart from ⊃Allâh, a constant patron or a ready vindicator.

124. And whoever does (enough) deeds of righteousness, be it male or female, and he is a believer, then those will enter the Garden and will not be done an injustice even as a groove in a date-stone.(1)

125. And who has a fairer religion than he who surrenders his face to ⊃Allâh, and is a fair-doer, and closely follows the creed of ⊃Ibrâhîm, the unswervingly upright? And ⊃Allâh took to Him ⊃Ibrâhîm for an outstanding bondman.

126. And to ⊃Allâh belongs whatever is in the heavens and whatever is in the earth; and ⊃Allâh has been Supremely Encompassing everything.

127. And they ask you for your pronouncement concerning women. Say, "⊃Allâh pronounces concerning them, and what is recited to you in the Book concerning the orphan women(2) to whom you do not bring what is prescribed for them, and (yet) you desire to marry them, and the (ones) deemed weak of the children(3) (and) that you keep up equity(4) for orphans. And whatever charity you perform, then surely ⊃Allâh has been Ever-Knowing of it.

(1) I.e., not even a small amount.
(2) Or (possibly): women who have orphans. And ⊃Allâh knows best.
(3) Literally: newborns.
(4)Literally: set (things) up with equity.

وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضًا فَلَا جُنَاحَ
عَلَيۡهِمَآ أَن يُصۡلِحَا بَيۡنَهُمَا صُلۡحًاۚ وَٱلصُّلۡحُ خَيۡرٌۗ وَأُحۡضِرَتِ
ٱلۡأَنفُسُ ٱلشُّحَّۚ وَإِن تُحۡسِنُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ
بِمَا تَعۡمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَن تَسۡتَطِيعُوٓاْ أَن تَعۡدِلُواْ
بَيۡنَ ٱلنِّسَآءِ وَلَوۡ حَرَصۡتُمۡۖ فَلَا تَمِيلُواْ كُلَّ ٱلۡمَيۡلِ
فَتَذَرُوهَا كَٱلۡمُعَلَّقَةِۚ وَإِن تُصۡلِحُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ
كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾ وَإِن يَتَفَرَّقَا يُغۡنِ ٱللَّهُ كُلًّا
مِّن سَعَتِهِۦۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي
ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَلَقَدۡ وَصَّيۡنَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
مِن قَبۡلِكُمۡ وَإِيَّاكُمۡ أَنِ ٱتَّقُواْ ٱللَّهَۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾
وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾
إِن يَشَأۡ يُذۡهِبۡكُمۡ أَيُّهَا ٱلنَّاسُ وَيَأۡتِ بِـَٔاخَرِينَۚ وَكَانَ
ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنۡيَا فَعِندَ
ٱللَّهِ ثَوَابُ ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَكَانَ ٱللَّهُ سَمِيعَۢا بَصِيرًا ﴿١٣٤﴾

128. And in case a woman fears non-compliance or veering away in her husband, then there is no fault in both of them if they make a righteous reconciliation between them;(1) and reconciliation is most charitable; and avarice is made ever present to selves.(2) And in case you do fair (deeds) and are pious (to ⊃Allâh), then ⊃Allâh has been Ever-Cognizant of whatever you do.

129. And you will never be able to do justice between (your) wives,(3) even if you are (so) eager; yet do not incline away completely(4) (from one), so that you leave her (behind) as if she were suspended. And in case you (do) righteousness and are pious (to ⊃Allâh), then surely ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

130. And in case they (both) part (from each other), ⊃Allâh will enrich each (of them) of His Embracement; and ⊃Allâh has (always) been Ever-Embracing, Ever-Wise.

131. And to ⊃Allâh belongs whatever is in the heavens and whatever is in the earth. And indeed We have already enjoined the ones to whom the Book was brought even before you and you (too): "Be pious to ⊃Allâh." And in case you disbelieve, then surely to ⊃Allâh belongs whatever is in the heavens and whatever is in the earth; and ⊃Allâh has been Ever Affluent, Ever-Praiseworthy.

132. And to ⊃Allâh belongs whatever is in the heavens and whatever is in the earth; and ⊃Allâh suffices for an Ever-Trusted Trustee.

133. In case He decides, He can put you away, O you mankind, and come up with others; and ⊃Allâh has been Ever-Determiner over that.

134. Whoever is willing (to have) the requital of the present (life), then in the Providence of ⊃Allâh is the requital of the present (life) and the Hereafter; and ⊃Allâh has been Ever-Hearing, Ever-Beholding.

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(1) Literally: that they reconcile a reconciliation.
(2) I.e., persons.
(3) Literally: women.
(4) Literally: incline away all inclining.



135. O you who have believed, be constantly upright with equity (with others), witnesses for ⊃Allâh, even if it be against yourselves or (your) parents and nearest kin. In case (the person) is rich or poor, then ⊃Allâh is the Best Patron for both. So do not ever follow prejudice, so as to do justice; and in case you twist or veer away, then surely ⊃Allâh has been Ever-Cognizant of whatever you do.

136. O you who have believed, believe in ⊃Allâh and His Messenger, and the Book which He has been sending down on His Messenger, and the Book which He sent down earlier. And whoever disbelieves in ⊃Allâh, and His Angels, and His Books, and His Messengers, and the Last Day, then he has readily erred into far error.

137. Surely (the ones) who believed, thereafter disbelieved, thereafter believed, thereafter disbelieved, thereafter increased in disbelief- ⊃Allâh indeed is not (going) to forgive them nor is He indeed (going) to guide them on a way.

138. Give (good) tidings to the hypocrites that they will have a painful torment.

139. (The ones) who take to themselves the disbelievers for their constant patrons, apart from the believers; do they (inequitably) seek might in their presence? Then surely might altogether belongs to ⊃Allâh.

140. And He has already been sending down upon you in the Book that, "When you hear the signs of ⊃Allâh being disbelieved and mocked at, then do not sit with them until they wade into[1] (some) other discourse; surely (in that case) you are like them. Surely ⊃Allâh will be gathering the hypocrites and the disbelivers altogether in Hell.

(1) I.e., take up (a subject).

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ
نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ
عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
ٱلْقِيَٰمَةِ ۗ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾
إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى
ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا
قَلِيلًا ﴿١٤٢﴾ مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ
وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ
أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾ إِنَّ ٱلْمُنَٰفِقِينَ
فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾
إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟
دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ
ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ
إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

141. (The ones) who await you; So, in case you gain a conquest from ⊃Allâh, they say, "Were we not with you?" And in case the disbelievers get an assignment,[1] they say, "Did we not have privilege over you, and did we not prevent (your defeat) by the believers?" Then ⊃Allâh will judge between you on the Day of the Resurrection; and ⊃Allâh will never grant[2] any way for the disbelievers over the believers.

142. Surely the hypocrites try to deceive ⊃Allâh, and He is deceiving them; and when they rise up for prayer, they rise up lazily, showing off to (other) men, and they do not remember ⊃Allâh except a little.

143. Wavering between this (and that), not to these, nor to those;[3] and he whom ⊃Allâh leads into error, then you will never find for him a way.

144. O you who have believed, do not take to yourselves disbelievers as patrons apart from the believers. Are you willing to make for ⊃Allâh an evident all-binding authority against you?

145. Surely the hypocrites will be in the basest bottom of the Fire; and you will never find for them a ready vindicator.

146. Except the ones who repent, and act righteously, and adhere firmly to ⊃Allâh, and make their religion faithful to ⊃Allâh; so, those are with the believers, and ⊃Allâh will eventually bring the believers a magnificent reward.

147. What would ⊃Allâh perform with tormenting you in case you thank (Him) and believe? And ⊃Allâh has been Thankful, Ever-Knowing.

(1) I.e. gain a success. (2) Literally: make. (3) Literally: nor to these.

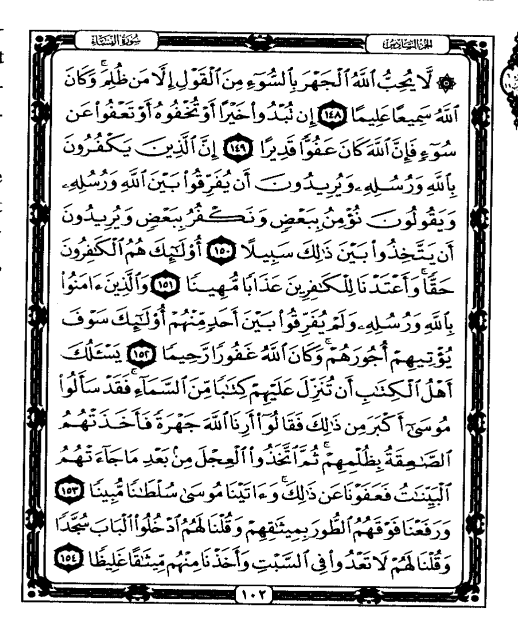
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(148) ⊃Allâh does not love the loud (expression) of odious[1] words except for him who has been done an injustice, and ⊃Allâh has been Ever-Hearing, Ever-Knowing.

149. In case you display a charitable (deed), or conceal it, or be clement towards an odious deed, then surely ⊃Allâh has been Ever-Clement, Ever-Determiner.

150. Surely the ones who disbelieve in ⊃Allâh and His Messengers and would make a distinction between ⊃Allâh and His Messengers, and say, "We believe in some, and disbelieve in some (others)," and would take to themselves a way in-between,[2]

151. Those are they (who are) truly the disbelievers; and We have readied for the disbelievers a degrading torment.


سورة النساء — الجزء السادس

لا يحب الله الجهر بالسوء من القول إلا من ظلم وكان
الله سميعا عليما ﴿١٤٨﴾ إن تبدوا خيرا أو تخفوه أو تعفوا عن
سوء فإن الله كان عفوا قديرا ﴿١٤٩﴾ إن الذين يكفرون
بالله ورسله ويريدون أن يفرقوا بين الله ورسله
ويقولون نؤمن ببعض ونكفر ببعض ويريدون
أن يتخذوا بين ذلك سبيلا ﴿١٥٠﴾ أولئك هم الكافرون
حقا وأعتدنا للكافرين عذابا مهينا ﴿١٥١﴾ والذين آمنوا
بالله ورسله ولم يفرقوا بين أحد منهم أولئك سوف
يؤتيهم أجورهم وكان الله غفورا رحيما ﴿١٥٢﴾ يسألك
أهل الكتاب أن تنزل عليهم كتابا من السماء فقد سألوا
موسى أكبر من ذلك فقالوا أرنا الله جهرة فأخذتهم
الصاعقة بظلمهم ثم اتخذوا العجل من بعد ما جاءتهم
البينات فعفونا عن ذلك وآتينا موسى سلطانا مبينا ﴿١٥٣﴾
ورفعنا فوقهم الطور بميثاقهم وقلنا لهم ادخلوا الباب سجدا
وقلنا لهم لا تعدوا في السبت وأخذنا منهم ميثاقا غليظا ﴿١٥٤﴾

١٠٢

152. And the ones who have believed in ⊃Allâh and His Messengers and have made no distinction between any of them, those He will eventually bring them their rewards, and ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

153. The population of the Book ask you to (keep) bringing down upon them a Book from the heaven; yet they already asked Mûsâ far greater than that; So they said, "Show us ⊃Allâh openly." Then the stunning (thunderbolt) took them for their injustice. Thereafter they took to themselves the Calf, even after the supreme evidences came to them, yet We were clement (towards them) for that, and We brought Mûsâ an evident all-binding authority.

154. And We raised above them the Tûr, (taking) compact with them. And We said to them, "Enter in at the gate, constantly prostrating." And We said to them, "Do not be aggressors on the Sabbath," and We took from them a solemn compact.

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(1) Evil words should not be uttered in public.

(2) Literally: a way between that; i.e. a way between this and that.



155. So, for their breaking of their compact, and their disbelieving in the signs of ⊃Allâh, and their killing of the Prophesiers untruthfully and their saying, "Our hearts are encased." (No indeed), but ⊃Allâh has stamped upon them for their disbelief; so they do not believe except a few.

156. And for their disbelief and their speaking against Maryam a tremendous all-malicious (calumny).

157. And for their saying, "Surely we killed the Mâsîh, ᶜÎsâ son of Maryam, the Messenger of ⊃Allâh." And in no way did they kill him, and in no way did they crucify him, but a resemblance of him was presented to them.(1) And surely the ones who differed about him are indeed in doubt about him.(2) In no way do they have any knowledge about him except the close following of surmise, and in no way did they kill him of a certainty.

158. No indeed, ⊃Allâh raised him up to Him; and ⊃Allâh has been Ever-Mighty, Ever-Wise.

159. And decidedly there is not one of the population of the Book but will indeed definitely believe in him before his death, and on the Day of the Resurrection he will be a witness against them.

160. So, for the injustice (on the part) of (the ones) who have Judaized, We have prohibited them good things that were lawful to them, and for their barring from the way of ⊃Allâh many (people),

161. And for their taking ribâ,(3) and they were already forbidden it, and eating (up) the riches of mankind untruthfully;(4) and We have readied for the disbelievers among them a painful torment.

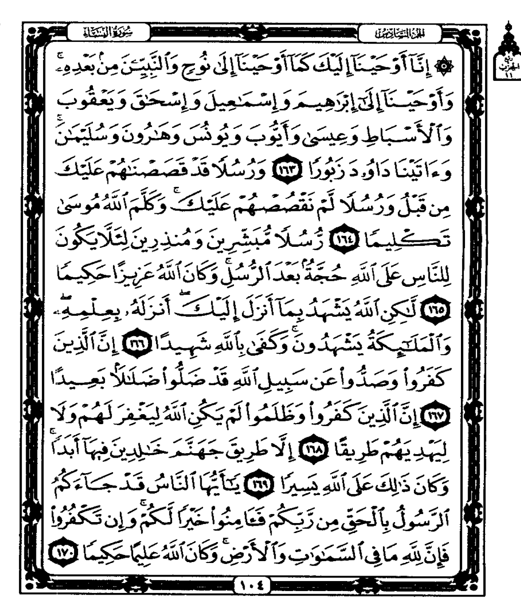
162. But the ones of them who are firmly established in knowledge and the believers believe in what has been sent down to you, and what was sent down even before you, and (the ones who) regularly keeping up the prayer, and bringing the Zakât, and believing in ⊃Allâh and the Last Day, for those We will soon bring a magnificent reward.

(1) I.e. the matter was made obscure for them through mutual resemblance.

(2) Or: it, (that).

(3) Usury and other types of unlawful gain.

(4) Literally: with untruth.


إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَـٰرُونَ وَسُلَيْمَـٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَـٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَّـٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَـٰٓئِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَـٰلًۢا بَعِيدًا ﴿١٦٧﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَظَلَمُوا۟ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾ يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

١٠٤

(163) Surely We have revealed to you as We revealed to Nûh, and the Prophets (even) after him, and We revealed to ⊃Ibrâhîm, and ⊃Ismâᶜîl, and ⊃Ishâq, and Yaᶜqûb, and the Grandsons, and ᶜÎsâ, and ⊃Ayyûb, and Yûnus, and Hârûn, and Sulaymân, and We brought Dâwûd a Scripture.(1)

164. And Messengers We have already narrated to you (about) even before and Messengers We have not narrated to you (about); and to Mûsâ(5) ⊃Allâh spoke long, (eloquent) speech.

165. Messengers (who are) constant bearers of good tidings and constant warners lest mankind should have argument against ⊃Allâh after the Messengers; and ⊃Allâh has been Ever-Mighty, Ever-Wise.

166. But ⊃Allâh bears witness to what He has sent down to you. He has sent it down with His knowledge; and the Angels (also) bear witness; and ⊃Allâh suffices as Ever-Witnessing.

167. Surely (the ones) who have disbelieved and barred from the way of ⊃Allâh have already erred into far error.

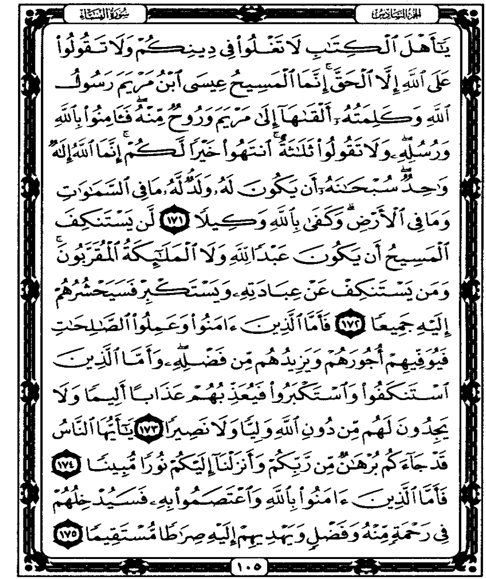
168. Surely (the ones) who have disbelieved and have done injustice, indeed ⊃Allâh would not forgive them, nor indeed guide them on any road.

169. Except the road to Hell, eternally (abiding) therein forever; and that has been for ⊃Allâh an easy (thing).

170. O you mankind, the Messenger has already come to you with the Truth from your Lord; so believe; most charitable is it for you. And in case you disbelieve, then surely to ⊃Allâh belongs whatever is in the heavens and the earth; and ⊃Allâh has been Ever-Knowing, Ever-Wise.

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(1) Zabûr, said to be the Psalms.



سُورَةُ النِّسَاءِ — الجُزْءُ السَّادِسُ

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ
عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ
ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ
وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٞ
وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ١٧١ لَّن يَسۡتَنكِفَ
ٱلۡمَسِيحُ أَن يَكُونَ عَبۡدٗا لِّلَّهِ وَلَا ٱلۡمَلَٰٓئِكَةُ ٱلۡمُقَرَّبُونَۚ
وَمَن يَسۡتَنكِفۡ عَنۡ عِبَادَتِهِۦ وَيَسۡتَكۡبِرۡ فَسَيَحۡشُرُهُمۡ
إِلَيۡهِ جَمِيعٗا ١٧٢ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمۡ أُجُورَهُمۡ وَيَزِيدُهُم مِّن فَضۡلِهِۦۖ وَأَمَّا ٱلَّذِينَ
ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا وَلَا
يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ١٧٣ يَٰٓأَيُّهَا ٱلنَّاسُ
قَدۡ جَآءَكُم بُرۡهَٰنٞ مِّن رَّبِّكُمۡ وَأَنزَلۡنَآ إِلَيۡكُمۡ نُورٗا مُّبِينٗا ١٧٤
فَأَمَّا ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَٱعۡتَصَمُواْ بِهِۦ فَسَيُدۡخِلُهُمۡ
فِي رَحۡمَةٖ مِّنۡهُ وَفَضۡلٖ وَيَهۡدِيهِمۡ إِلَيۡهِ صِرَٰطٗا مُّسۡتَقِيمٗا ١٧٥

١٠٥

171. O population of the Book, do not go beyond the bounds in your religion and do not say concerning ⊃Allâh (anything) except the Truth. Surely the Masîh, cÎsâ son of Maryam, was only the Messenger of ⊃Allâh, and His Word that He cast forth to Maryam, and a Spirit from Him. So, believe in ⊃Allâh and His Messengers, and do not say, "Three." Refrain; most charitable is it for you; surely ⊃Allâh is only One God. All Extolment be to Him-that He should have a child. To Him (belongs) whatever is in the heavens and whatever is in the earth; and ⊃Allâh suffices for an Ever-Trusted Trustee.

172. The Masîh will never disdain to be a bondman of ⊃Allâh, neither the Angels who are near-stationed (to Him). And whoever disdains to do Him worship[1] and waxes proud, then He will soon muster them altogether to Him.

173. So, as for (the ones) who have believed and done deeds of righteousness, then He will pay them in full their rewards and increase them of His Grace; and as for (the ones) who disdained and waxed proud, then He will torment them a painful torment, and they will find for them, apart from ⊃Allâh, no constant patron nor a ready vindicator.

174. O you mankind, a proof has already come to you from your Lord; and We have sent down to you an evident Light.

175. So, as for the ones who believed in ⊃Allâh and firmly adhered to Him, then He will soon cause them to enter into a mercy from Him, and Grace, and will guide them to Him on a straight Path.

(1) Literally: worshiping Him.

176. They ask you for your pronouncement. Say, "⊃Allâh pronounces to you concerning the indirect heirs." In case a person perishes having no child, and he has a sister, she shall have half of what he has left, and he inherits (from) her in case she has no child.(1) (And) in case they are two (sisters), then they shall have two thirds of what he has left; and in case they are brothers, men and women,(2) then the male shall have the same portion as that of two females. ⊃Allâh makes (this) evident to you, that you should not err; and ⊃Allâh is Ever-Knowing of everything.



5. Sûrat ⊃Al-Mâ⊃idah (The Table)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. O you who have believed, fulfil your contracts. The brute of cattle(3) has been made lawful to you, except whatever is (now) recited to you without violating the prohibition against (game) hunting(4) when you are in pilgrim sanctity.(5) Surely ⊃Allâh judges (according to) whatsoever He wills.

2. O you who have believed, do not violate the waymarks of ⊃Allâh, nor the Inviolable Month, nor the offering, nor the garlands, nor the ones repairing to the Inviolable Home seeking from their Lord Grace and all-blessed Satisfaction; and when you are not on pilgrimage,(6) then (go game) hunting. And do not let antagonism of a people who barred you from the Inviolable Mosque provoke you to transgress. And help one another to benignancy and piety, and do not help one another to vice and hostility, and be pious to ⊃Allâh; surely ⊃Allâh is strict in punishment.

(1) I.e., has the right to all the inheritance.
(2) I.e., a brother and sister siblings.
(3) *An^c^âm* = cattle, camels, sheep and goats.
(4) Literally: making hunting lawful.
(5) I.e. whether in the Inviolable Precincts or in the special pilgrim garment.
(6) Literally: when you have become legally permissible, i.e., no longer in the sanctified state of a pilgrim.


الجزء السادس — سورة المائدة

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ
بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ
السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا
بِالْأَزْلَامِ ذَٰلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي
مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾
يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم
مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ
عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
﴿٤﴾ الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ
لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ
مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَن يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

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3. Prohibited to you are carrion,[1] and blood, and the flesh of swine, and what has been acclaimed to other than ⊃Allâh, and the strangled, and the beaten (to death), and the toppled (to death), and the gored (to death), and that eaten by wild beasts of prey-excepting what you have immolated-and whatever has been slain on the altars (for the idols), and that you adjure division[2] by divining: that is immorality. Today the ones who have disbelieved have despaired of your religion, so do not be apprehensive of them and be apprehensive of Me. Today I have completed your religion for you, and I have perfected My favor on you, and I am satisfied with ⊃Islâm for you as a religion. And whoever is constrained in scantiness,[3] without unfairly (inclining) to vice, then surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

4. They ask you what is made lawful for them. Say, "The good things are made lawful to you, and (such) hunting creatures as you teach, (training them) as hounds, teaching them (part) of what ⊃Allâh has taught you." So eat of whatever they hold back for you, and mention the Name of ⊃Allâh over it. And be pious to ⊃Allâh, surely ⊃Allâh is swift at the reckoning.

5. Today the good things are made lawful for you, and the food of the ones to whom the Book was brought is lawful to you, and your food is made lawful to them. And (so) are believing women in wedlock, and in wedlock women of (the ones) to whom the Book was brought even before you when you have brought them their rewards in wedlock, other than in fornication, neither taking them to yourselves as mates.[4] And whoever disbelieves in belief,[5] then his deed has been frustrated and in the Hereafter he is among the losers.

(1) I.e. dead meat.
(2) I.e. by gambling with arrows or in any similar way.
(3) I.e., compelled by need.
(4) I.e., girl-friends.
(5) I.e., the religion.

6. O you who have believed, when you rise up for prayer, then wash your faces, and your hands up to the elbows, and wipe your heads,[1] and (wash) your legs to the ankles. And in case you are ritually unclean,[2] then totally purify yourselves; and in case you are sick or on a journey, or (in case) any of you has come up from the privy, or you have had contact with women, yet you cannot find water, then have recourse to good[3] soil (and) so wipe (most of) your faces and hands with (some) of it. In no way does ⊃Allâh indeed will to make any restriction for you, but indeed He wills to purify you and perfect His favor on you, indeed, that possibly you would thank (Him).



سورة المائدة — الجزء السادس

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ٦ وَٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ وَمِيثَٰقَهُ ٱلَّذِي وَاثَقَكُم بِهِۦٓ إِذۡ قُلۡتُمۡ سَمِعۡنَا وَأَطَعۡنَاۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ٨ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٞ ٩

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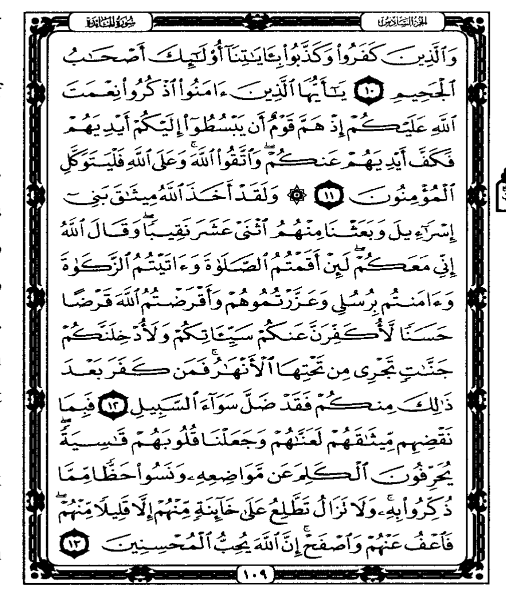
7. And remember the favor of ⊃Allâh upon you and His compact by which He has solemnly bound[4] you as you said, "We have heard and we obey." And be pious to ⊃Allâh, surely ⊃Allâh is Ever-Knowing of the inmost thoughts in the breasts.[5]

8. O you who have believed, be constantly upright for ⊃Allâh, witnesses with equity, and let not antagonism of a people provoke you to not do justice. Do justice; that[6] is nearer to piety. And be pious to ⊃Allâh, surely ⊃Allâh is Ever-Cognizant of whatever you do.

9. ⊃Allâh has promised the ones who have believed and done deeds of righteousness (that) they will have forgiveness and a magnificent reward.

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(1) Or: (part of) the head.
(2) I.e., from the emission of semen or (for women) sexual discharge.
(3) I.e. a mounting place, high and dry.
(4) Literally: compacted.
(5) Literally: what the breasts own.
(6) Literally: it.



10. And the ones who have disbelieved and cried lies to Our ⊃âyât, those will be the inhabitants of Hell-Fire.

11. O you who have believed, remember the favor of ⊃Allâh upon you as a (certain) people designed to stretch against you their hands, so He restrained their hands from you. And be pious to ⊃Allâh, and in ⊃Allâh let the believers then put their trust.

(12) And indeed ⊃Allâh already took compact with the Seeds of ⊃Isrâ⊃îl, and We sent forth among them twelve chieftains. And ⊃Allâh said, "Surely I am with you, indeed in case you keep up the prayer, and bring the Zakât, and believe in My Messengers, and rally to them in assistance, and lend to ⊃Allâh a fair loan, indeed I will definitely expiate for you your odious deeds, and indeed I will definitely cause you to enter Gardens from beneath which Rivers run. So whoever of you disbelieves after that, then he has already erred away from the level way.

13. So, for their breaking their compact, We cursed them and We made their hearts hard. They pervert the Wordings from their contexts,[1] and they have forgotten a portion of what they were reminded. And you will not cease viewing some treacherous (act) on their part, except a few of them. Yet be clement towards them and pardon; surely ⊃Allâh loves the fair-doers.

(1) I.e. original meanings.

الجزء السادس — سورة المائدة

وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ
فَنَسُواْ حَظّٗا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَاوَةَ
وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ وَسَوۡفَ يُنَبِّئُهُمُ ٱللَّهُ
بِمَا كَانُواْ يَصۡنَعُونَ ١٤ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ
قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا
كُنتُمۡ تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن
كَثِيرٖۚ قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ
مُّبِينٞ ١٥ يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ
سُبُلَ ٱلسَّلَٰمِ وَيُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ بِإِذۡنِهِۦ وَيَهۡدِيهِمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ
١٦ لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلۡمَسِيحُ
ٱبۡنُ مَرۡيَمَۚ قُلۡ فَمَن يَمۡلِكُ مِنَ ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ
أَن يُهۡلِكَ ٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥ وَمَن فِي
ٱلۡأَرۡضِ جَمِيعٗاۗ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
وَمَا بَيۡنَهُمَاۚ يَخۡلُقُ مَا يَشَآءُۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٧

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14. And from (the ones) who say,"Surely we are Nâsarâ," We took their compact, yet they have forgotten a portion of what they were reminded of, so We induced among them enmity and abhorrence till the Day of the Resurrection. And ⊃Allâh will eventually fully inform them of (the things) they used to do.

15. O you Population of the Book, Our Messenger has already come up to you; he makes evident to you many things of what you have been concealing of the Book, and he is clement about many things. A light has already come up to you from ⊃Allâh, and an evident Book.

16. Whereby ⊃Allâh guides whomever closely follows His all-blessed Satisfaction in the ways of peace; and He brings them out of the darkness(es) into the light by His permission, and He guides them to a straight Path.

17. They indeed have already disbelieved who say, "Surely ⊃Allâh, He is the Masîh, son of Maryam." Say,"Who then (can) avail[1] anything against ⊃Allâh in case He wills to cause the Masîh son of Maryam to perish, and his mother, and whoever is in the earth altogether? And to ⊃Allâh belongs the Kingdom of the heavens and the earth and whatever is between them. He creates whatever He decides. And ⊃Allâh is Ever-Determiner over everything.

(1) Literally: possess.

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ
فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن
يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ
رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَا جَآءَنَا
مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿١٩﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُواْ
نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا
وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿٢٠﴾ يَٰقَوْمِ ٱدْخُلُواْ
ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّواْ عَلَىٰٓ أَدْبَارِكُمْ
فَتَنقَلِبُواْ خَٰسِرِينَ ﴿٢١﴾ قَالُواْ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ
وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُواْ مِنْهَا فَإِن يَخْرُجُواْ مِنْهَا
فَإِنَّا دَٰخِلُونَ ﴿٢٢﴾ قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ
أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُواْ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ
فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾

18. And the Jews and Nasârâ have said, "We are the sons of ⊃Allâh and His beloved ones." Say, "Why then does He torment you for your guilty deeds?" No indeed, you are mortals,(1) (like) all the (beings) He has created; He forgives whomever He decides, and He torments whomever He decides. And to ⊃Allâh belongs the Kingdom of the heavens and the earth and whatever is between them, and to Him is the Destiny.

19. O Population of the Book, Our Messenger has already come to you making (things) evident to you, upon an interval between the Messengers, that you should not say, "In no way has there come to us any bearer of good tidings, nor a warner." Yet (now) there has already come to you a bearer of good tidings and a warner; and ⊃Allâh is Ever-Determiner over everything.

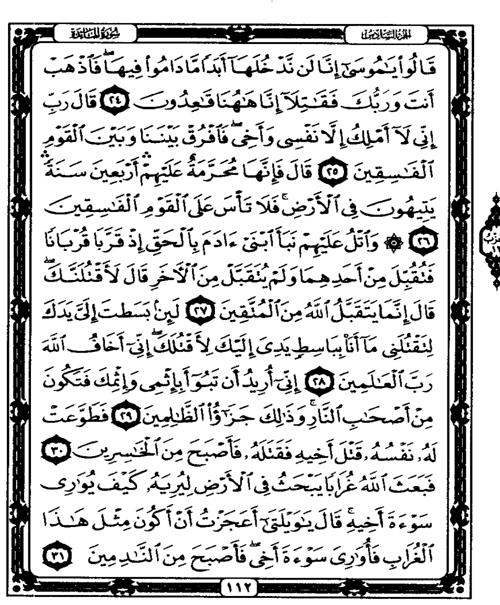
20. And as Mûsâ(4) said to his people, "O my people, remember the favor of ⊃Allâh upon you, as He made among you Prophesiers, and made you kings, and brought you what He had not brought anyone of the worlds.

21. O my people, enter the Holy Land(2) which ⊃Allâh has prescribed for you and do not turn back in your traces,(3) (and) so you turn over as losers."

22. They said, "O Mûsâ, surely there are people in it (who are) giants, and surely we will never enter it until they go out of it. So, in case they go out of it, then surely we will be entering."

23. Said two men of the ones that feared (⊃Allâh) (and) whom ⊃Allâh had favored, "Enter in upon them (by) the gate. So, when you enter it, then surely you will be overcoming them. And so put all your trust in ⊃Allâh in case you are believers."

(1) Human beings.
(2) Literally: the hallowed land.
(3) Literally: on your hind parts.



24. They said, "O Mûsâ, surely we will never enter it at all so long as they are in it. So go forth, you and your Lord, and then you (two) fight (them). Surely we will be sitting here now!"

25. He said, "Lord! Surely I possess (no authority) on anyone except myself and my brother. So distinguish between us[1] and the immoral people.

26. Said He, "Then surely it will be prohibited for them for forty years (while) they go astray in the earth. So do not feel sad about the immoral people."

27. And recite to them the tiding of the two sons of ⊃Âdam with the truth as they offered a sacrifice,[2] (and) it was (graciously) accepted of one of them and not (graciously) accepted of the other. One (of them) said, "Indeed, I will definitely kill you." (The other) said, "Surely ⊃Allâh (graciously) accepts only of the pious.

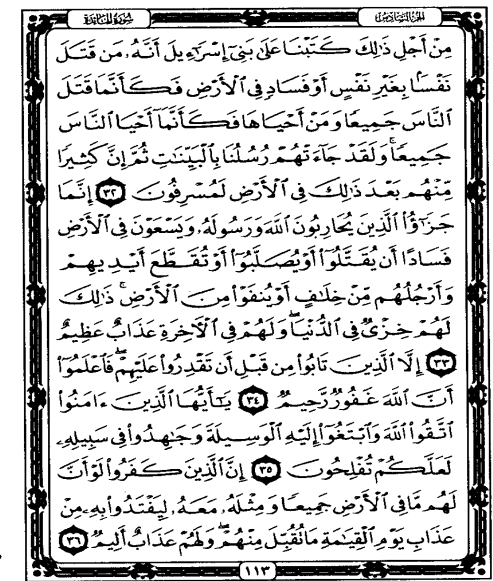
28. Indeed, in case you stretch out your hand against me to kill me, in no way will I be stretching out my hand against you to kill you. Surely I fear ⊃Allâh, The Lord of the worlds.

29. Surely I would (like) that you would incur (upon yourself) my vice and your vice, (and) so you become one of the inhabitants of the Fire, and that is the recompense of the unjust."

30. Then his self persuaded him to the killing of his brother, so he killed him, then he became among the losers.

31. Then ⊃Allâh sent forth a raven[3] searching into the earth to show him how he should overlay the shameful parts[4] of his brother. He said, "Oh woe to me! Am I unable to be like this raven, (and) so overlay the shameful parts of my brother?" So he became among the remorseful.

(1) Literally: part between us and between.
(2) Literally: sacrificed an all-sanctified sacrifice.
(3) Or: crow.
(4) I.e. the vile body.



32. On that account We prescribed for the Seeds of ⊃Isrâ⊃îl that whoever kills a self-other than for (killing another) self or(1) for corruption in the earth-then it will be as if he had killed mankind altogether; and whoever gives life to it,(2) then it will be as if he had given life to mankind altogether. And indeed Our Messengers have already come to them with supreme evidences; thereafter surely many of them after that are indeed extravagant in the earth.

33. Surely the only recompense of (the ones) who war against ⊃Allâh and His Messenger and (diligently) endeavor to do corruption in the earth, is that they should be (all) massacred or crucified, or that their hands and legs should be cut asunder alternately or that they should be exiled from the land. That is a disgrace for them in the present (life), and in the Hereafter they will have a tremendous torment.

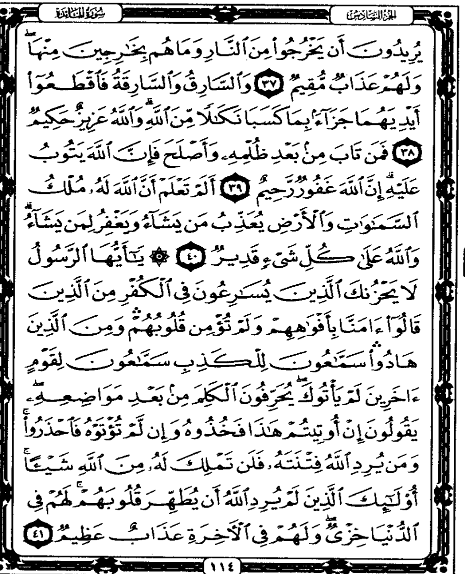
34. Except for (the ones) who repent even before you are capable of (punishing) them. So know that ⊃Allâh is Ever-Forgiving, Ever-Merciful.

35. O you who have believed, be pious to ⊃Allâh and seek (close) proximity to Him, and strive in His way, that possibly you would prosper.

36. Surely the ones who have disbelieved, (even) if they had whatever is in the earth altogether and the like of it, with it to ransom themselves from the torment of the Day of the Resurrection, in no way would it be (favorably) accepted of them, and they will have a painful torment.

(1) Literally: nor.

(2) I.e., a self.


الجزء السادس — سورة المائدة

يريدون أن يخرجوا من النار وما هم بخارجين منها
ولهم عذاب مقيم ﴿٣٧﴾ والسارق والسارقة فاقطعوا
أيديهما جزاء بما كسبا نكالا من الله والله عزيز حكيم
﴿٣٨﴾ فمن تاب من بعد ظلمه وأصلح فإن الله يتوب
عليه إن الله غفور رحيم ﴿٣٩﴾ ألم تعلم أن الله له ملك
السماوات والأرض يعذب من يشاء ويغفر لمن يشاء
والله على كل شيء قدير ﴿٤٠﴾ ۞ يا أيها الرسول
لا يحزنك الذين يسارعون في الكفر من الذين
قالوا آمنا بأفواههم ولم تؤمن قلوبهم ومن الذين
هادوا سماعون للكذب سماعون لقوم
آخرين لم يأتوك يحرفون الكلم من بعد مواضعه
يقولون إن أوتيتم هذا فخذوه وإن لم تؤتوه فاحذروا
ومن يرد الله فتنته فلن تملك له من الله شيئا
أولئك الذين لم يرد الله أن يطهر قلوبهم لهم في
الدنيا خزي ولهم في الآخرة عذاب عظيم ﴿٤١﴾

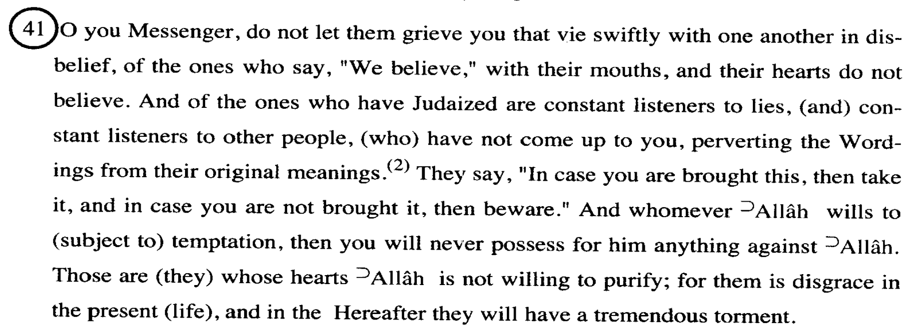
١١٤

37. They would like to go out of the Fire, and in no way will they be going out of it; and they will have a perpetual torment.

38. And the male thief and the female thief: then cut (off) the hands of both, as a recompense for what they (both) have earned, as a torture from ⊃Allâh; and ⊃Allâh is Ever-Mighty, Ever-Wise.

39. Yet whoever repents, even after his injustice, and acts righteously, then surely ⊃Allâh relents towards[1] him; surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

40. Do you not know that to ⊃Allâh belongs the Kingdom of the heavens and the earth? He torments whomever He decides and forgives whomever He decides; and ⊃Allâh is Ever-Determiner over everything.



41. O you Messenger, do not let them grieve you that vie swiftly with one another in disbelief, of the ones who say, "We believe," with their mouths, and their hearts do not believe. And of the ones who have Judaized are constant listeners to lies, (and) constant listeners to other people, (who) have not come up to you, perverting the Wordings from their original meanings.[2] They say, "In case you are brought this, then take it, and in case you are not brought it, then beware." And whomever ⊃Allâh wills to (subject to) temptation, then you will never possess for him anything against ⊃Allâh. Those are (they) whose hearts ⊃Allâh is not willing to purify; for them is disgrace in the present (life), and in the Hereafter they will have a tremendous torment.

(1) I.e. accepts his repentance.
(2) Literally: even after their positions.

سَمَّٰعُونَ لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ فَإِن جَآءُوكَ
فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِن تُعْرِضْ عَنْهُمْ فَلَن
يَضُرُّوكَ شَيْـًٔا وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ
ٱلتَّوْرَىٰةُ فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنۢ بَعْدِ ذَٰلِكَ
وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٣﴾ إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا
هُدًى وَنُورٌ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ
هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ
ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ فَلَا تَخْشَوُا۟ ٱلنَّاسَ
وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَمَن لَّمْ يَحْكُم
بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴿٤٤﴾ وَكَتَبْنَا عَلَيْهِمْ
فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ
بِٱلْأَنفِ وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلْجُرُوحَ
قِصَاصٌ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ وَمَن
لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾

42. Constant listeners to lies, constant eaters of illicit gain, so in case they come to you, then judge between them or veer away from them; and in case you veer away from them, then they will never harm you anything; and in case you judge, then judge with equity between them. Surely ᵓAllâh loves the equitable.

43. And how do they make you their judge and the Tawrâh is in their presence, wherein is the Judgment of ᵓAllâh? Thereafter they turn away even after that. And in no way are those the (real) believers.

44. Surely We sent down the Tawrâh, wherein there is a guidance and a light, thereby the Prophets who had become Muslims[1] gave judgment to the ones who Judaized, and (so) did the rabbis and the doctors (of the Law), according to whatever they were asked to preserve of the Book of ᵓAllâh, and were witnesses to. So do not be apprehensive of mankind, and be apprehensive of Me, and do not trade My ᵓâyât for a little price. And whoever does not judge according to what ᵓAllâh has sent down, then those are they (who are) the disbelievers.

45. And therein We prescribed for them, "The self for the self, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. So, whoever donates it,[2] then it is an expiation for him. And whoever does not judge according to what ᵓAllâh has sent down, then those are they (who are) the unjust."

(1) Literally: who had surrendered themselves to ᵓAllâh.
(2) I.e remits the penalty or the retaliation as alms (a free-will offering).



46. And We made to supervene on their tracks cÎsâ son of Maryam, sincerely verifying whatever of the Tawrâh was before him,(1) and We brought him the ⊃Injîl, wherein there is a guidance and a light, and sincerely verifying whatever of the Tawrâh was before him, and a guidance and an admonition to the pious.

47. And let the Population(2) of the ⊃Injîl judge according to what ⊃Allâh has sent down therein. And whoever does not judge according to what ⊃Allâh has sent down, then those are they (who are) the immoral.

48. And We have sent down to you the Book with the Truth, sincerely verifying whatever of the Book that was before it, and Supremely Hegemonic over it. So judge between them according to what ⊃Allâh has sent down, and do not ever follow their prejudices away from the Truth that has come to you. To every one of you We have made a legislation and a program. And if ⊃Allâh had so decided, He would indeed have made you one nation; but (He did not) that He may try you in what He has brought you. So race with each other in the charitable (deeds); to ⊃Allâh will be your return, altogether; so He will fully inform you of that wherein you used to differ.

49. And (that) you should judge between them according to what ⊃Allâh has sent down. And do not ever follow their prejudices, and beware of them (lest) they tempt you away from some (part) of what ⊃Allâh has sent down to you. So, in case they turn away, then know that ⊃Allâh wills only to afflict them for some of their guilty deeds; and surely many of mankind are indeed immoral.

50. Is it then the judgment of (pagan) ignorance that they inequitably seek? And who is fairer in judgment than ⊃Allâh, for a people having certitude?

(1) Literally: between his two hands.
(2) Or: the Family.

51. O you who have believed, do not take to yourselves the Jews and the Nasârâ as patrons; some of them are patrons to some (others). And whoever of you patronizes them, then surely he is one of them. Surely ⊃Allâh does not guide the unjust people.

52. So you see the ones in whose hearts is sickness vie swiftly with one another among them. They say, "We are apprehensive lest a turn of (bad) fortune should afflict us." Yet it may be that ⊃Allâh will come up with the conquest, or a Command from His Providence, so they will be remorseful for what they kept secret within themselves.

53. And the ones who have believed say, "Are these the ones who swore by ⊃Allâh their most earnest oaths that surely they were indeed with you? Their deeds are frustrated, so they have become losers."



الجزء السادس — سورة المائدة

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسَرُّوا فِي أَنفُسِهِمْ نَادِمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾

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54. O you who have believed, whoever of you turns back from His[1] religion, then ⊃Allâh will eventually come up with a people He loves and who love Him, humble towards the believers, mightily proud towards the disbelievers, striving in the way of ⊃Allâh; and they do not fear the blame of (any) blamer. That is the Grace of ⊃Allâh (that) He brings to whomever He decides; and ⊃Allâh is Ever-Embracing, Ever-Knowing.

55. Surely your Ever-Patronizing Patron is only ⊃Allâh; and His Messenger, and the ones who have believed-who keep up the prayer and bring the Zakât, and are bowing down (to ⊃Allâh) - (are also your patrons).

56. And whoever makes ⊃Allâh his Ever-Patronizing patron, and His Messenger and the ones who have believed (as patrons),[2] then surely the party of ⊃Allâh are they who are the overcomers.

57. O you who have believed, do not take to yourselves the ones who take your religion in mockery and as a plaything- from among the ones who were brought the Book even before you and (from among) the steadfast disbelievers-as constant patrons; and be pious to ⊃Allâh in case you are believers.

(1) ⊃Allâh's.
(2) I.e., (those are the party of ⊃Allâh).

58. And when you call out to prayer, they take it to themselves in mockery and as a plaything; that is they are a people who do not consider.

59. Say,(1) "O you Population of the Book, do you take vengeance on us (for anything) except that we have believed in ⊃Allâh, and what has been sent down to us, and what was sent down earlier, and that most of you are immoral?"

60. Say(1) "Shall I (fully) inform you of a requiting in the Meeting with ⊃Allâh eviler than that? Whomever ⊃Allâh has cursed and with whom He is angry and made (some) of them apes and swine, and worshipers of the Tâghût,(2) those are in eviler place and have erred further away from the level way."

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَوٰةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ
لَّا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَٰٓأَهْلَ الْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا
بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ ﴿٥٩﴾ قُلْ
هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ
عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّٰغُوتَ أُو۟لَٰٓئِكَ شَرٌّ
مَّكَانًا وَأَضَلُّ عَن سَوَآءِ السَّبِيلِ ﴿٦٠﴾ وَإِذَا جَآءُوكُمْ قَالُوٓا ءَامَنَّا
وَقَد دَّخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِۦ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ
﴿٦١﴾ وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَٰرِعُونَ فِي الْإِثْمِ وَالْعُدْوَٰنِ وَأَكْلِهِمُ
السُّحْتَ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَىٰهُمُ الرَّبَّٰنِيُّونَ
وَالْأَحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا
يَصْنَعُونَ ﴿٦٣﴾ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا
بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ وَلَيَزِيدَنَّ كَثِيرًا
مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَٰوَةَ
وَالْبَغْضَآءَ إِلَىٰ يَوْمِ الْقِيَٰمَةِ كُلَّمَآ أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

61. And when they come to you,(3) they say, "We believe." And they have already entered with disbelief, and they have already gone out with it; and ⊃Allâh knows best whatever they used to keep back.

62. And you(4) see many of them vie swiftly in vice and hostility and in their eating (up) of illicit gains; miserable indeed is whatever they used to do!

63. If (only) the rabbis and the doctors (of the Law) had been forbidding them speaking vice and the eating (up) of illicit gains! Miserable indeed is whatever they used to work out!

64. And the Jews have said, "The Hand of ⊃Allâh is shackled." Shackled are their hands, and they are cursed for what they have said. No indeed (but) both His Hands are outspread, He expends how He decides. And indeed what has been sent down to you from your Lord will definitely increase many of them in all-inordinance and disbelief; and We have cast among them enmity and abhorrence till the Day of the Resurrection. Whenever they kindle fire for war, ⊃Allâh will extinguish it. And they endeavor (diligently) in the earth doing corruption; and ⊃Allâh does not like the corruptors.

(1) I.e. the Prophet.
(2) I.e. idols, and anything worshiped besides ⊃Allâh.
(3) I.e. the believers. The pronoun is plural.
(4) I.e., The Prophet. The pronoun is singular.

65. And if the Population of the Book had believed and been pious, We would indeed have expiated for them their odious deeds and would indeed have caused them to enter the Gardens of Bliss.

66. And if they had kept up the Tawrâh and the ⊃Injîl and what was sent down to them from their Lord, they would indeed have eaten from above them and from beneath their legs.[1] Among them is a moderate nation, and many of them-odious is whatever they do.

67. O you Messenger, proclaim whatever has been sent down to you from your Lord; and in case you do not perform (that), then in no way have you proclaimed His Message; and ⊃Allâh safeguards you from mankind. Surely ⊃Allâh does not guide the disbelieving people.

68. Say, "O Population of the Book, you are up to nothing until you keep up the Tawrâh and the ⊃Injîl and whatever has been sent to you from your Lord." And indeed what has been sent down to you[2] from your Lord will definitely increase many of them in inordinance and disbelief, so do not feel sad for the disbelieving people.

69. Surely the ones who have believed and the ones who have Judaized, and the Sâbi⊃ûn, and the Nasârâ, whoever has believed in ⊃Allâh and the Last Day and done righteousness, then no fear will be on them, nor will they grieve.

70. Indeed We already took compact with the Seeds of ⊃Isrâ⊃îl and We sent Messengers to them. Whenever a Messenger came to them with what their selves do not yearn to, a group they cried lies to, and a group they killed.

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وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ
سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا۟
ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن
فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ
سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ وَٱللَّهُ يَعْصِمُكَ
مِنَ ٱلنَّاسِ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾ قُلْ يَٰٓأَهْلَ
ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ
وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ
إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ
﴿٦٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ
مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ
إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا
لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

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(1) I.e. beneath their feet.
(2) The Prophet Muhammad.

71. And they reckoned that there would be no temptation, so they were wilfully blind, and they were wilfully deaf, (yet) thereafter ⊃Allâh relented on them; (then) thereafter they were wilfully blind and they were wilfully deaf, many of them; and ⊃Allâh is Ever-Beholding whatever they do.

72. Indeed they have already disbelieved, the ones who have said, "Surely ⊃Allâh, He is the Masîh son of Maryam." And the Masîh said, "O Seeds of ⊃Isrâ⊃îl, worship ⊃Allâh, my Lord, and your Lord; surely whoever associates with ⊃Allâh (anything), ⊃Allâh has already prohibited him (entrance to) the Garden, and his abode will be the Fire; and in no way will the unjust have any vindicators."

وَحَسِبُوٓاْ أَلَّا تَكُونَ فِتۡنَةٞ فَعَمُواْ وَصَمُّواْ ثُمَّ تَابَ ٱللَّهُ
عَلَيۡهِمۡ ثُمَّ عَمُواْ وَصَمُّواْ كَثِيرٞ مِّنۡهُمۡۚ وَٱللَّهُ بَصِيرُۢ بِمَا
يَعۡمَلُونَ ٧١ لَقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ
ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۖ وَقَالَ ٱلۡمَسِيحُ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱعۡبُدُواْ
ٱللَّهَ رَبِّي وَرَبَّكُمۡۖ إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ
ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ٧٢
لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٖۘ وَمَا مِنۡ
إِلَٰهٍ إِلَّآ إِلَٰهٞ وَٰحِدٞۚ وَإِن لَّمۡ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ
ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ عَذَابٌ أَلِيمٌ ٧٣ أَفَلَا يَتُوبُونَ
إِلَى ٱللَّهِ وَيَسۡتَغۡفِرُونَهُۥۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٤
مَّا ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَ إِلَّا رَسُولٞ قَدۡ خَلَتۡ مِن قَبۡلِهِ
ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٞۖ كَانَا يَأۡكُلَانِ ٱلطَّعَامَۗ
ٱنظُرۡ كَيۡفَ نُبَيِّنُ لَهُمُ ٱلۡأٓيَٰتِ ثُمَّ ٱنظُرۡ أَنَّىٰ
يُؤۡفَكُونَ ٧٥ قُلۡ أَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا
يَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا نَفۡعٗاۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٧٦

73. Indeed they have already disbelieved, the ones who have said, "Surely ⊃Allâh is the third of three." And in no way is there any god except One God. And in case they do not refrain from what they say, indeed there will definitely touch the ones of them that have disbelieved a painful torment.

74. Will they not then repent to ⊃Allâh and ask His forgiveness? And ⊃Allâh is Ever Forgiving, Ever-Merciful.

75. In no way is the Masîh son of Maryam (anything) except a Messenger. The Messengers before him already passed away, and his mother was constantly sincere; they both used to eat food. Look how evident We make the signs to them; (then) thereafter look (again) however they are diverged (into falsehood).

76. Say, "Do you worship, apart from ⊃Allâh, that which possesses for you neither harm nor profit, and ⊃Allâh, Ever He, is The Ever-Hearing, The Ever-Knowing?"

77. Say, "O Population of the Book, do not go beyond the bounds in your religion, (following) other than the truth, and do not (ever) follow the prejudices of a people who have already erred earlier and led many into error, and erred away from the level way."

78. Cursed were the ones who disbelieved of the Seeds of ⊃Isrâ⊃îl by the tongue of Dâwûd and ᶜÎsâ the son of Maryam; that is for that they disobeyed and they were transgressing.

79. They used not to forbid one another any maleficence that they performed. Miserable indeed was whatever they were performing!

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ
وَلَا تَتَّبِعُوٓا أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا
كَثِيرًا وَضَلُّوا عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾ لُعِنَ ٱلَّذِينَ
كَفَرُوا مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى
ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿٧٨﴾
كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ
مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ كَثِيرًا مِّنْهُمْ
يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ
أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾
وَلَوْ كَانُوا يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ
مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ
﴿٨١﴾ ۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا ٱلْيَهُودَ
وَٱلَّذِينَ أَشْرَكُوا ۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ
ءَامَنُوا ٱلَّذِينَ قَالُوٓا إِنَّا نَصَٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ
قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

80. You see many of them patronizing the ones who have disbelieved. So miserable indeed is whatever their selves have forwarded for them, that ⊃Allâh has been wrathful against them, and in the torment they are eternally (abiding).

81. And if they had believed in ⊃Allâh and the Prophet and what has been sent down to him, in no way would they have taken them to themselves as patrons; but many of them are immoral.

7 (82) Indeed you will definitely find the most serious of mankind in enmity to (the ones) who have believed are the Jews and the ones who have associated; and indeed you will definitely find the nearest of them in affection to the ones who have believed are the ones who say, "Surely we are Naṣârâ." That is for that among them are priests and monks, and they do not wax proud.

83. And when they hear what has been sent down to the Messenger, you see their eyes overflow with tears for what thay recognize of the Truth. They say, "Our Lord, we believe; so write us down among the witnesses.

84. And what is it with us that we do not believe in ⊃Allâh and what has come to us of the Truth! And we long for our Lord to cause us to enter with the righteous people."

85. So, ⊃Allâh has requited them for what they say, Gardens from beneath which Rivers run, eternally (abiding) therein, and that is the recompense of the fair-doers.

86. And the ones who have disbelieved and cried lies to Our ⊃âyât, those are the inhabitants of the Hell-Fire.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ
الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ
الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾ فَأَثَابَهُمُ
اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ
لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا
وَاتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ ﴿٨٨﴾ لَا يُؤَاخِذُكُمُ اللَّهُ
بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ
فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ
ثَلَاثَةِ أَيَّامٍ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا
أَيْمَانَكُمْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

87. O you who have believed, do not prohibit whatever good things ⊃Allâh has made lawful for you, and do not transgress. Surely ⊃Allâh does not love the transgressors.

88. And eat of whatever ⊃Allâh has provided you, lawful and good, and be pious to ⊃Allâh, in Whom you are believers.

89. ⊃Allâh does not take you to task for an idleness in your oaths, but He takes you to task for whatever contracts you have made by oaths. So the expiation thereof is the feeding of ten indigent persons with the average of that wherewith you feed your own families; or their raiment; or the freeing of a neck.(1) Yet, for him who does not find the (means), then (the expiation is) the fasting for three days. That is the expiation of your oaths when you have sworn; and keep your oaths. Thus ⊃Allâh makes evident to you His ⊃âyât, that possibly you would thank (Him).

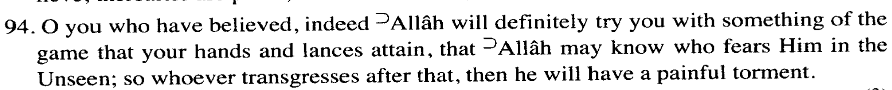
(1) I.e., a slave.

90. O you who have believed, surely wine and games of chance, and altars (for idols) and divining[1] are only an abomination of ⊃Ash-Shaytân's doing, so avoid it, that possibly you would prosper.

91. Surely ⊃Ash-Shaytân's would only (like) to excite enmity and abhorrence among you by means of wine and games of chance,[2] and to bar you from the remembrance of ⊃Allâh, and from prayer. Will you then be refraining?

92. And obey ⊃Allâh and obey the Messenger, and beware; so, in case you turn away, then know that surely it is only for Our Messenger (to go on) with the evident proclamation.

93. It is not a fault in the ones who have believed and done deeds of righteousness whatever they may (have fed) on (in the past) when they are (now) pious, and believe, and do deeds of righteousness, thereafter are pious, and believe, thereafter are pious, and do fair deeds; and ⊃Allâh loves the fair-doers.

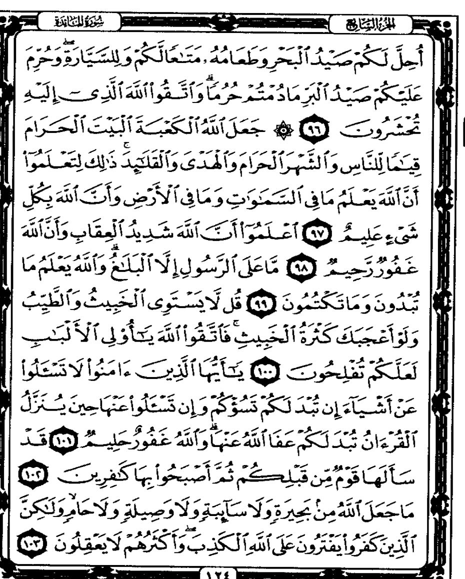


يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾ وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَٱحْذَرُواْ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓاْ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾ لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓاْ إِذَا مَا ٱتَّقَواْ وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَواْ وَّءَامَنُواْ ثُمَّ ٱتَّقَواْ وَّأَحْسَنُواْ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلْغَيْبِ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقْتُلُواْ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِۦ عَفَا ٱللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٩٥﴾

94. O you who have believed, indeed ⊃Allâh will definitely try you with something of the game that your hands and lances attain, that ⊃Allâh may know who fears Him in the Unseen; so whoever transgresses after that, then he will have a painful torment.

95. O you who have believed, do not kill the game (while) you are in pilgrim sanctity;[3] and whoever of you kills it premeditatedly, then the recompense is the like of what he has killed, in (grazing) livestock as shall be judged by two men of justice[4] among you, an offering to reach the Kacbah, or expiation food for indigent persons, or the just equivalent of that in fasting, so that he may taste the pernicious result of His Command.[5] ⊃Allâh has been clement towards what is bygone; and whoever goes back (to offense), then ⊃Allâh will take vengeance on him; and ⊃Allâh is Ever-Mighty, Owner of vengeance.

(1) I.e., divination by arrows or in any other way.
(2) Literally: in wine and games of chance.
(3) I.e., in the sacred precincts or in the sanctified state of a pilgrim.
(4) Literally: possessing (a sense of) justice.
(5) I.e. the Command of ⊃Allâh.


الجزء السابع — سورة المائدة

أحل لكم صيد البحر وطعامه متاعا لكم وللسيارة وحرم
عليكم صيد البر ما دمتم حرما واتقوا الله الذي إليه
تحشرون ﴿٩٦﴾ جعل الله الكعبة البيت الحرام
قياما للناس والشهر الحرام والهدي والقلائد ذلك لتعلموا
أن الله يعلم ما في السماوات وما في الأرض وأن الله بكل
شيء عليم ﴿٩٧﴾ اعلموا أن الله شديد العقاب وأن الله
غفور رحيم ﴿٩٨﴾ ما على الرسول إلا البلاغ والله يعلم ما
تبدون وما تكتمون ﴿٩٩﴾ قل لا يستوي الخبيث والطيب
ولو أعجبك كثرة الخبيث فاتقوا الله يا أولي الألباب
لعلكم تفلحون ﴿١٠٠﴾ يا أيها الذين آمنوا لا تسألوا
عن أشياء إن تبد لكم تسؤكم وإن تسألوا عنها حين ينزل
القرآن تبد لكم عفا الله عنها والله غفور حليم ﴿١٠١﴾ قد
سألها قوم من قبلكم ثم أصبحوا بها كافرين ﴿١٠٢﴾
ما جعل الله من بحيرة ولا سائبة ولا وصيلة ولا حام ولكن
الذين كفروا يفترون على الله الكذب وأكثرهم لا يعقلون ﴿١٠٣﴾

١٢٤



96. The game of the sea and the food of it are made lawful for you, as (a necessary) enjoyment for you and the travellers; and prohibited to you is the game of the land, so long as you are in pilgrim sanctity;(1) and be pious to ⊃Allâh, to Whom you will be mustered.

97. ⊃Allâh has made the Kacbah, the Inviolable Home, an upright (in-gathering) for mankind, and (likewise He has made) the inviolable month, and the offering, and the garlands. That (is so) that you may know that ⊃Allâh knows whatever is in the heavens and whatever is in the earth, and that ⊃Allâh is Ever-Knowing of everything.

98. Know that ⊃Allâh is strict in punishment, and that ⊃Allâh is Ever-Forgiving, Ever-Merciful.

99. In no way is there any (duty) for the Messenger except the proclamation (of the Message); and ⊃Allâh knows whatever you display and whatever you keep back.

100. Say, "The wicked and the good are not equal, even if you may admire the multiplicity of the wicked." So be you (all) pious to ⊃Allâh, you who are endowed with intellects, that possibly you would prosper.

101. O you who have believed, do not ask about things which, in case they were displayed to you, would vex you, and in case you ask about them while the Qur⊃ân is being sent down, they will be displayed to you. ⊃Allâh has been clement towards them,(2) and ⊃Allâh is Ever-Forgiving, Ever-Forbearing.

102. A people even before you already asked about them; thereafter they became disbelievers in them.

103. In no way has ⊃Allâh appointed (anything) as a Bahîrah or a Sâ⊃ibah, or a Wasilah or a Hâm;(3) but the ones who have disbelieved fabricate against ⊃Allâh lies, and most of them do not consider.

(1) I.e., in the sacred precincts or in the sanctified state of a pilgrim. (2) I.e., those things.

(3) Cattle with slirt ears, cattle let loose for free pasture, twin-birth cattle, cattle not used for burden in honor of idols and reverenced by the pagan Arabs, respectively. The foregoing all refer to practices of the pagan Arabs.



104. And when it is said to them, "Come to what ⊃Allâh has sent down and to the Messenger," they say, "Enough[1] for us is what we found our fathers (doing)." And even if their fathers did not know anything and were not guided?

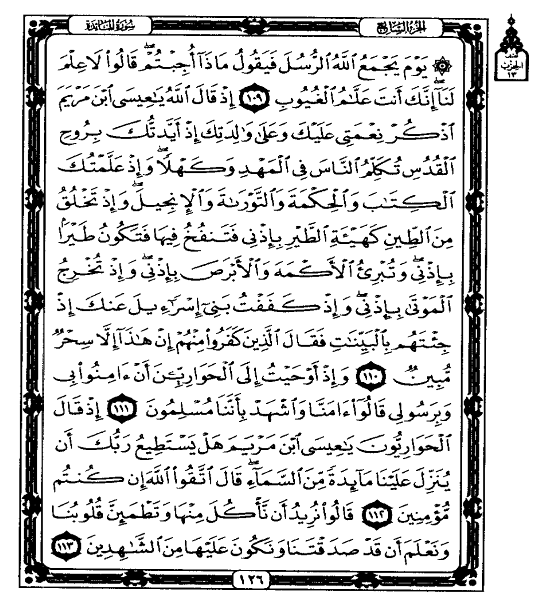
105. O you who have believed, (look) after your (own) selves.[2] He who errs (does not) harm you when you are (rightly) guided. To ⊃Allâh will be your return, altogether, so He will fully inform you of whatever you were doing.

106. O you who have believed, the testimony between you, when death is present to any of you while bequeathing, shall be two (men) with[3] a sense of justice or two others from other (folk), in case you are striking in the earth[4] so the affliction of death afflicts you. You shall detain them (both) after the prayer(s), then they shall swear by ⊃Allâh, in case you are suspicious, "We will not trade it for a price, even if it were a near kinsman, nor will we keep back the testimony of ⊃Allâh, (for) lo, surely in that case we are indeed of the vicious (people)."

107. Yet, in case it be discovered that both of them have truly merited (the accusation of) vice, then two others shall rise up in place[5] of the ones nearest of the most concerned,[6] then they both shall swear by ⊃Allâh, "Indeed our testimony is truer than their testimony, and in no way have we transgressed, (for), surely in that case we are indeed of the unjust (people)."

108. So, it is likelier that they will bear testimony in proper form[7] or fear that after their (other) oaths may be turned back to. And be pious to ⊃Allâh and give ear (obediently); and ⊃Allâh does not guide the immoral people.

(1) Literally: enough reckoning. (2) Literally: upon you are yourselves. (3) I.e. owning.
(4) I.e., traveling. (5) Literally: in both their stations.
(6) Literally: truly merit the right to witness, or near kinship, or who claim a lawful right.
(7) Literally: come up with the testimony at its (proper) face.



109. The Day when ⊃Allâh will gather the Messengers, so He will say, "What answer were you given?" They will say, "We have no knowledge; surely You, Ever You, are The Superb Knower of the (Things) Unseen."

110. As ⊃Allâh said, "O ᶜÎsâ son of Maryam, remember My favor upon you, and upon your (female) parent as I aided you with the Spirit of Holiness,(1) (so that) you speak to mankind in the cradle and in maturity; and as I taught you the Book, and (the) Wisdom and the Tawrâh, and the ⊃Injîl; and as you create out of clay as the semblance of a bird, by My permission, so you blow into it, then it is a bird, by My permission; and you heal him who was born blind and the leper by My permission; and as you bring the dead out, by My permission; and as I restrained the Seeds of ⊃Isrâ⊃îl from you as you came to them with the supreme evidences; then the ones who disbelieved among them said, "Decidedly this is nothing except evident sorcery."

111. And as I revealed to the Disciples(2) (saying), "Believe in Me and in My Messenger." They said, "We believe, and bear You witness that surely we (ourselves) are Muslims."

112. As the Disciples said, "O ᶜÎsâ son of Maryam, is your Lord able to send down(3) upon us a Table from the heaven?" he said, "Be pious to ⊃Allâh, in case you are believers."

113. They said, "We would (like) to eat of it and our hearts be composed; and that we may know that you have already (spoken) to us sincerely and that thereof we may be among the witnesses."

(1) Also called the Holy Spirit, i.e., the Angel Jibrîl (Gabriel).
(2) The followers of ᶜÎsâ (Jesus), also called the Apostles.
(3) The Arabic verb implies sending down more than once or in large quantities.

114. ᶜÎsâ son of Maryam[1] said, "O ᵓAllâh, our Lord, send down upon us a Table from the heaven that will be (for) us a festival, for the first of us and the last (of us), and a sign from You. And provide for us; and You are The Most Charitable of providers."


قال عيسى ابن مريم اللهم ربنا أنزل علينا مائدة من السماء تكون لنا عيدا لأولنا وءاخرنا وءاية منك وارزقنا وأنت خير الرازقين ﴿١١٤﴾ قال الله إني منزلها عليكم فمن يكفر بعد منكم فإني أعذبه عذابا لا أعذبه أحدا من العالمين ﴿١١٥﴾ وإذ قال الله يا عيسى ابن مريم ءأنت قلت للناس اتخذوني وأمي إلهين من دون الله قال سبحانك ما يكون لي أن أقول ما ليس لي بحق إن كنت قلته فقد علمته تعلم ما في نفسي ولا أعلم ما في نفسك إنك أنت علام الغيوب ﴿١١٦﴾ ما قلت لهم إلا ما أمرتني به أن اعبدوا الله ربي وربكم وكنت عليهم شهيدا ما دمت فيهم فلما توفيتني كنت أنت الرقيب عليهم وأنت على كل شيء شهيد ﴿١١٧﴾ إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم ﴿١١٨﴾ قال الله هذا يوم ينفع الصادقين صدقهم لهم جنات تجري من تحتها الأنهار خالدين فيها أبدا رضي الله عنهم ورضوا عنه ذلك الفوز العظيم ﴿١١٩﴾ لله ملك السماوات والأرض وما فيهن وهو على كل شيء قدير ﴿١٢٠﴾

١٢٧

115. ᵓAllâh said, "Surely I am sending it down upon you; so, whoever of you thereafter disbelieves, then surely I will torment him with a torment wherewith I do not torment anyone of the worlds."

116. And as ᵓAllâh said, "O ᶜÎsâ son of Maryam, did you say to mankind, "ᶜTake me and my mother to your selves as two gods, apart from ᵓAllâh'?" He said, "All Extolment be to You! In no way is it for me to say what I have no right to. In case I ever said it. then You already know it. You know whatever is within my self, and I do not know what is within Your Self; surely You, Ever You, are The Superb Knower of the Things Unseen.

117. In no way did I say to them (anything) except whatever You commanded me (saying), "Worship ᵓAllâh, my Lord, and your Lord." And I was a witness over them, as long as I was among them; then as soon as You took me up, You, Ever You, have been The Watcher over them, and You are Ever-Witnessing over everything.

118. In case You torment them, then surely they are Your bondmen; and in case You forgive them, then surely You, Ever You, are The Ever-Mighty, The Ever-Wise."

119. ᵓAllâh said, "This is the Day the sincere ones will profit by their sincerity.[1] For them are Gardens from beneath which Rivers run, eternally (abiding) therein forever. ᵓAllâh is satisfied with them, and they are satisfied with Him. That is the magnificent triumph."

120. To ᵓAllâh (belongs) the Kingdom of the heavens and the earth and whatsoever is in them; and He is Ever-Determiner over everything .

(1) Literally: their sincerity will benefit the sincere (ones).

6. Sûrat ⊃Al-⊃Anᶜâm (Cattle)



سورة الأنعام

بسم الله الرحمن الرحيم

الحمد لله الذي خلق السماوات والأرض وجعل الظلمات والنور ثم الذين كفروا بربهم يعدلون ﴿١﴾ هو الذي خلقكم من طين ثم قضى أجلا وأجل مسمى عنده ثم أنتم تمترون ﴿٢﴾ وهو الله في السماوات وفي الأرض يعلم سركم وجهركم ويعلم ما تكسبون ﴿٣﴾ وما تأتيهم من آية من آيات ربهم إلا كانوا عنها معرضين ﴿٤﴾ فقد كذبوا بالحق لما جاءهم فسوف يأتيهم أنباء ما كانوا به يستهزئون ﴿٥﴾ ألم يروا كم أهلكنا من قبلهم من قرن مكناهم في الأرض ما لم نمكن لكم وأرسلنا السماء عليهم مدرارا وجعلنا الأنهار تجري من تحتهم فأهلكناهم بذنوبهم وأنشأنا من بعدهم قرنا آخرين ﴿٦﴾ ولو نزلنا عليك كتابا في قرطاس فلمسوه بأيديهم لقال الذين كفروا إن هذا إلا سحر مبين ﴿٧﴾ وقالوا لولا أنزل عليه ملك ولو أنزلنا ملكا لقضي الأمر ثم لا ينظرون ﴿٨﴾

١٢٨

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Praise be to ⊃Allâh Who created the heavens and the earth, and made darkness(es) and light, thereafter the ones who have disbelieved unjustly set up equals[1] to their Lord.
2. He is (The One) Who created you of clay, thereafter He decreed a term, and a term is stated in His Sight; then thereafter you wrangle about that.
3. And He is ⊃Allâh in the heavens and in the earth. He knows your secret and your speaking aloud and He knows whatsoever you are earning.
4. And in no way is there even a sign of the ⊃âyât of their Lord that comes up to them except that they are veering away from it.
5. So they already cried lies to the Truth as soon as it came to them. Then the tidings of whatever they used to mock will eventually come up to them.
6. Have they not seen how many a generation We caused to perish even before them, (whom) We had established in the earth, in whatever We have not established you, and We sent the heaven upon them plentifully, and made the rivers to run from beneath them? Then We caused them to perish for their guilty (deeds), and We brought into being even after them another[2] generation.
7. And if We had been sending down upon you a Book on paper, so they touched it with their hands, the ones who have disbelieved would indeed have said, "Decidedly this is nothing except evident sorcery."
8. And they said, "If only an Angel had been sent down on him!"And (yet), if We had sent down an Angel, the Command would indeed have been decreed; thereafter they would not be respited.

(1) Or: rivals.

(2) The Arabic pronoun is in plural form.


الجزء السابع — سورة الأنعام

ولو جعلنه ملكا لجعلنه رجلا وللبسنا عليهم ما
يلبسون ﴿٩﴾ ولقد استهزئ برسل من قبلك فحاق
بالذين سخروا منهم ما كانوا به يستهزءون ﴿١٠﴾
قل سيروا في الأرض ثم انظروا كيف كان عقبة
المكذبين ﴿١١﴾ قل لمن ما في السموت والأرض قل لله
كتب على نفسه الرحمة ليجمعنكم إلى يوم القيمة
لا ريب فيه الذين خسروا أنفسهم فهم لا يؤمنون
﴿١٢﴾ وله ما سكن في الليل والنهار وهو السميع العليم
﴿١٣﴾ قل أغير الله أتخذ وليا فاطر السموت والأرض وهو يطعم
ولا يطعم قل إني أمرت أن أكون أول من أسلم ولا
تكونن من المشركين ﴿١٤﴾ قل إني أخاف إن عصيت
ربي عذاب يوم عظيم ﴿١٥﴾ من يصرف عنه يومئذ فقد
رحمه وذلك الفوز المبين ﴿١٦﴾ وإن يمسسك الله بضر
فلا كاشف له إلا هو وإن يمسسك بخير فهو على كل شيء
قدير ﴿١٧﴾ وهو القاهر فوق عباده وهو الحكيم الخبير ﴿١٨﴾

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9. And if We had made him an Angel, We would indeed have made him a man, and We would indeed have confounded for them whatever they are confounding.
10. And indeed Messengers were already mocked at even before you; then what they were scoffing at redounded upon the ones who mocked at them.
11. Say, "Travel in the earth; thereafter look into how was the end of the beliers."
12. Say, "To whom (belongs) whatever is in the heavens and the earth?" Say, "To ⊃Allâh." He has prescribed for Himself (the) mercy. Indeed He will definitely gather you to the Day of the Resurrection; there is no suspicion about it. The ones who have lost their (own) selves; so they do not believe.
13. And to Him belongs whatever rests in the night and the daytime; and He is The Ever-Hearing, The Ever-Knowing.
14. Say, "Shall I take to myself as constant patron other than ⊃Allâh, The Originator[1] of the heavens and the earth, and He is (The One) Who feeds, and is not fed?" Say, "Surely I have been commanded to be the first of the ones who have surrendered,"[2] and definitely do not be of the associators.
15. Say, "Surely I fear, in case I disobey my Lord, the torment of a tremendous Day."
16. From whomever it is turned about[3] upon that Day, then He will have mercy on him; and that is the evident triumph.
17. And in case ⊃Allâh touches you with an adversity, then none (can) lift it off except He, and in case He touches you with charity,[4] then He is Ever-Determiner over everything.
18. And He is The Vanquisher above His bondmen, and He is The Ever-Wise, The Ever-Cognizant.

(1) Literally: The Renderer.
(2) I.e. who have become Muslims.
(3) I.e., it (torment) is turned away.
(4) I.e. benefit, welfare.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً قُلِ ٱللَّهُ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ وَأُوحِىَ إِلَىَّ هَٰذَا
ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ
ءَالِهَةً أُخْرَىٰ قُل لَّآ أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا
تُشْرِكُونَ ﴿١٩﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ
أَبْنَآءَهُمُ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ
مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ
﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ
ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ
رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ وَضَلَّ
عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ
قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ
لَّا يُؤْمِنُوا۟ بِهَا حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ وَإِن
يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ
فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾

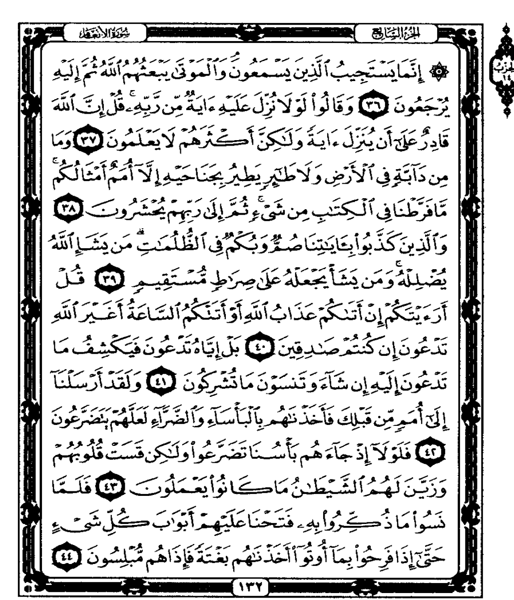
19. Say, "Which thing is greatest in testimony?" Say, "⊃Allâh is Ever- Witnessing between me and you; and this Qur⊃ân has been revealed to me to warn you thereby and whomever it reaches." Do you surely bear witness indeed that there are other gods with ⊃Allâh?" Say, "I do not bear witness." Say, "Surely He is only One God, and surely I (myself) am quit of whatever you associate (with Him)."
20. The ones to whom We have brought the Book recognize it (just) as they recognize their sons. The ones who lost their (own) selves, so they do not believe.
21. And who is more unjust than he who fabricates against ⊃Allâh a lie, or cries lies to His ⊃âyât? Surely it is that the unjust will not prosper.
22. And on the Day We muster them altogether, thereafter We say to the ones who associated (other gods with ⊃Allâh), "Where are your associates whom you were asserting?"
23. Thereafter they will have no temptation[1] except that they (will) say, "By ⊃Allâh, our Lord, in no way were we associators (of other gods with ⊃Allâh)."
24. Look into how they lie against themselves and how whatever they were fabricating has erred away from them.
25. And among them are they who listen to you, and We set[2] upon their hearts lids, (so) they do not comprehend it, and in their ears obstruction; and in case they see every sign, they do not believe in it, until (the time) when they come to you, they dispute with you. The ones who have disbelieved say,"Decidedly this is nothing except the myths of the earliest (peoples)."
26. And they forbid[3] it, and retire aside of it,[4] and decidedly it is only themselves they cause to perish, and in no way are they aware of (it).
27. And if you could see (them) as they are made to stand against the Fire, so they say, "Oh,would that we might be turned back, and (then) we would not cry lies to the signs of our Lord, and we would be among the believers!"

(1) I.e., contention, subterfuge. Literally: their temptation will be (nothing). (2) Literally: make.
(3) I.e., the Qur⊃ân. (4) I.e., keep away from it.

بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ
وَإِنَّهُمْ لَكَـٰذِبُونَ ﴿٢٨﴾ وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَـٰذَا
بِٱلْحَقِّ ۚ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ
﴿٣٠﴾ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ
بَغْتَةً قَالُوا۟ يَـٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا
لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ ٱلْـَٔاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ
﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلَـٰكِنَّ ٱلظَّـٰلِمِينَ بِـَٔايَـٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ
رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ
وَلَا مُبَدِّلَ لِكَلِمَـٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ
﴿٣٤﴾ وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ
نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ
ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ ٱلْجَـٰهِلِينَ ﴿٣٥﴾

28. No indeed, that which they were concealing earlier has (now) become displayed to them; and (even) if they were turned back, they would indeed go back to what they were forbidden; and surely they are liars indeed.
29. And they have said, "Decidedly there is (nothing) except our present life, and in no way ever are we made to rise again."
30. And if you could see (them) as they are made to stand against their Lord! He will say, "Is not this (ever) the Truth?" They will say, "Yes indeed by our Lord!" He will say, "Then taste the torment because you used to disbelieve."
31. The ones who have cried lies to the meeting with ⊃Allâh have already lost until, when the Hour comes to them suddenly, they will say, "Oh, alas for us, for whatever we neglected in it." And they will be carrying their encumbrances(1) on their backs. Verily odious are the encumbrances they bear!
32. And in no way is the present life(1) (anything) except a plaything and a diversion, and the Last Residence is indeed most charitable for the ones who are pious. Do you then not consider?
33. We already know that surely it indeed grieves you (the things) they say. Yet surely they do not cry lies to you, but the unjust (people) repudiate the ⊃âyât of ⊃Allâh.
34. And Messengers even before you were indeed already cried lies to, (yet) they were patient against what they were cried lies to(2) and were hurt, until Our victory came up to them. And none can exchange the Words of ⊃Allâh, and indeed there has already come to you (some) tiding of the Emissaries.
35. And in case their veering away from you is greatly (annoying) to you, so in case you are able to seek out a tunnel in the earth, or a ladder in the heaven, then you would come up to them with asign. And if ⊃Allâh had so decided, He would indeed have gathered them to the guidance. So definitely do not be one of the ignorant.

(1) Literally: whatever (they are encumbered with).
(2) I.e., patient with what they were accused of lying about.



إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾ وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَٰتِ ۗ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٣٩﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٠﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾ فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾

36. Surely the ones who will respond are only the ones who hear. And the dead, ⊃Allâh will make them rise again. thereafter to Him they will be returned.

37. And they have said, "If (only) a sign had been sent down upon him from his Lord!" Say, "Surely ⊃Allâh is Determiner over sending down a sign, but most of them do not know."

38. And in no way is there a beast (moving) in the earth nor a bird flying with its two wings except that they are nations like you. In no way have We neglected anything whatever in the Book; thereafter to their Lord they will be mustered.

39. And the ones who have cried lies to Our ⊃âyât are deaf and dumb in the darkness(es). Whomever ⊃Allâh decides, He leads away into error, and whomever He decides, He sets[1] him on a straight Path.

40. Say, "Have you seen (for) yourselves, in case the torment of ⊃Allâh comes up to you or the Hour comes up to you, will you invoke any other than ⊃Allâh, in case you are (truly) sincere?"

41. No indeed, Him only you do invoke, so He lifts off that for which you invoke Him in case He (so) decides, and you will forget whatever you associate (with Him).

42. And indeed We have already sent to nations even before you; so We took them (to task) with misery and tribulation, that possibly they would supplicate to (Us).

43. If (only) as Our violence came to them, they had supplicated! But their hearts hardened and ⊃Ash-Shaytân adorned to them whatever they were doing.

44. So, as soon as they forgot what they were reminded of, We opened upon them the gates of everything, until when they exulted with what was brought to them, We took them (away) suddenly; then lo, they were dumbfounded.

(1) Literally: makes.

فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾
قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم
مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ
ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ
بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾ وَمَا
نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾ قُل لَّآ أَقُولُ لَكُمْ
عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ
أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟
إِلَىٰ رَبِّهِمْ ۙ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ
﴿٥١﴾ وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ
وَجْهَهُۥ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ
عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾

45. So, the last trace of the people who did injustice was cut (off). And praise be to ᵓAllâh, The Lord of the worlds.

46. Say, "Have you seen (that) in case ᵓAllâh takes away your hearing and your beholdings,[1] and seals your hearts, who is a god other than ᵓAllâh to come up with them (back) to you?"[2] Look how We propound the ᵓâyât; thereafter they turn aside.

47. Say, "Have you seen for yourselves? In case the torment of ᵓAllâh comes up to you suddenly or openly, will any be perished except the unjust people?"

48. And in no way do We send the Emissaries except as constant bearers of good tidings and constant warners. So whoever believes and acts righteously, then no fear will be on them, nor will they grieve.

49. And the ones who cry lies to Our ᵓâyât, (the) torment will touch them for that they used to be immoral.

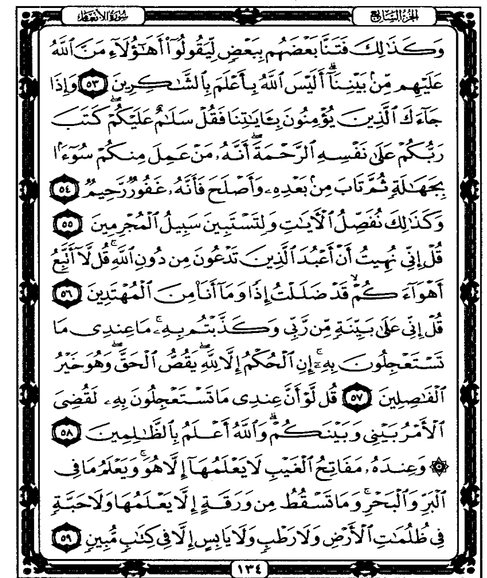
50. Say, "I do not say to you I have in my presence[3] the treasuries of ᵓAllâh, and I do not know the Unseen, and I do not say to you that surely I am an Angel. Decidedly I closely follow (nothing) except what has been revealed to me." Say, "Are the blind and the constantly beholding (man) equal? Will you then not meditate?"

51. And warn with it the ones who fear that they will be mustered to their Lord. They have, apart from Him, no constant patron and no constant intercessor, that possibly they would be pious.

52. And do not drive away the ones who invoke their Lord in the early morning and at nightfall willing (to seek) His Face; in no way are you (responsible) for their reckoning in anything whatever, and in no way are they (responsible) for your reckoning in anything whatever that you should drive them away, and so you would be of the unjust.

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(1) Literally: eyesights.
(2) I.e., bring them (back) to you.
(3) I.e., with me.


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وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ
عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ٥٣ وَإِذَا
جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ
رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا
بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ٥٤
وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ٥٥
قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۚ قُل لَّآ أَتَّبِعُ
أَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ ٥٦
قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا
تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ
ٱلْفَٰصِلِينَ ٥٧ قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِىَ
ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ ٥٨
۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى
ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ
فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ٥٩

١٣٤

53. And thus We have tempted some of them by (others)[1] that they may say, "Are these (the ones) ⊃Allâh has been bounteous to among us?" Is not ⊃Allâh the Best Knower of the thankful?

54. And when the ones who believe in Our ⊃âyât come to you, then say, "Peace be upon you. Your Lord has prescribed for Himself (the) mercy, that whoever of you does an odious deed in ignorance, thereafter repents even after that and acts righteously, then (say) that He is Ever-Forgiving, Ever-Merciful."

55. And thus We expound the ⊃âyât, and that the way of the criminals may become evident.

56. Say, "Surely I am forbidden to worship the ones you invoke apart from ⊃Allâh." Say, "I do not ever follow your prejudices, (then) lo, I have already erred, and in no way would I be of the rightly- guided."

57. Say, "Surely I am on a supreme evidence from my Lord and you have cried lies to it. In no way do I have whatever you seek to hasten; decidedly the judgment is with none except ⊃Allâh. He narrates the Truth, and He is The Most Charitable of verdict givers."

58. Say, "If whatever you seek to hasten were in my presence, the Command between me and you would indeed be decreed, and ⊃Allâh is the Best Knower of the unjust."

(59) And in His Providence are the keys of the Unseen; none knows them except He. And He knows whatever is in the land and the sea. And in no way does a leaf fall down, except that He knows it, and not a grain in the darkness(es) of the earth, not a thing wet or dry, except that it is in an evident Book.

(1) Literally: by some (others).

وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيۡلِ وَيَعۡلَمُ مَا جَرَحۡتُم بِٱلنَّهَارِ ثُمَّ
يَبۡعَثُكُمۡ فِيهِ لِيُقۡضَىٰٓ أَجَلٞ مُّسَمّٗىۖ ثُمَّ إِلَيۡهِ مَرۡجِعُكُمۡ
ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٦٠ وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۖ
وَيُرۡسِلُ عَلَيۡكُمۡ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلۡمَوۡتُ تَوَفَّتۡهُ
رُسُلُنَا وَهُمۡ لَا يُفَرِّطُونَ ٦١ ثُمَّ رُدُّوٓاْ إِلَى ٱللَّهِ مَوۡلَىٰهُمُ ٱلۡحَقِّۚ
أَلَا لَهُ ٱلۡحُكۡمُ وَهُوَ أَسۡرَعُ ٱلۡحَٰسِبِينَ ٦٢ قُلۡ مَن يُنَجِّيكُم مِّن
ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ تَدۡعُونَهُۥ تَضَرُّعٗا وَخُفۡيَةٗ لَّئِنۡ أَنجَىٰنَا مِنۡ هَٰذِهِۦ
لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ٦٣ قُلِ ٱللَّهُ يُنَجِّيكُم مِّنۡهَا وَمِن كُلِّ كَرۡبٖ
ثُمَّ أَنتُمۡ تُشۡرِكُونَ ٦٤ قُلۡ هُوَ ٱلۡقَادِرُ عَلَىٰٓ أَن يَبۡعَثَ عَلَيۡكُمۡ عَذَابٗا
مِّن فَوۡقِكُمۡ أَوۡ مِن تَحۡتِ أَرۡجُلِكُمۡ أَوۡ يَلۡبِسَكُمۡ شِيَعٗا وَيُذِيقَ بَعۡضَكُم
بَأۡسَ بَعۡضٍۗ ٱنظُرۡ كَيۡفَ نُصَرِّفُ ٱلۡأٓيَٰتِ لَعَلَّهُمۡ يَفۡقَهُونَ ٦٥
وَكَذَّبَ بِهِۦ قَوۡمُكَ وَهُوَ ٱلۡحَقُّۚ قُل لَّسۡتُ عَلَيۡكُم بِوَكِيلٖ ٦٦ لِّكُلِّ
نَبَإٖ مُّسۡتَقَرّٞۚ وَسَوۡفَ تَعۡلَمُونَ ٦٧ وَإِذَا رَأَيۡتَ ٱلَّذِينَ يَخُوضُونَ فِيٓ
ءَايَٰتِنَا فَأَعۡرِضۡ عَنۡهُمۡ حَتَّىٰ يَخُوضُواْ فِي حَدِيثٍ غَيۡرِهِۦۚ وَإِمَّا يُنسِيَنَّكَ
ٱلشَّيۡطَٰنُ فَلَا تَقۡعُدۡ بَعۡدَ ٱلذِّكۡرَىٰ مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٦٨

60. And He is (The One) Who takes you up by night, and He knows whatever you indulge in by daytime; thereafter He makes you rise again therein that a stated term may be decreed; thereafter to Him will be your return; thereafter He will fully inform you of whatever you were doing.

61. And He is The Vanquisher above His bondmen, and He sends preservers over you till, when death comes to any of you, Our Messengers take him up, and they[1] do not ever neglect.

62. Thereafter they are turned back to ʾAllâh their Supreme Patronizer, The True. Verily His is the judgment; and He is The Swiftest of Reckoners.

63. Say, "Who safely delivers you from the darkness(es) of the land and the sea? You invoke Him supplicating and (covertly) concealed, "Indeed in case He delivers us from these, indeed we will definitely be among the thankful."

64. Say, "ʾAllâh safely delivers you from them and from every agony; thereafter you associate (others) with Him."

65. Say, "He is The Determiner over sending forth upon you a torment, from above you or from beneath your legs,[2] or to confound you in sects and to make you taste the violence of one another."[3] Look how We propound the ʾâyât that possibly they would comprehend.

66. And your people have cried it lies; and it is the Truth. Say, "I am not a constant trustee over you.

67. Every tiding has its repository; and you will eventually know."

68. And when you see the ones who wade[4] into Our ʾâyât, then veer away from them until they wade into (some) other discourse; and in case ʾAsh-Shayṯân ever definitely makes you forget, then do not sit, after the Reminding, with the unjust people.

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(1) I.e. the Messengers.
(2) I.e. under your feet.
(3) Literally: some of you... the violence of some.
(4) Or: plunge; become absorbed in.

69. And in no way are the ones who are pious (responsible) for their reckoning in anything whatever. But (it is only) a Reminding, that possibly they would be pious.

70. And leave out the ones who have taken to themselves their religion for a plaything and a diversion, and whom the present life has deluded. And remind with it[1] so that a self should not be discomfited for what it has earned. Apart from ᵓAllâh, it has no patron or intercessor. And in case it has (performed) all (acts) of justice,[2] it will not be taken from it. Those are they who are discomfited for what they have earned; they will have a drink of scalding (water) and a painful torment for what they used to disbelieve.

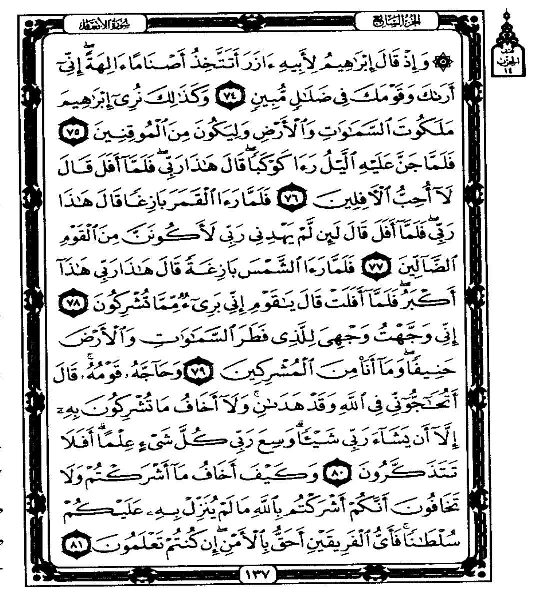
وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَلَٰكِن
ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾ وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟
دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَذَكِّرْ بِهِۦٓ
أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ
وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ أُو۟لَٰٓئِكَ
ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾ قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ
كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ
يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ
وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾ وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ
وَٱتَّقُوهُ وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ ٱلَّذِى
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَيَوْمَ يَقُولُ كُن
فَيَكُونُ قَوْلُهُ ٱلْحَقُّ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ
عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿٧٣﴾

71. Say, "Shall we invoke, apart from ᵓAllâh, that which neither profits nor harms us, and will we be turned back on our heels after that ᵓAllâh has guided us?" Like him whom ᵓAsh-Shayâṭîn have lured in the earth, bewildered, (who) has companions calling him to the Guidance, "Come up to us!" Say," Surely the Guidance of ᵓAllâh is the (true) Guidance, and we are commanded to surrender to The Lord of the worlds,

72. And to keep up the prayer(s), and be pious to Him, and He is (The One) to Whom you will be mustered."

73. And He is (The One) Who created the heavens and the earth with the Truth; and the day He says, "Be!" and it is. His Saying is the Truth, and His is the Kingdom the Day the Trumpet will be blown; He is The Knower of the Unseen and the Witnessed; and He is The Ever-Wise, The Ever-Cognizant.

(1) I.e., with the true religion (ᵓIslâm).
(2) I.e., to offer ransom.



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وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ مُّبِينٍ ٧٤ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ٧٥ فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ ٧٦ فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ٧٧ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ٧٨ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ٧٩ وَحَآجَّهُۥ قَوْمُهُۥ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ٨٠ وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ ٨١

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74. And as ⊃Ibrâhîm said to his father ⊃Âzar, "Do you take to yourself idols for gods? Surely I see you and your people in evident error."

75. And thus We show ⊃Ibrâhîm the dominion of the heavens and the earth that he may be of the ones of constant certitude.

76. So as soon as the night outspread over him, he saw a planet. He said, "This is my Lord." Then, as soon as it set,(1) he said, "I do not love the setting (things)."

77. Then, as soon as he saw the moon emerging, he said, "This is my Lord." Yet as soon as it set, he said, "Indeed unless my Lord guides me, indeed I will definitely be of the erring people."

78. Then, as soon as he saw the sun emerging, he said, "This is my Lord, this is greater." Yet as soon as it set, he said, "O my people, surely I am quit of whatever you associate (with ⊃Allâh).

79. Surely I have directed my face to Him Who originated(2) the heavens and the earth, unswervingly upright,(3) and in no way am I one of the associators."

80. And his people argued with him. He said, "Do you argue with me concerning ⊃Allâh, and He has already guided me? And I do not fear what you associate with Him, except my Lord will decide anything. My Lord embraces everything in His Knowledge; will you not remind yourselves?

81. And how should I fear what you have associated, and you do not fear that you have associated with ⊃Allâh that on which He has not sent down on you any all-binding authority? Then, which of the two groups is (truly) worthier of security, in case you know?"

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(1) Literally: waned, faded.

(2) I.e. created.

(3) I.e., by nature upright.

82. The ones who have believed and have not confounded their belief with injustice, to those belong the (true) security, and they are rightly-guided.

83. And that is Our Argument, (which) We brought ⊃Ibrâhîm against his people. We raise up in degrees whomever We decide; surely your Lord is Ever-Wise, Ever-Knowing.

84. And We bestowed upon him ⊃Ishâq and Ya ᶜqûb; each one We guided. And Nûh We guided earlier, and of his offspring Dâwûd and Sulaymân, and ⊃Ayyûb and Yûsuf, and Mûsâ and Hârûn. And thus We recompense the fair-doers.

85. And Zakariyyâ and Yahyâ and ᶜÎsâ and ⊃Ilyâs, each one was of the righteous.



سُورَةُ الأَنْعَامِ — الجُزْءُ السَّابِعُ

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ﴿٨٦﴾ وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هَٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ ﴿٨٩﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ ﴿٩٠﴾

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86. And ⊃Ismaᶜîl and ⊃Alyasaᶜa and Yûnus, and Lût; and each one We graced over the worlds;

87. And of their fathers, and of their offsprings, and of their brethren; and We selected them, and We guided them to a straight Path.

88. That is the Guidance of ⊃Allâh; He guides by it whomever He decides of His bondmen; and if they associated anything (with Him), indeed whatever they were doing would be frustrated for them.

89. Those are they to whom We brought the Book, and the Judgment, and the Prophethood; yet, in case these disbelieve in it, then We have already entrusted it to a people who are not disbelievers in it (at all).

90. Those are they whom ⊃Allâh has guided; so emulate their guidance. Say, "I do not ask you (any) reward for it; decidedly it is (nothing) except a Reminding to the worlds."

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ
قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ
تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟
أَنتُمْ وَلَآ ءَابَآؤُكُمْ قُلِ ٱللَّهُ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾
وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ
أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْءَاخِرَةِ يُؤْمِنُونَ بِهِۦ
وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى
ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ
مِثْلَ مَآ أَنزَلَ ٱللَّهُ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ
وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ٱلْيَوْمَ
تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ
وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ
كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ
وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟
لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾

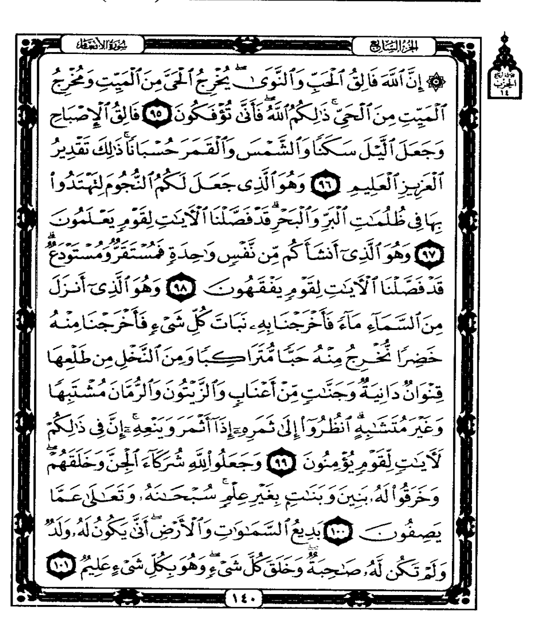
91. And in no way have they estimated ⊃Allâh His true estimate as they said, "In no way has ⊃Allâh sent down anything whatever on any mortal." Say, "Who sent down the Book that Mûsâ came with (as) a light and a guidance to mankind? You make it into papers, displaying them, and concealing much; and you were taught what you did not know yourselves, nor your fathers." Say, "⊃Allâh." Thereafter leave them out, playing in their wading.(1)

92. And this is a Book We have sent down, blessed (and) sincerely (verifying) that which was before(2) it, and for you to warn the Mother of the Towns(3) and whomever are around it; and the ones who believe in the Hereafter believe in it, and they (constantly) preserve their prayer.

93. And who is more unjust than he who has fabricated against ⊃Allâh a lie, or has said, "To me it has been revealed," and nothing has been revealed to him, and who has said, "I will send down the like of what ⊃Allâh has sent down." And if you could see, as the unjust (people) are in the perplexities of death and the Angels are stretching out their hands."Get yourselves out! Today you are recompensed with the torment of degradation for what you were saying against ⊃Allâh other than the truth, and you used to wax proud against His ⊃âyât."

94. And indeed you have come to Us singly, as We created you the first time, and you have left whatever We granted you behind your backs. And in no way do We see with you your intercessors whom you asserted to be associates in you. Indeed (the bonds) between you are already cut off, and whatever you were asserting has erred away from you.

(1) I.e. plunge in vain discourse.
(2) Literally: between its two hands.
(3) Makkah.



95. Surely ⊃Allâh is The Splitter of the grains and nuclei.(1) He brings out the living from the dead, and He is The Bringer out of the dead from the living. That(2) is ⊃Allâh; then, however are you diverged (into falsehood)?

96. The Splitter of the daybreak, and He has made the night for rest, and the sun and moon to all-reckoned (courses). That is the determining of The Ever-Mighty, The Ever-Knowing.

97. And He is (The One) Who has made for you the stars that you may be guided by them in the darkness(es) of the land and the sea. We have already expounded the ⊃âyât for a people who know.

98. And He is (The One) Who brought you into being from one self, then (for you is) a repository, then a depository.(3) We have already expounded the ⊃âyât for a people who comprehend.

99. And He is (The One) Who has sent down from the heaven water; so thereby We have brought out the growth of everything; so We have brought out of it greenery, from which We bring out close-compounded grains, and out of the palm-trees, from their spathes, thick-clustered (dates) within reach, and gardens of vineyards, and the olives, and the pomegranates, each similar to each, and each not(4) similar to each. Look upon their produce when they have produced, and their mellowness. Surely, in that(5) are indeed ⊃âyât for a people who believe.

100. And they have made to ⊃Allâh, as associates, the jinn; and He created them, and they have falsely imputed to Him sons and daughters without any knowledge. All Extolment be to Him and be He Supremely Exalted above what they describe.

101. The Ever-Innovating of the heavens and the earth-however does He have a child, and He has no female companion, and He created everything, and He is Ever-Knowing of everything?

(1) Also: date-pits, fruit stones and other kernels.
(2) Literally: those.
(3) On the earth, then in the grave.
(4) Literally: other than being cosimilar.
(5) Literally: in those.

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَآ إِلَٰهَ إِلَّا هُوَ خَٰلِقُ كُلِّ شَيْءٍ
فَٱعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَّا تُدْرِكُهُ
ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾
قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ وَمَنْ عَمِىَ
فَعَلَيْهَا وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾ وَكَذَٰلِكَ نُصَرِّفُ
ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾
ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ لَآ إِلَٰهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ
ٱلْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ
حَفِيظًا وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا۟ ٱلَّذِينَ
يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيَّنَّا
لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟
يَعْمَلُونَ ﴿١٠٨﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ
لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا
جَآءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ
يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾

102. That is ⊃Allâh, your Lord, there is no god except He, the Creator of everything. So worship Him; and He is an Ever-Trusted Trustee over everything.

103. Beholdings[1] cannot perceive Him, and He perceives beholdings and He is The Ever-Kind, The Ever-Cognizant.

104. Demonstrations have already come to you from your Lord; so whoever beholds, it is for his own good,[2] and whoever is blind, it is to his own harm,[3] and in no way am I[4] a constant preserver over you.

105. And thus We propound the ⊃âyât, and that they may say, "You have studied," and that We may make it evident to a people who know.

106. Closely follow what has been revealed to you[4] from your Lord; there is no god except He, and veer away from the associators.[5]

107. And if ⊃Allâh had so decided, in no way would they have associated (anything with Him); and in no way have We made you a constant preserver over them; and in no way are you as a constant trustee over them.

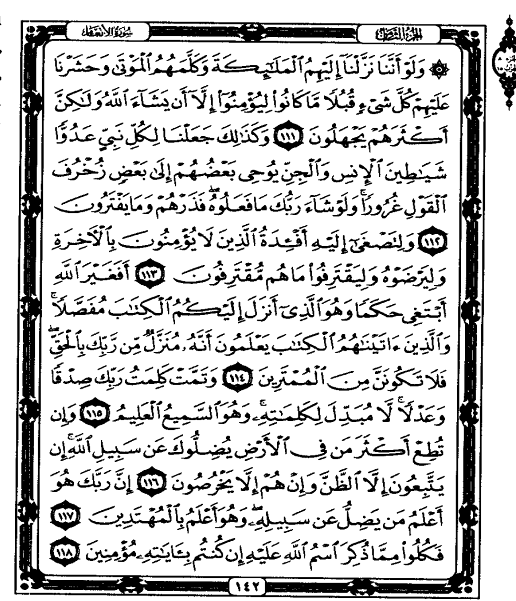
108. And do not abuse the ones whom they invoke apart from ⊃Allâh, (or) then they would abuse ⊃Allâh aggressively without knowledge. Thus We have adorned[6] to every nation their deed(s); thereafter to their Lord will be their return; so He will fully inform them of whatever they were doing.

109. And they have sworn by ⊃Allâh the most earnest oaths, that, indeed, in case a sign comes to them, indeed they will definitely believe in it. Say, "Surely the signs are only within the Providence of ⊃Allâh; and what will make you[7] aware that, when it comes, they will not believe?"

110. And We will turn about their heart-sights[8] and their beholdings,[9] just as they did not believe in it the first time; and We will leave them out in their inordinance blundering.

(1) I.e., eyesights.
(2) Literally: for his (own) self.
(3) Literally: upon his (own) self.
(4) I.e. the Prophet.
(5) I.e., those who associate others with ⊃Allâh.
(6) I.e., made attractive.
(7) I.e., the believers
(8) Or:perception.
(9) I.e., eyesights.

8


سُورَةُ الأَنْعَامِ — الجُزْءُ الثَّامِنُ

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوا لِيُؤْمِنُوٓا إِلَّآ أَن يَشَآءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَٰطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْأٓخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِيٓ أَنزَلَ إِلَيْكُمُ الْكِتَٰبَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَٰهُمُ الْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾ وَإِن تُطِعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ ﴿١١٨﴾

١٤٢

(111) And if We Ourselves had been sending down the Angels to them, and the dead had spoken to them, and We had mustered against them everything, face to face,[1] in no way indeed would they have been to believe except (when) ⊃Allâh decides; but most of them are ignorant.

112. And thus We have made to every Prophet an enemy: Shayâṭîn of humankind and jinn, revealing fanciful[2] speech to each other, (all) as delusion. And if your Lord had (so) decided, in no way would they have performed it. So leave them out to whatever they fabricate.

113. And (this is so) that the heart-sights of (the ones) who do not believe in the Hereafter may be readily attentive, and that they may be satisfied with it, and that they may score whatever they are scoring.

114.(say,) "Then, shall I inequitably seek other than ⊃Allâh for arbiter, and He is (The One) Who has sent down to you the Book (clearly) expounded?" And the ones to whom We brought the Book know that it is being sent down from your Lord with the Truth, so do not definitely be of the constant wranglers.

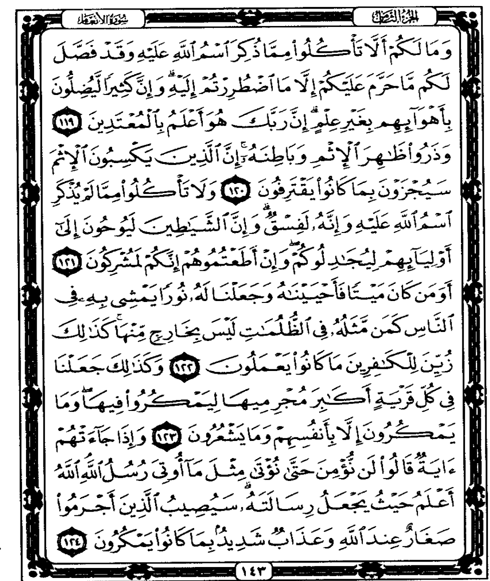
115. And perfected is the Word of your Lord in sincerity and justice; nothing whatever can exchange His Words; and He is the Ever-Hearer, The Ever-Knowing.

116. And in case you obey most of whoever are on earth,[3] they will make you err away from the way of ⊃Allâh; decidedly they closely follow nothing except surmise, and decidedly they do (nothing) except conjecture.

117. Surely your Lord is He Who knows best who errs away from His way, and He knows best the rightly-guided.

118. So eat of that over which The Name of ⊃Allâh has been mentioned, in case you are believers in His ⊃âyât.

(1) Or: in array.
(2) Literally: decorated.
(3) Literally: in the earth.



119. And how is it with you, that you do not eat of that over which The Name of ⊃Allâh has been mentioned-and He has expounded whatever He has prohibited to you-except whatever you are constrained to? And surely many do indeed lead into error by their prejudices without (any) knowledge. Surely your Lord is He Who knows best the transgressors.

120. And leave behind the outward vice and the inward; surely the ones who earn vice will soon be recompensed for what they were scoring.

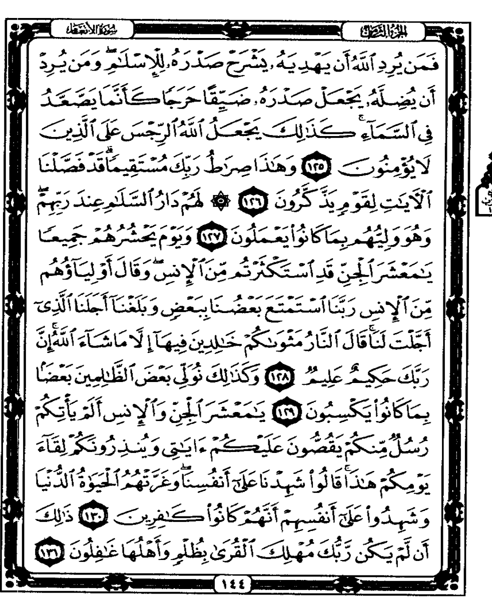
121. And do not eat of that over which The Name of ⊃Allâh has not been mentioned, and surely it is indeed an immorality. And surely ⊃Ash-Shayâṯîn do indeed reveal to their patrons to dispute with you. And in case you obey them, (then) surely you are indeed associators.

122. And is he who was deceased, then We gave him life and made for him a light to walk by among mankind, as one whose likeness is in the darkness(es), (and) he is not coming out of them? Thus whatever the disbelievers were doing was adorned(1) for them.

123. And thus We made in every town great ones among its criminals to scheme therein; and in no way do they scheme against anyone except themselves, and in no way are they aware.

124. And when an ⊃âya came to them, they said, "We will never believe until we are brought the like of what the Messengers of ⊃Allâh were brought." ⊃Allâh knows best where He makes His Message. Belittlement in the Meeting(2) with ⊃Allâh will soon afflict the ones who committed (crimes) and a strict torment (will afflict them) for whatever they were scheming.

(1) I.e., made attractive.
(2) I.e., the Reckoning of ⊃Allâh.



فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ
أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ
فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ
لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا
ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ ۞ لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ
وَهُوَ وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا
يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم
مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ
أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا
بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٢٩﴾ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ
رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ
يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا
وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿١٣٠﴾ ذَٰلِكَ
أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ﴿١٣١﴾

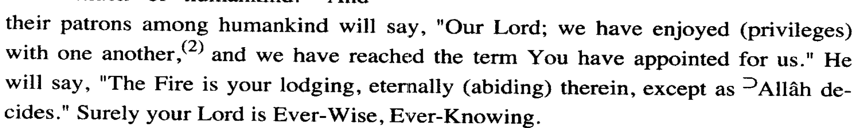
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125. So, whomever ⊃Allâh wills to guide, He expands his breast to ⊃Islâm; and whomever He wills to lead into error, He makes his breast straitened, restricted, as if he were laboriously climbing up in the heaven. Thus ⊃Allâh sets[1] abomination upon (the ones) who do not believe.

126. And this is the Path of your Lord, straight; We have already expounded the ⊃âyât to a people who constantly remember.

127. For them is the Residence of Peace within the Providence of their Lord; and He is their Ever- Patronizing Patron for whatever they were doing.

128. And the Day (when) He will muster them altogether (and say), "O company of jinn, you have already made much of humankind." And



their patrons among humankind will say, "Our Lord; we have enjoyed (privileges) with one another,[2] and we have reached the term You have appointed for us." He will say, "The Fire is your lodging, eternally (abiding) therein, except as ⊃Allâh decides." Surely your Lord is Ever-Wise, Ever-Knowing.

129. And thus We make the unjust ones patrons of each other, for whatever they were earning.

130. "O company of jinn and humankind, did Messengers not come up to you from among you, (who) narrated to you My ⊃âyât and warned you of the meeting of this your Day?" They will say, "We bear witness against ourselves." And the present life deluded them, and they bore witness against themselves that they were disbelievers.

131. That is so, for your Lord would not cause towns to perish unjustly,[3] (while) their population are heedless.

(1) Literally: makes.
(2) Literally: some of them with some (others).
(3) Literally: with injustice.

132. And all have degrees (according) to what they have done, and in no way is your Lord ever heedless of whatever they do.

133. And your Lord is The Ever-Affluent, The Owner of (the) mercy. In case He decides, He (can) put you away, and cause whatever He decides to succeed even after you, as He brought you from the offspring of another people.

134. Surely whatever you are promised will indeed be coming up (to you); and in no way are you able to be defiant to (Him).

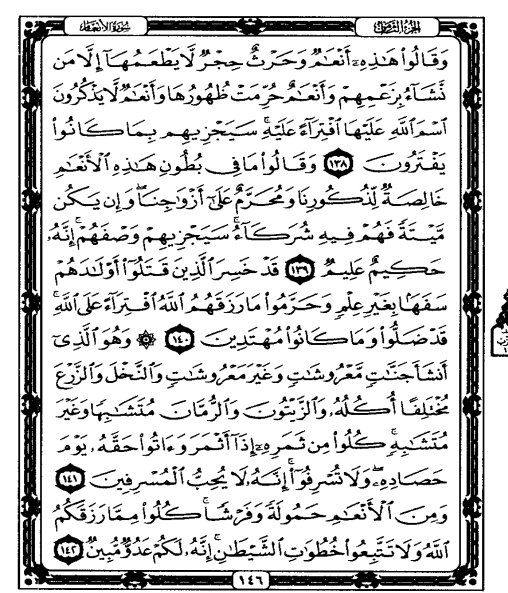
135. Say, "O my people, act[1] according to your situation; surely I am acting. Then eventually you will know who will have the (ultimate) End[2] of the Residence! Surely it is (that) the unjust will not prosper."

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا
يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ إِن يَشَأْ
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ
أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ﴿١٣٣﴾ إِنَّ مَا
تُوعَدُونَ لَءَاتٍ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَٰقَوْمِ
ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَامِلٌ فَسَوْفَ تَعْلَمُونَ
مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ
﴿١٣٥﴾ وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ
نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا
فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ
وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ
سَآءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ وَكَذَٰلِكَ زَيَّنَ
لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ
شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ
وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

136. And they made for ⊃Allâh of whatever tillage and cattle that He propagated, an assignment; so they said, "This is for ⊃Allâh," according to their assertion, and, "This is for ⊃Allâh" according to their assertion, and, "This is for our associates."[4] So, whatever is for their associates does not get to ⊃Allâh, and whatever is for ⊃Allâh, then (this is what) gets to their associates. Odious is whatever (way) they judge!

137. And thus, their associates have adorned[3] to many associators the killing of their children (in order) to topple them and confound for them their religion. And if ⊃Allâh had (so) decided, they would not have performed it. So leave them alone with whatever they fabricate.

(1) Literally: do.
(2) I.e., Paradise.
(3) I.e., have made attractive.



138. And they have said, "These are cattle[1] and tillage sacrosanct; none shall feed on them except whom we decide," according to their assertion, and cattle whose backs have been prohibited, and cattle over which they do not mention The Name of ⊃Allâh, fabricating (lies) against (Him). He will soon recompense them for whatever they were fabricating.

139. And they have said, "What is within the bellies of these cattle is exclusively for our males and prohibited to our spouses; and in case it is dead, then they shall be partners in it." He will soon recompense them for their describing; surely He is Ever-Wise, Ever-Knowing.

140. They have already lost, the ones who have killed their children in folly, without knowledge and have prohibited what ⊃Allâh has provided them, fabricating against ⊃Allâh; they have already erred, and in no way are they rightly-guided.

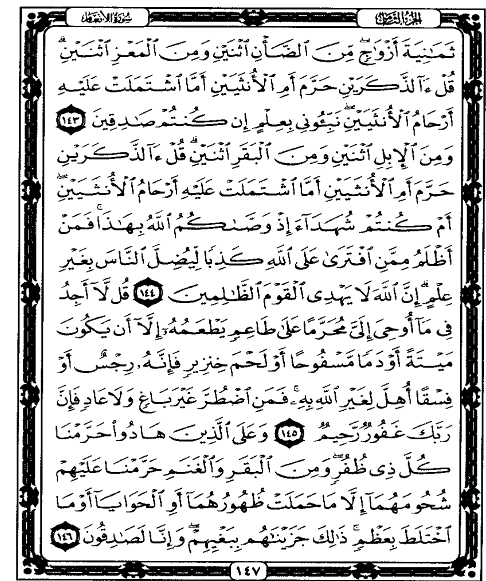
141. And He is The (One) Who has brought into being gardens trellised and untrellised, and the palm-trees, and plantation of different crops, and the olives, and the pomegranates, cosimilar and not cosimilar.[2] Eat of their produce when they have produced, and bring the true (right) thereof on the day of its harvest, and do not be extravagant; surely He does not love the extravagant.

142. And of the cattle, fit for burden and for a bedding,[3] eat of what ⊃Allâh has provided you, and do not ever follow the steps of ⊃Ash-Shayṯân; surely he is an evident enemy to you.

(1) Arabic *⊃anᶜâm* includes cattle, camels, sheep and goats.
(2) Literally: other than being cosimilar.
(3) I.e. for slaughter and furnishing.

143. Eight pairs:[1] of mutton[2] two, and of goats two. Say, "Has He prohibited the two males or even the two females? Or even what the wombs of the two females contain? Fully inform me with knowledge, in case you are sincere."

144. And of the camels two, and of the bovine two. Say, "Has He prohibited the two males or even the two females? Or even what the wombs of the two females contain? Or even were you witnesses as ᵓAllâh enjoined you with this? Then who is more unjust than he who fabricates against ᵓAllâh a lie that he may lead mankind into error without (any) knowledge? Surely ᵓAllâh does not guide the unjust people."


الجزء الثامن — سورة الأنعام

ثَمَٰنِيَةَ أَزْوَٰجٍ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ
قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ
أَرْحَامُ ٱلْأُنثَيَيْنِ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿١٤٣﴾
وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ قُلْ ءَآلذَّكَرَيْنِ
حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ
أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا فَمَنْ
أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ
عِلْمٍ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾ قُل لَّآ أَجِدُ
فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ
مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ
فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾ وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا
كُلَّ ذِى ظُفُرٍ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا
ٱخْتَلَطَ بِعَظْمٍ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾

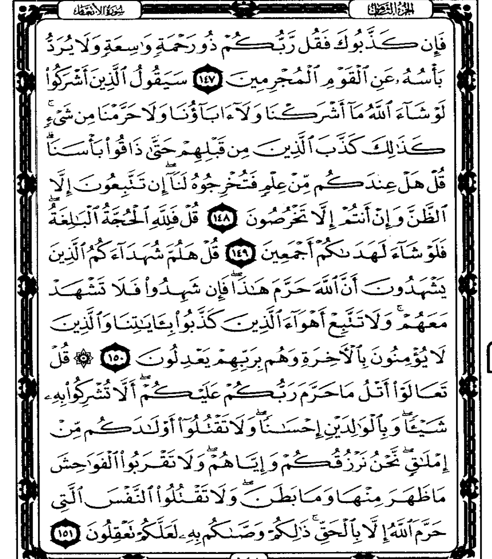
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145. Say, "I do not find in what has been revealed to me anything prohibited to afeeder who feeds thereof except it be carrion,[3] or blood poured forth or the flesh of swine, (for) then surely that is an abomination or an immoral thing that has been acclaimed to other than ᵓAllâh. Yet whoever is constrained, without being inequitable or aggressive, then surely your Lord is Ever-Forgiving, Ever-Merciful."

146. And to the ones who Judaized We have prohibited everything with[4] claws; and of the bovine and the sheep We have prohibited them the fat of them, except what their backs bear, or the entrails, or what is mixed up with bone(s); (by) that We recompensed them for their inequity; and surely We indeed are sincere.

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(1) I.e. eight males and females paired together.
(2) I.e. sheep.
(3) I.e., dead meat.
(4) Literally: possessing, equipped with, owning



147. So, in case they cry you lies, then say, "Your Lord is The Owner of embracing mercy, and His violence will not be turned back from the criminal people."

148. The ones who have associated will soon say, "If ⊃Allâh had (so) decided, in no way would we have associated (with Him), nor our fathers, nor would we have even prohibited anything whatever." Thus, the ones before them cried lies until they tasted Our violence. Say, "Do you have in your presence any knowledge so you can bring it out to us? Decidedly you closely follow (nothing) except surmise, and decidedly you (do nothing) except conjecture."

149. Say, "So to ⊃Allâh is the consummately proclaimed argument; then, if He had (so) decided, He would indeed have guided you altogether."

150. Say, "Bring forward your witnesses who bear witness that ⊃Allâh has prohibited this." So, in case they bear witness, (then) do not bear witness with them, and do not ever follow the prejudices of the ones who have cried lies to Our ⊃âyât, and the ones who do not believe in the Hereafter, and they (unjustly) set up equals to their Lord.

151. Say, "Come (so that) I may recite what your Lord has prohibited you: that you do not associate anything with Him, and to show fairest (companionship) to (your) parents; and do not kill your children (out) of want. We provide for you and for them too. And do not draw near obscenities[1] whatever (of these) is outward and whatever inward; and do not kill the self that ⊃Allâh has prohibited, except with the truth.[2] That He has enjoined you with, that possibly you would consider.

(1) I.e., irregular sexual intercourse; shameful sins.

(2) I.e. by right, in the course of justice.

ولا تقربوا مال اليتيم إلا بالتي هي أحسن حتى يبلغ أشده
وأوفوا الكيل والميزان بالقسط لا نكلف نفسا إلا
وسعها وإذا قلتم فاعدلوا ولو كان ذا قربى وبعهد
الله أوفوا ذلكم وصىكم به لعلكم تذكرون ﴿١٥٢﴾
وأن هذا صراطي مستقيما فاتبعوه ولا تتبعوا السبل
فتفرق بكم عن سبيله ذلكم وصىكم به لعلكم
تتقون ﴿١٥٣﴾ ثم ءاتينا موسى الكتب تماما على الذي
أحسن وتفصيلا لكل شيء وهدى ورحمة لعلهم بلقاء
ربهم يؤمنون ﴿١٥٤﴾ وهذا كتب أنزلنه مبارك فاتبعوه
واتقوا لعلكم ترحمون ﴿١٥٥﴾ أن تقولوا إنما أنزل الكتب
على طائفتين من قبلنا وإن كنا عن دراستهم لغفلين
﴿١٥٦﴾ أو تقولوا لو أنا أنزل علينا الكتب لكنا أهدى منهم
فقد جاءكم بينة من ربكم وهدى ورحمة فمن
أظلم ممن كذب بـٔايت الله وصدف عنها سنجزي الذين
يصدفون عن ءايتنا سوء العذاب بما كانوا يصدفون ﴿١٥٧﴾

152. And do not draw near the wealth of the orphan, except in the fairest (manner), until he has reached full age. And fill up the measure and the balance with equity. We do not charge (any) self except to its capacity; and when you say (anything), then be just[1] even if he were a near kinsman. And fulfil the covenant of ⊃Allâh. That is what He has enjoined you with, that possibly you would be mindful.

153. And that this is My Path, a straight (one); so follow it closely and do not follow the (other) ways, or then they would make you part away from His way. That[2] is what He has enjoined you with, that possibly you would be pious."

154. Thereafter We brought Mûsâ the Book, perfect for him who does fair (deeds), and expounding everything, and a guidance and a mercy, that possibly they would believe in the meeting with their Lord.

155. And this is a Book We have sent down, blessed; so follow it closely and be pious, that possibly you would be (granted) mercy.

156. So that you may not say, "Surely the Book was sent down only upon two sections even before us, and decidedly we have indeed been heedless of their study."

157. Or that you may not say, "(As) for us, if the Book had been sent down upon us, we would indeed have been more rightly-guided than they." Yet a supreme evidence has already come to you from your Lord, and a guidance and a mercy. So, who is more unjust than he who cries lies to the ⊃âyât of ⊃Allâh and turns aside from them? We will soon recompense the ones who turn aside from Our ⊃âyât with an odious torment for that they used to turn aside (from them).

(1) I.e., do justice.
(2) Literally: those (rules).



158. Do they look for (nothing) except that the Angels should come up to them, or that your Lord should come up, or that some of the ⊃âyât of your Lord should come up? On the Day some of the ⊃âyât of your Lord come up, its belief will not profit a self that did not believe earlier or earned some charity,(1) in its belief. Say, "Wait! Surely we (too) are waiting."

159. Surely the ones who have caused disunity in their religion and (become) sects, you are not one of them in anything; surely their Command(2) is only to ⊃Allâh; thereafter He will fully inform them of whatever they were performing.

160. Whoever comes with a fair deed,(3) then he will have ten times the like of it, and whoever comes with an odious deed,(4) then he will not be recompensed except the like of it; and they will not be done an injustice.

161. Say, "Surely (as for) myself, my Lord has guided me to a straight Path, a religion (truly) upright, the creed of ⊃Ibrâhîm, (the) unswervingly upright, and in no way was he one of the associators."

162. Say, "Surely my prayer, and my rites, and my living, and my dying are for ⊃Allâh, The Lord of the worlds."

163. No associate has He; and this I am commanded, and I am the first of the Muslims."

164. Say, "Shall I inequitably seek other than ⊃Allâh for Lord and He is the Lord of everything? And every self earns nothing except what is to its own account; and no encumbered self is encumbered by the encumbrance of another self; thereafter to your Lord will be your return, so He will fully inform you wherein you used to differ.

165. And He is (The One) Who made you succeeding each other (in) the earth, and has raised some of you above others(5) in degrees, that He may try you in what He has brought you. Surely your Lord is swift in punishment, and surely He is indeed Ever-Forgiving, Ever-Merciful.

(1) I.e., benefits.
(2) I.e. the Command of ⊃Allâh to them.
(3) Literally: the fair deed.
(4) Literally: the odious deed.
(5) Literally: above (some) others.

7. Sûrat ⊃Al-⊃Acrâf (The Battlements)

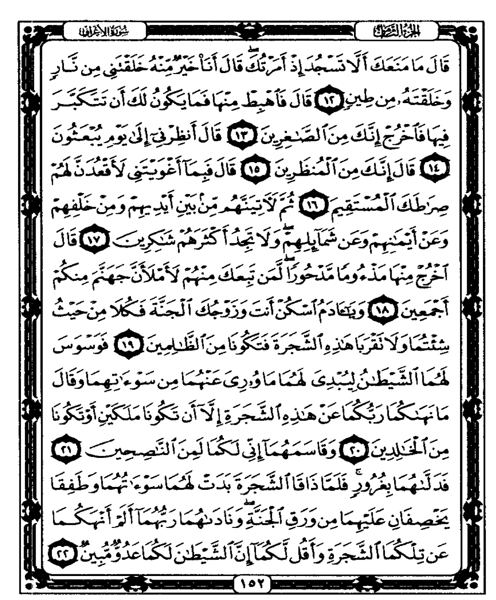


In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful .

1. ⊃Alif, Lâm, Mîm, Sâd.(1)
2. A Book sent down to you,(2) so let there be no restriction in your breast on account of it, that you may warn thereby; and (it is) a Reminding for the believers.
3. Closely follow what has been sent down to you(3) from your Lord, and do not ever follow patrons apart from Him; little are you mindful!
4. And how many a town We have caused to perish, so Our violence came to it at night (in their homes), or while halting (at midday).
5. So, in no way did they have a plea as Our violence came to them, except that they said, "Surely we were unjust."
6. So, indeed We will definitely ask the ones to whom (a Message) was sent, and indeed we will definitely ask the Emissaries.
7. Then indeed We will definitely narrate to them with Knowledge, and in no way were We absent.
8. And the weight upon that Day is the true (one); so he whose scales weigh heavy, then those are they (who) are the prosperers.
9. And he whose scales weigh light, then those are the ones who have lost their (own) selves for that they used to do injustice regarding Our ⊃âyât.
10. And indeed We have already established you in the earth and made for you therein (means of) subsistence; little do you thank (Us).
11. And indeed We already created you, thereafter We fashioned you, thereafter We said to the Angels, "Prostrate to ⊃Âdam;" so they prostrated, except ⊃Iblîs; he was not of the prostrators.

(1) These are the names of letters of the Arabic alphabet and only ⊃Allâh knows their meaning here.
(2) I.e. The Prophet. (3)I.e. the believers.

12. Said He, "What prevented you from prostrating as I commanded you?" Said he, "I am more charitable[1] than he. You created me of fire, and You created him of clay."
13. Said He, "Then get down (out of) it; so, in no way is it for you to be proud therein; then go out; surely you are among the belittled."
14. Said he, "Respite me to the Day they are made to rise again."
15. Said He, "Surely you are among the ones respited."
16. Said he, "So, for that You caused me to be misguided, indeed I will definitely sit[2] for them (on) Your straight Path.
17. Thereafter indeed I will defnitely come up to them from before them[3] and from behind them, and from their right (hands), and from their left (hands); and You will not find most of them thankful."


الجزء الثامن سورة الأعراف

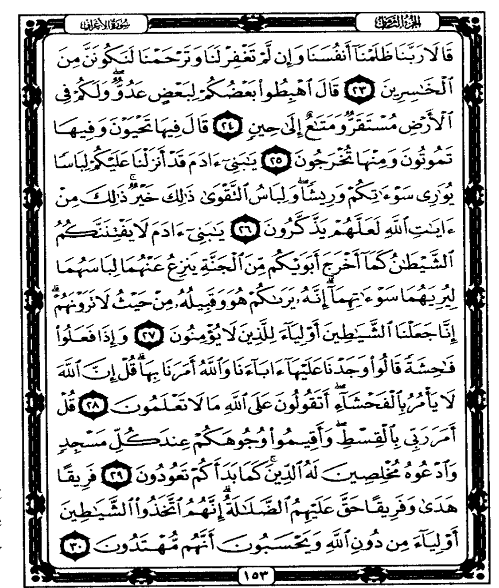
قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾ قَالَ أَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾ قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾ وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾ فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾

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18. Said He, "Go out of it, reproved and regretfully rejected. Indeed whoever of them will follow you, indeed I will definitely fill Hell from among you all together."
19. And O ⊃Âdam, dwell, you and your spouse, in the Garden (and) so eat of where you (both) decide; and do not draw near this tree, (or) then (both of) you will be of the unjust."
20. Then ⊃Ash-Shaytân whispered to them (both) to display to them that which was over-laid[4] from them of their shameful parts; and he said, "In no way has your Lord forbidden you from this tree except that you should become (two) angels or become of the ones eternally (abiding)."
21. And he swore to both of them, "Surely I am indeed for you both one of your honest[5] advisers."
22. So he misled them both by delusion;[6] then, as soon as they (both) tasted the tree, their shameful parts appeared to them, and they took to splicing upon themselves (some of) the leaves of the Garden. And their Lord called out to them, "Did I not forbid you from that tree and say to you both, surely ⊃Ash-Shaytân is for you both an evident enemy?"

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(1) I.e. better.
(2) I.e. in ambush.
(3) Literally: between their hands.
(4) I.e., hidden.
(5) Literally: one of the honest advisers.
(6) Or: caused their fall.


الجزء الثامن — سورة الأعراف

قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾ قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾ يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ وَأَقِيمُوا۟ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۗ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

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23. They both said, "Our Lord, we have done an injustice to ourselves; and in case You do not forgive us and have mercy on us, indeed we (both) will definitely be among the losers."

24. Said He, "Get down (all of you), some of you an enemy to (some) others; and in the earth there is for you a repository and an enjoyment for a while."

25. Said He, "Therein you will live, and therein you will die, and therefrom you will be brought out."

26. O Seeds of ⊃Âdam! We have readily sent down on you a garment to overlay your shameful parts, and a vesture;[1] and the garment of piety, that is the most charitable;[2] that is of the ⊃âyât of ⊃Allâh, that possibly they would constantly remember.

27. O Seeds of ⊃Âdam! Definitely do not let ⊃Ash-Shaytân tempt you just as he brought your parents[3] out of the Garden, plucking out from them (both) their garments to show them their shameful parts. Surely he sees you, he and his (dependent) tribe, from where you do not see them. Surely We have made ⊃Ash-Shayâtîn patrons of the ones who do not believe.

28. And when they perform an obscenity, they say, "We found our fathers (performing) it, and ⊃Allâh has commanded us to (perform) it." Say, "Surely ⊃Allâh does not command obscenity; do you say against ⊃Allâh that which you do not know?"

29. Say, "My Lord has commanded equity; and set your faces upright at every mosque and invoke Him, making the religion His faithfully; just as He began you, so you will go back (to Him).

30. A group He has guided, and errancy has come true against (another) group." Surely they have taken to themselves ⊃Ash-Shayâtîn for patrons, apart from ⊃Allâh, and they reckon that they are rightly guided.

(1) Fine clothes; or feathers.
(2) I.e., better.
(3) Literally: your two fathers.

يا بني آدم خذوا زينتكم عند كل مسجد وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين ﴿٣١﴾ قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق قل هي للذين آمنوا في الحياة الدنيا خالصة يوم القيامة كذلك نفصل الآيات لقوم يعلمون ﴿٣٢﴾ قل إنما حرم ربي الفواحش ما ظهر منها وما بطن والإثم والبغي بغير الحق وأن تشركوا بالله ما لم ينزل به سلطانا وأن تقولوا على الله ما لا تعلمون ﴿٣٣﴾ ولكل أمة أجل فإذا جاء أجلهم لا يستأخرون ساعة ولا يستقدمون ﴿٣٤﴾ يا بني آدم إما يأتينكم رسل منكم يقصون عليكم آياتي فمن اتقى وأصلح فلا خوف عليهم ولا هم يحزنون ﴿٣٥﴾ والذين كذبوا بآياتنا واستكبروا عنها أولئك أصحاب النار هم فيها خالدون ﴿٣٦﴾ فمن أظلم ممن افترى على الله كذبا أو كذب بآياته أولئك ينالهم نصيبهم من الكتاب حتى إذا جاءتهم رسلنا يتوفونهم قالوا أين ما كنتم تدعون من دون الله قالوا ضلوا عنا وشهدوا على أنفسهم أنهم كانوا كافرين ﴿٣٧﴾

31. O Seeds of ⊃Âdam! Take your adornment at every mosque, and eat and drink, and do not be extravagant; surely He does not love the extravagant.

32. Say, "Who has prohibited the adornment of ⊃Allâh, which He has brought out for His bondmen, and the good things of (His) providing?" Say, "These, on the Day of the Resurrection, will be exclusively for the ones who believed in[1] the present life." Thus We expound the ⊃âyât for a people who know.

33. Say, "My Lord has only prohibited obscenities,[2] whatever of (these) are outward and whatever are inward, and vice, and untruthful inequity,[3] and that you associate with ⊃Allâh that for which He has not sent down any all-binding authority, and that you say against ⊃Allâh whatever you do not know."

34. And to every nation (there is) a term; so when their term comes, they will not (be able to) postpone (it) by a (single) hour, nor will they put (it) forward.

35. O Seeds of ⊃Âdam! In case ever there should definitely come up to you Messengers from among you, narrating to you My ⊃âyât, so, whoever is pious and acts righteously, then no fear will be on them, nor will they grieve.

36. And the ones who have cried lies to Our ⊃âyât and waxed proud against them, those will be the companions of the Fire; they are therein eternally (abiding).

37. So, who is more unjust than he who fabricates against ⊃Allâh a lie or cries lies to His ⊃âyât? For those, their assignment of the Book[4] will be granted[5] them; until when Our Messengers come to them to take them up, they will say, "Where is what you used to invoke apart from ⊃Allâh?" They say, "They have erred away from us," and they will bear witness against themselves that they were disbelievers.

(1) I.e., during.
(2) I.e., abominations, unlawful sexual intercourse.
(3) Literally: with other than the truth.
(4) I.e., the Book of decrees.
(5) Literally: attain.

قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ
فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا
جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ
عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾
وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ
فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ
ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِى
ٱلْمُجْرِمِينَ ﴿٤٠﴾ لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ
وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٤١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ
تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا
وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ
وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

١٥٥

38. Says He, "Enter among nations that already passed away even before you, of the jinn and humankind, into the Fire." Whenever a nation enters, it curses its sister-nation until when they altogether have successively overtaken (each) other, the last of them will say to the first of them, "Our Lord, these led us into error, so bring them a double torment of the Fire." Says He, "To each a double, but you do not know."

39. And the first of them will say to the last of them, "So, in no way are you of any grace[1] over us; then taste the torment for what you were earning."

40. Surely the ones who cry lies to Our ⊃âyât and wax proud against them, the gates of the heaven will not be made to open to them, nor will they enter the Garden until the cord[2] penetrates into the eye of the needle. And thus We recompense the criminals.

41. They will have a resting place of Hell, and above them Envelopers; and thus We recompense the unjust.

42. And (the ones) who have believed, and have done deeds of righteousness-We do not charge a self except according to its capacity-those are the Companions of the Garden; they are therein eternally (abiding).

43. And We will draw out whatever rancor is in their breasts. From beneath them Rivers run, and they will say, "Praise be to ⊃Allâh, Who guided us to this; and in no way could we have been guided, unless ⊃Allâh has guided us. Indeed (the) Messengers of our Lord have already come with the Truth." And they will be called out, "That[3] is the Garden you have been (made) to inherit for what you were doing."

(1) I.e. are in no way superior; are no better.
(2) Sometimes interpreted as: the camel.
(3) Literally: Those are.

44. And the inhabitants of the Garden will call out the companions of the Fire, (saying) "We have already found whatever our Lord promised us true; then have you found whatever your Lord promised true?" They will say, "Yes." Then an announcer will announce between them, "The curse of ᑐAllâh be on the unjust

45. Who bar from the way of ᑐAllâh and inequitably seek to make it crooked; and they are disbelievers in the Hereafter."

46. And between them is a curtain, and on the battlements are men who recognize (them) all by their mark; and they will call out to the companions of the Garden, "Peace be upon you! They have not (yet) entered it, and they long[1] for that."

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا
فَهَلۡ وَجَدتُّم مَّا وَعَدَ رَبُّكُمۡ حَقّٗاۖ قَالُواْ نَعَمۡۚ فَأَذَّنَ مُؤَذِّنُۢ بَيۡنَهُمۡ أَن
لَّعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا
عِوَجٗا وَهُم بِٱلۡأٓخِرَةِ كَٰفِرُونَ ﴿٤٥﴾ وَبَيۡنَهُمَا حِجَابٞۚ وَعَلَى ٱلۡأَعۡرَافِ
رِجَالٞ يَعۡرِفُونَ كُلَّۢا بِسِيمَىٰهُمۡۚ وَنَادَوۡاْ أَصۡحَٰبَ ٱلۡجَنَّةِ أَن سَلَٰمٌ عَلَيۡكُمۡۚ
لَمۡ يَدۡخُلُوهَا وَهُمۡ يَطۡمَعُونَ ﴿٤٦﴾ ۞ وَإِذَا صُرِفَتۡ أَبۡصَٰرُهُمۡ تِلۡقَآءَ
أَصۡحَٰبِ ٱلنَّارِ قَالُواْ رَبَّنَا لَا تَجۡعَلۡنَا مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾ وَنَادَىٰٓ أَصۡحَٰبُ
ٱلۡأَعۡرَافِ رِجَالٗا يَعۡرِفُونَهُم بِسِيمَىٰهُمۡ قَالُواْ مَآ أَغۡنَىٰ عَنكُمۡ جَمۡعُكُمۡ
وَمَا كُنتُمۡ تَسۡتَكۡبِرُونَ ﴿٤٨﴾ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمۡتُمۡ لَا يَنَالُهُمُ
ٱللَّهُ بِرَحۡمَةٍۚ ٱدۡخُلُواْ ٱلۡجَنَّةَ لَا خَوۡفٌ عَلَيۡكُمۡ وَلَآ أَنتُمۡ تَحۡزَنُونَ
﴿٤٩﴾ وَنَادَىٰٓ أَصۡحَٰبُ ٱلنَّارِ أَصۡحَٰبَ ٱلۡجَنَّةِ أَنۡ أَفِيضُواْ عَلَيۡنَا
مِنَ ٱلۡمَآءِ أَوۡ مِمَّا رَزَقَكُمُ ٱللَّهُۚ قَالُوٓاْ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى
ٱلۡكَٰفِرِينَ ﴿٥٠﴾ ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمۡ لَهۡوٗا وَلَعِبٗا
وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ نَنسَىٰهُمۡ كَمَا نَسُواْ
لِقَآءَ يَوۡمِهِمۡ هَٰذَا وَمَا كَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ ﴿٥١﴾

الحزب ١٦

47. And when their beholdings[2] are turned about towards the companions of the Fire, they will say, "Our Lord, do not make us among the unjust people."

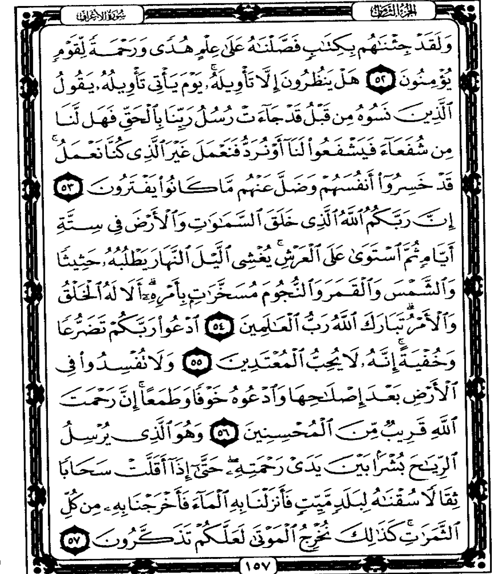
48. And the companions of the battlements will call out to men they recognize by their mark. They will say,"In no way has your gathering[3] availed you, neither whatever you used to wax proud of.

49. Are these the ones that you swore ᑐAllâh would not allow them to attain (any) mercy?" "Enter the Garden; no fear will (be) upon you, nor will you grieve."

50. And the companions of the Fire will call out to the companions of the Garden (saying), "Downpour on us some water, or some of whatever ᑐAllâh has provided you." They will say, "Surely ᑐAllâh has prohibited both to the disbelievers,"

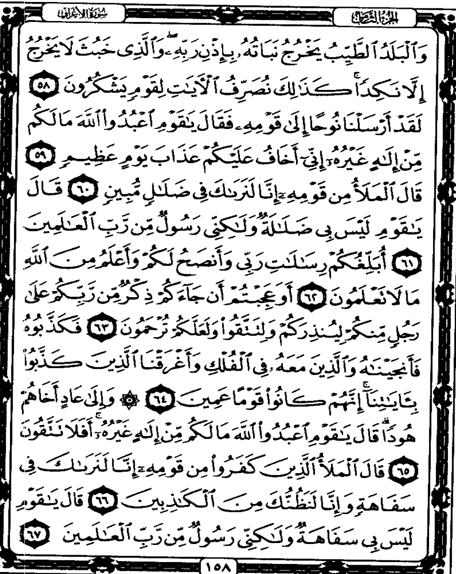
51. Who have taken (among themselves) their religion as a diversion and a plaything, and whom the present life has deluded. So, today We forget them as they forgot the meeting of this their Day, and (that) they used to repudiate Our ᑐâyât.

(1) Or: are eager.
(2) I.e. their eyes.
(3) I.e. your amassing; your multitude.



52. And indeed We have already come to them with a Book that We have expounded with Knowledge, a guidance and a mercy to a people who believe.
53. Do they look for (anything) except its interpretation? The Day its interpretation comes up, the ones who forgot it earlier will say, "The Messengers of Our Lord already came with the Truth; so, have we any intercessors, (for) then they would intercede for us, or will we be turned back to do other than what we were doing?" They have already lost their (own) selves, and what they were fabricating has erred away from them.
54. Surely your Lord is ᵓAllâh, Who created the heavens and the earth in six days. Thereafter He levelled Himself upon the Throne.(1) He envelops the daytime (with) the night, (which) seeks it out promptly, and the sun, and the moon, and the stars are subjected to His Command. Verily, to Him (belong) the creation and the Command. Supremely Blessed be ᵓAllâh, The Lord of the worlds.
55. Invoke your Lord in supplication and covertly; surely He does not love the transgressors.
56. And do not corrupt in the earth after its being tilled, and invoke Him in fear and longing. Surely the mercy of ᵓAllâh is near to the fair-doers.
57. And He is (The One) Who sends the winds, bearing good tidings before(2) His mercy, till when they carry heavy clouds, We drive it(3) to a dead land; then We therewith send down water; so We bring out therewith products of all (kinds). Thus We will bring out the dead, that possibly you would be mindful.

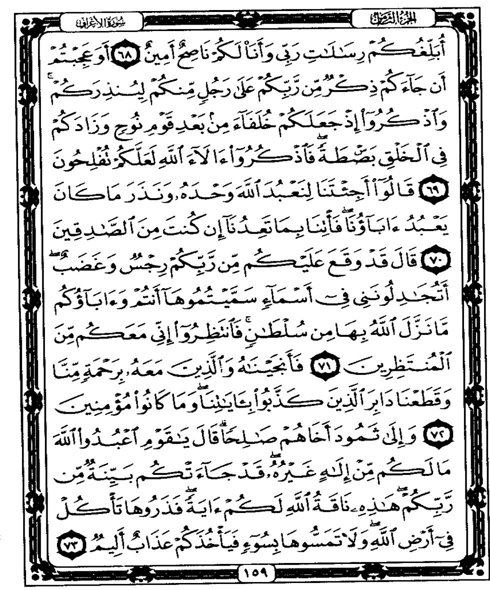
(1) How He did so is beyond human understanding.
(2) Literally: between the two hands of His mercy.
(3) I.e., the clouds.





58. And the good land, its growth comes[1] out by the permission of its Lord, and (as for) that which is wicked, its growth[2] does not come out except meagerly. Thus We propound the ⊃âyât for a people who thank (Us).
59. Indeed We have already sent Nûḫ to his people; so he said "O my people! Worship ⊃Allâh. In no way do you have any god other than He. Surely I fear for you the torment of a tremendous Day."
60. The chiefs of his people said, "Surely we indeed see you in evident error."
61. Said he, "O my people! There is no errancy in me; but I am a Messenger from The Lord of the worlds.
62. I constantly proclaim to you the Messages of my Lord, and I advise you (sincerely), and I know from ⊃Allâh what you do not know.
63. And do you wonder that a Remembrance from your Lord has come to you by means[3] of a man among you, that he may warn you, and that you may be pious, and that possibly you would be granted mercy?"
64. So they cried him lies; then We delivered him, and the ones with him, in the ship(s), and We drowned (the ones) who cried lies to Our ⊃âyât; surely they were a wilfully blind people.
65. And to cÂd (We sent) their brother Hûd; he said, "O my people! Worship ⊃Allâh! In no way do you have any god other than He. Will you then not be pious?"
66. The chiefs who disbelieved among his people said, "Surely we see you indeed in foolishness, and surely we indeed expect that you are one of the liars."
67. Said he, "O my people! There is no foolishness in me, but I am a Messenger from The Lord of the worlds.

(1) Literally: goes out.
(2) I.e. its vegetation.
(3) Literally: upon a man.



68. I constantly proclaim to you the Messages of my Lord, and I am for you a devoted adviser.

69. And do you wonder(1) that a Remembrance from your Lord has come to you upon a man among you, that he may warn you? And remember when(2) He made you successors even after the people of Nûh, and increased you sizably(3) in creation. So remember the boons of ⊃Allâh, that possibly you would prosper."

70. They said, "Have you come to us that we may worship ⊃Allâh alone and leave out what our fathers were worshiping? Then come up to us with what you promise us, in case you are of the sincere."

71. He said, "Abomination and anger from your Lord have already befallen you. Do you dispute with me over names you have named, you and your fathers, (for) in no way has ⊃Allâh ever sent down regarding them any all-binding authority? So, await, surely I will be with you among (the ones) awaiting."

72. So We delivered him, and the ones with him, by a mercy from Us; and We cut off the last trace of (the ones) who cried lies to Our ⊃âyât and in no way were they believers.

73. And to Thamûd (We sent) their brother Sâlih. He said, "O my people! Worship ⊃Allâh! In no way do you have any god other than He. A Supremely evident (⊃âyâh) from your Lord has already come to you. This is the she-camel of ⊃Allâh to be a sign for you. So leave her out (free) to eat in the earth of ⊃Allâh, and do not touch her with any odious (treatment) (lest) then a painful torment should take you (away).

(1) Literally: have you wondered.
(2) Literally: as.
(3) Literally: Outspreading (in stature)

وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ
فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ
ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ
مُفْسِدِينَ ﴿٧٤﴾ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن
قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ
أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ
مُؤْمِنُونَ ﴿٧٥﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ
ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾ فَعَقَرُوا۟ ٱلنَّاقَةَ وَعَتَوْا۟ عَنْ
أَمْرِ رَبِّهِمْ وَقَالُوا۟ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ
ٱلْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ
جَٰثِمِينَ ﴿٧٨﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ
﴿٧٩﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم
بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

١٦٠

74. And remember as He made you successors even after cÂd and located you in the earth, taking to your selves palaces of its plains, and hewing (its) mountains into homes; so remember the boons of ⊃Allâh, and do not perpetrate (mischief) in the earth as corruptors.

75. The chiefs who waxed proud from among his people said to whomever were deemed weak, to whomever of them believed, "Do you know that Sâlih is an Emissary from his Lord?" They said, "Surely in whatever he has been sent with, we are believers."

76. The ones who waxed proud said, "Surely in that which you believe, we are disbelievers."

77. So they hamstrung the she-camel and rebelled against the Command of their Lord, and said, "O Sâlih, come up to us with what you promise us, in case you are one of the Emissaries."

78. Then the Commotion took them (away), and so (in the morning) they became cowering (bodies) in their residence.

79. So he turned away from them and said, "O my people! Indeed I have already proclaimed to you the Message of my Lord and advised you (sincerely), but you do not love (sincere) advisers."

80. And (remember) Lût, as he said to his people, "Do you commit(1) such obscenity as in no way has anyone in the worlds ever gone before you (perpetrated) it?

81. Surely you indeed come up with lust to men, apart from(2) women; no indeed, you are an extravagant people."(3)

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(1) Literally: come up with the obscenity.
(2) I.e. instead of.
(3) I.e., exceeding the limits (of decency).

وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخْرِجُوهُم مِّن
قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ
إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم
مَّطَرًا فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾
وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَٰقَوْمِ ٱعْبُدُواْ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن
رَّبِّكُمْ فَأَوْفُواْ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُواْ
ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُواْ فِى ٱلْأَرْضِ بَعْدَ
إِصْلَٰحِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾
وَلَا تَقْعُدُواْ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا
وَٱذْكُرُوٓاْ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ وَٱنظُرُواْ
كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَآئِفَةٌ
مِّنكُمْ ءَامَنُواْ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُواْ
فَٱصْبِرُواْ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٧﴾

82. And in no way was the answer of his people (anything) except that they said, "Drive them out of your town; surely they are a folk who constantly purify themselves."

83. So We delivered him and his family, except his wife; she was one of the laggards.

84. And We rained down upon them a rain; so look how was the end of the criminals.

85. And to Madyan (We sent) their brother Shuʿayb. He said, "O my people! Worship ʾAllâh! In no way do you have any god other than He. A supreme evidence has already come to you from your Lord; so fill up the measure and the balance, and do not depreciate mankind their things;(1) and do not corrupt in the earth after its being righteous. That(2) is most charitable for you, in case you are believers.

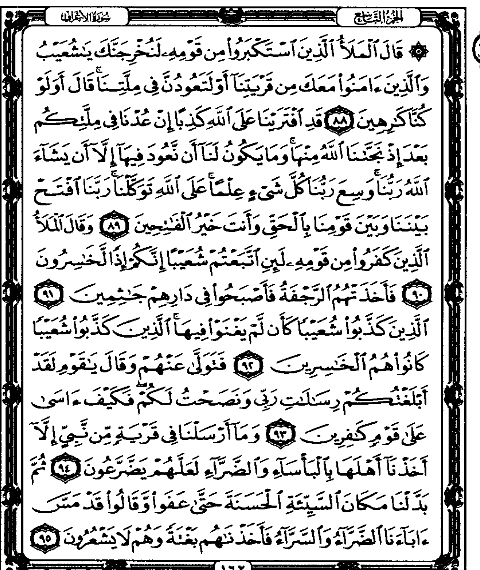
86. And do not sit in every path, threatening and barring from the way of ʾAllâh (the ones) who believe in Him, and inequitably seeking to make (His way) crooked. And remember when you were few, then He multiplied you; and look how was the end of the corruptors.

87. And in case there is a section of you who have believed in what(3) I have been sent with, and a section who have not believed, then be patient till ʾAllâh shall judge between us; and He is The Most Charitable of judges."

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(1) I.e. their goods.
(2) Literally: those (orders).
(3) I.e. in the Message.

9 (88) The chiefs who waxed proud among his people said, "Indeed we will definitely drive you out, O Shuᶜayb, and the ones who have believed with you, from our town, or (else) you indeed will definitely go back to our creed." Said he, "Even if we hate(1) it?



89. We would have already fabricated against ᵓAllâh a lie in case we (ever) went back into your creed, after ᵓAllâh has finally delivered us from it; and in no way can we return into it, unless ᵓAllâh, our Lord, so decides. Our Lord embraces everything in (His) knowledge. On ᵓAllâh we have put our trust. Our Lord! Arbitrate with the truth between us and our people, and You are The Most Charitable of arbiters."

90. And the chiefs who disbelieved from among his people said, "Indeed in case you (ever) follow Shuᶜayb, lo, surely in that case you will indeed be losers."

91. Then the Commotion took them (away); so in the morning they became cowering (bodies) in their residence.

92. The ones who cried lies to Shuᶜayb were as if they had not flourished in it; the ones who cried lies to Shuᶜayb were they (who) were the losers.

93. So he turned away from them and said, "O my people! Indeed I have already proclaimed the Messages of my Lord and advised you (sincerely), so how should I feel sad for a disbelieving people?"

94. And in no way have We sent any Prophet into a town except that We took its population with misery and tribulation that possibly they would earnestly supplicate (Us).

95. Thereafter We exchanged in place of an odious deed a fair (reward),(2) till they lived in luxury and said, "Tribulation and easiness already touched our fathers." So We took them (away) suddenly, (while) they were not aware.

(1) Literally: and even if we are hating (that).

(2) I.e. replaced adversity by good fortune.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا بَيَاتًا
وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا
ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ
مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ
يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاءُ أَصَبْنَاهُم
بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾
تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَائِهَا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم
بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن قَبْلُ ۚ
كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا
لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ
﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
فَظَلَمُوا بِهَا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾
وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾

96. And if the population of the towns had believed and been pious, We indeed would have opened upon them blessings from the heaven and the earth, but they cried lies, (and) so We took them (away) for what they were earning.

97. So, do the population of the towns feel secure that Our violence will not come up to them (in their homes) at night (while) they are sleeping?

98. Or do the population of the towns feel secure that Our violence will not come up to them in the forenoon while they are playing?

99. So, do they feel secure against the scheming of ⊃Allâh? Then none feels secure against the scheming of ⊃Allâh except the people (who) are the losers.

100. And is it not a guidance(1) to the ones who inherit the earth after its population that, if We (so) decide, We will afflict them for their guilty deeds, and We stamp upon their hearts so they do not hear?

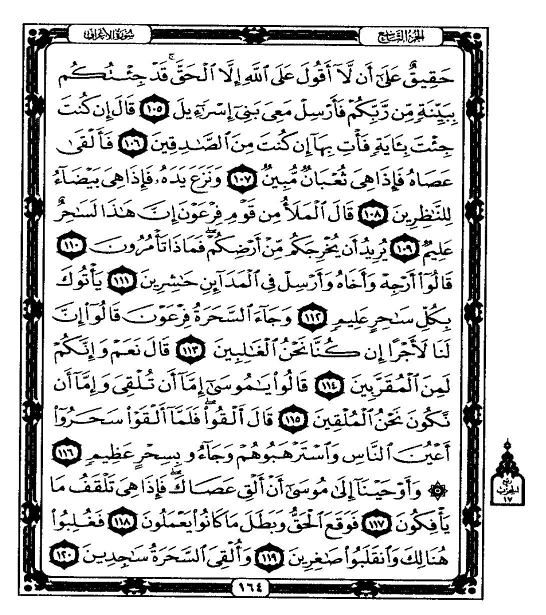
101. Such were the towns We narrate (some) tidings of them to you, and indeed their Messengers already came to them with the supermely evident (signs). So in no way could they believe in what they had cried lies (to) earlier. Thus ⊃Allâh stamps upon the hearts of the disbelievers.

102. And in no way did We find (loyalty to any) covenant in most of them, and decidedly We found most of them immoral indeed.

103. Thereafter We sent forth even after them Mûsâ with Our ⊃âyât to Fircawn and his chiefs, yet they did injustice regarding them. So look how was the end of the corruptors!

104. And Mûsâ said, "O Fircawn! Surely I am a Messenger from The Lord of the worlds,

(1) Literally: Does it not guide them?



105. Truly (worthy) to say nothing regarding ⊃Allâh except the truth. I have already come to you with a supremely evident (sign) from your Lord, so send forth with me the Seeds of ⊃Isrâ⊃îl."

106. Said he, "In case you have come with a sign, so come up with it, in case you are of the sincere."

107. So he cast his staff, and only then was it an evident serpent;

108. And he drew out his hand, and only then was it white to the on-lookers.

109. The chiefs of Fircawn's people said, "Surely this is indeed a knowledgeable sorcerer

110. Who would (like to) drive you out of your land; so, what (is it that) you command?"

111. They said, "Put him off, and his brother, (a while) and send among the cities musterers.

112. (And) they will come up to you with every knowledgeable sorcerer."

113. And the sorcerers came to Fircawn; they said, "Surely we will indeed have a reward in case we ourselves, are the overcomers."

114. Said he, "Yes, and surely you will indeed be among the near-stationed."

115. They said, "O Mûsâ! Either you cast, or we ourselves will be the ones casting (first)."

116. Said he, "You cast." So as soon as they cast, they bewitched (their) fellowmen's eyes, and overawed them, and came with a tremendous sorcery.

117. And We revealed to Mûsâ (saying), "Cast your staff." So, only then did it gulp whatever they falsified.

118. So the Truth came to pass,(1) and void(2) was whatever they were doing.

119. So they were overcome over there, and they turned over belittled.

120. And the sorcerers were cast down prostrating.

(1) Literally: fell (on them).

(2) Literally: became untrue.

121. They said, "We believe in The Lord of the worlds,

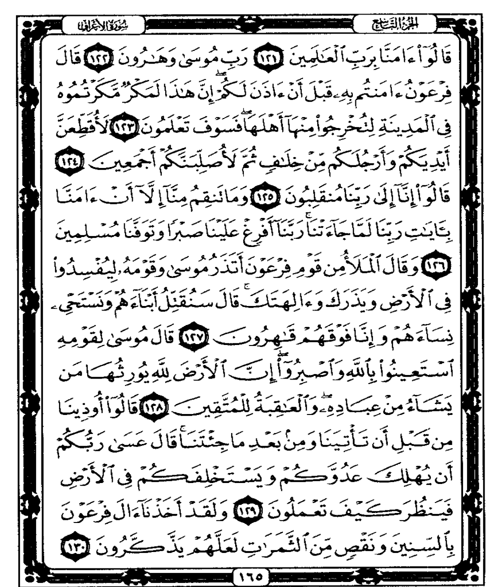
122. The Lord of Mûsâ and Hârûn."

123. Fircawn said, "You have believed in Him before I permit you. Surely this is indeed a scheme you have been scheming in the city that you may drive out its population. Yet you will eventually know!

124. Indeed I will definitely cut up your hands and your legs alternately, thereafter indeed I will definitely crucify you all together."

125. They said, "Surely to our Lord we are around.[1]

126. And in no way do you take vengeance upon us except that we have believed in the ⊃âyât of our Lord as soon as they came to us. Our Lord, pour out upon us patience and take us to Yourself as Muslims."



سُورَةُ الأَعۡرَافِ — الجُزۡءُ التَّاسِعُ

قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾ قَالَ
فِرۡعَوۡنُ ءَامَنتُم بِهِۦ قَبۡلَ أَنۡ ءَاذَنَ لَكُمۡۖ إِنَّ هَٰذَا لَمَكۡرٞ مَّكَرۡتُمُوهُ
فِي ٱلۡمَدِينَةِ لِتُخۡرِجُواْ مِنۡهَآ أَهۡلَهَاۖ فَسَوۡفَ تَعۡلَمُونَ ﴿١٢٣﴾ لَأُقَطِّعَنَّ
أَيۡدِيَكُمۡ وَأَرۡجُلَكُم مِّنۡ خِلَٰفٖ ثُمَّ لَأُصَلِّبَنَّكُمۡ أَجۡمَعِينَ ﴿١٢٤﴾
قَالُوٓاْ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾ وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنۡ ءَامَنَّا
بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتۡنَاۚ رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا وَتَوَفَّنَا مُسۡلِمِينَ
﴿١٢٦﴾ وَقَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ أَتَذَرُ مُوسَىٰ وَقَوۡمَهُۥ لِيُفۡسِدُواْ
فِي ٱلۡأَرۡضِ وَيَذَرَكَ وَءَالِهَتَكَۚ قَالَ سَنُقَتِّلُ أَبۡنَآءَهُمۡ وَنَسۡتَحۡيِۦ
نِسَآءَهُمۡ وَإِنَّا فَوۡقَهُمۡ قَٰهِرُونَ ﴿١٢٧﴾ قَالَ مُوسَىٰ لِقَوۡمِهِ
ٱسۡتَعِينُواْ بِٱللَّهِ وَٱصۡبِرُوٓاْۖ إِنَّ ٱلۡأَرۡضَ لِلَّهِ يُورِثُهَا مَن
يَشَآءُ مِنۡ عِبَادِهِۦۖ وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ ﴿١٢٨﴾ قَالُوٓاْ أُوذِينَا
مِن قَبۡلِ أَن تَأۡتِيَنَا وَمِنۢ بَعۡدِ مَا جِئۡتَنَاۚ قَالَ عَسَىٰ رَبُّكُمۡ
أَن يُهۡلِكَ عَدُوَّكُمۡ وَيَسۡتَخۡلِفَكُمۡ فِي ٱلۡأَرۡضِ
فَيَنظُرَ كَيۡفَ تَعۡمَلُونَ ﴿١٢٩﴾ وَلَقَدۡ أَخَذۡنَآ ءَالَ فِرۡعَوۡنَ
بِٱلسِّنِينَ وَنَقۡصٖ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَذَّكَّرُونَ ﴿١٣٠﴾

١٦٥

127. And the chiefs of the people of Fircawn said, "Will you leave Mûsâ and his people corrupt in the earth, and leave you and your gods behind?" He said, "We will soon massacre their sons and (spare) alive their women, and surely above them we are vanquishers."

128. Mûsâ said to his people, "Beseech ⊃Allâh for help and be patient; surely the earth (belongs) to ⊃Allâh. He causes whomever He decides among His bondmen to inherit it, and the (prosperous) end is for the pious."

129. They said, "We were hurt even before you came up to us and even after you came to us." Said he, "It may be that your Lord will cause your enemy to perish and make you successors in the earth; so He looks into how you shall do."

130. And indeed We already took the house of Fircawn (to task) with years (of dearth), and diminution of products, that possibly they would constantly remember.

(1) Literally: turning over.

131. Then when the fair (reward) came to them, they said, "This belongs to us," and in case an odious (thing) afflicted them, they would augur ill by Mûsâ and the ones with him. Verily their bird (of augury) is surely only in the Meeting with ⊃Allâh, but most of them did not know.

132. And they said, "No matter what sign you come up with to us to bewitch us, then in no way are we believers with you."

133. So We sent upon them the deluge, and the locusts, and the lice, and the frogs, and the blood, expounded ⊃âyât; yet they waxed proud and were a criminal people.

134. And as soon as the chastisement befell them, they said, "O Mûsâ! Invoke your Lord for us by what He covenanted in your presence. Indeed in case you lift off from us the chastisement, indeed we will definitely believe you, and indeed we will definitely send with you the Seeds of ⊃Isrâ⊃îl."

135. Then as soon as We lifted off from them the chastisement to a term that they should reach, only then did they breach (their covenant).

136. So We took vengeance on them, then We drowned them in the main for that they cried lies to Our ⊃âyât, and they were heedless of them.

137. And We caused the people that were deemed weak to inherit the eastern parts of the earth and the western parts, which We had blessed, and the Fairest Word of your Lord was perfectly (fulfilled) upon the Seeds of ⊃Isrâ⊃îl, for whatever they (endured) patiently; and We destroyed whatever Fircawn used to work,(1) and his people, and what they used to trellis.(2)

فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا لَنَا هَٰذِهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَن مَّعَهُ ۗ أَلَا إِنَّمَا طَائِرُهُمْ عِندَ اللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰ أَجَلٍ هُم بَالِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾ فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

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(1) I.e., make.

(2) Literally: to trellis. understood here to mean build as thrones, palaces and towers.



الجزء التاسع — سورة الأعراف

وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتَوۡاْ عَلَىٰ قَوۡمٖ يَعۡكُفُونَ عَلَىٰٓ
أَصۡنَامٖ لَّهُمۡۚ قَالُواْ يَٰمُوسَى ٱجۡعَل لَّنَآ إِلَٰهٗا كَمَا لَهُمۡ ءَالِهَةٞۚ
قَالَ إِنَّكُمۡ قَوۡمٞ تَجۡهَلُونَ ١٣٨ إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٞ مَّا هُمۡ فِيهِ وَبَٰطِلٞ
مَّا كَانُواْ يَعۡمَلُونَ ١٣٩ قَالَ أَغَيۡرَ ٱللَّهِ أَبۡغِيكُمۡ إِلَٰهٗا
وَهُوَ فَضَّلَكُمۡ عَلَى ٱلۡعَٰلَمِينَ ١٤٠ وَإِذۡ أَنجَيۡنَٰكُم
مِّنۡ ءَالِ فِرۡعَوۡنَ يَسُومُونَكُمۡ سُوٓءَ ٱلۡعَذَابِ يُقَتِّلُونَ
أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡۚ وَفِي ذَٰلِكُم بَلَآءٞ مِّن
رَّبِّكُمۡ عَظِيمٞ ١٤١ ۞ وَوَٰعَدۡنَا مُوسَىٰ ثَلَٰثِينَ لَيۡلَةٗ
وَأَتۡمَمۡنَٰهَا بِعَشۡرٖ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرۡبَعِينَ لَيۡلَةٗۚ وَقَالَ
مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخۡلُفۡنِي فِي قَوۡمِي وَأَصۡلِحۡ وَلَا تَتَّبِعۡ
سَبِيلَ ٱلۡمُفۡسِدِينَ ١٤٢ وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ
رَبُّهُۥ قَالَ رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ قَالَ لَن تَرَىٰنِي وَلَٰكِنِ ٱنظُرۡ
إِلَى ٱلۡجَبَلِ فَإِنِ ٱسۡتَقَرَّ مَكَانَهُۥ فَسَوۡفَ تَرَىٰنِيۚ فَلَمَّا تَجَلَّىٰ
رَبُّهُۥ لِلۡجَبَلِ جَعَلَهُۥ دَكّٗا وَخَرَّ مُوسَىٰ صَعِقٗاۚ فَلَمَّآ أَفَاقَ
قَالَ سُبۡحَٰنَكَ تُبۡتُ إِلَيۡكَ وَأَنَا۠ أَوَّلُ ٱلۡمُؤۡمِنِينَ ١٤٣

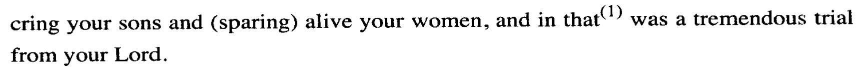
١٦٧

138. And We made the Seeds of ⊃Isrâ⊃îl pass over the sea. Then they came upon a people consecrating themselves to idols they had. They said, "O Mûsâ, make for us a god as they have gods." He said, "Surely you are a people who are ignorant.

139. Surely, whatever (idols) these (people consecrated themselves to) will be completely annihilated, and whatever they were doing is untrue."

140. He said, "Shall I inequitably seek a god for you other than ⊃Allâh, and He has graced you over the worlds?"

141. And as We delivered you from the house of Fircawn who were marking you for an odious torment, massa-



cring your sons and (sparing) alive your women, and in that[1] was a tremendous trial from your Lord.

142. And We appointed with Mûsâ thirty nights and We perfected them with ten, so the fixed time of his Lord was perfect for forty nights. And Mûsâ said to his brother Hârûn, "Be my successor among my people and act righteously; do not ever follow the way of the corruptors."

143. And as soon as Mûsâ came to Our fixed time and his Lord spoke to him, he said, "Lord! Show me, that I may look at You!" Said He, "You will never see Me; but look at the mountain, so, in case it stays residing in its place, then you will eventually see Me." Then as soon as his Lord manifested Himself to the mountain, He made it pounded (into dust), and Mûsâ collapsed stunned. So, as soon as he recovered, he said, "All Extolment be to You! I repent to You, and I am the first of the believers."

(1) Literally: those (things).

144. Said He, "O Mûsâ! Surely I have elected you above mankind for My Messages and for My Words (to you); so take what I have brought you, and be of the thankful."

145. And We wrote for him on the Tablets of everything an admonition, and an expounding of everything. "So take them with power, and command your people to take the fairest of them. I will soon show you the residence of the immoral.

146. I will soon turn about from My ⊃âyât (the ones) who wax proud in the earth untruthfully; and in case they see every sign, they do not believe in it; and in case they see the way of right-mindedness, they will not take it to themselves for a way, and in case they see the way of misguidance, they will take it to themselves for a way. That is for that they cried lies to Our ⊃âyât and were heedless of them."

147. And the ones who have cried lies to Our ⊃âyât and the meeting in the Hereafter, their deeds have (become) frustrated. Should they be recompensed, except (according to) whatever they were doing?

148. And the people of Mûsâ took to themselves even after him, of their (diverse) ornaments, a corporeal Calf that had a lowing (voice). Did they not see that it did not speak to them nor did it guide them upon any way? They took it to themselves and were an unjust (people).

149. And as soon as it was made to fall down in their hands,(1) and (they) saw that they had already erred, they said, "Indeed in case our Lord has no mercy on us and does not forgive us, indeed, we will definitely be of the losers."

سورة الأعراف — الجزء التاسع

قَالَ يَٰمُوسَىٰٓ إِنِّي ٱصۡطَفَيۡتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِي وَبِكَلَٰمِي
فَخُذۡ مَآ ءَاتَيۡتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ١٤٤ وَكَتَبۡنَا
لَهُۥ فِي ٱلۡأَلۡوَاحِ مِن كُلِّ شَيۡءٖ مَّوۡعِظَةٗ وَتَفۡصِيلٗا لِّكُلِّ
شَيۡءٖ فَخُذۡهَا بِقُوَّةٖ وَأۡمُرۡ قَوۡمَكَ يَأۡخُذُواْ بِأَحۡسَنِهَاۚ سَأُوْرِيكُمۡ
دَارَ ٱلۡفَٰسِقِينَ ١٤٥ سَأَصۡرِفُ عَنۡ ءَايَٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ
فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَإِن يَرَوۡاْ كُلَّ ءَايَةٖ لَّا يُؤۡمِنُواْ
بِهَا وَإِن يَرَوۡاْ سَبِيلَ ٱلرُّشۡدِ لَا يَتَّخِذُوهُ سَبِيلٗا وَإِن يَرَوۡاْ
سَبِيلَ ٱلۡغَيِّ يَتَّخِذُوهُ سَبِيلٗاۚ ذَٰلِكَ بِأَنَّهُمۡ كَذَّبُواْ بِـَٔايَٰتِنَا
وَكَانُواْ عَنۡهَا غَٰفِلِينَ ١٤٦ وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَلِقَآءِ
ٱلۡأٓخِرَةِ حَبِطَتۡ أَعۡمَٰلُهُمۡۚ هَلۡ يُجۡزَوۡنَ إِلَّا مَا كَانُواْ
يَعۡمَلُونَ ١٤٧ وَٱتَّخَذَ قَوۡمُ مُوسَىٰ مِنۢ بَعۡدِهِۦ مِنۡ حُلِيِّهِمۡ
عِجۡلٗا جَسَدٗا لَّهُۥ خُوَارٌۚ أَلَمۡ يَرَوۡاْ أَنَّهُۥ لَا يُكَلِّمُهُمۡ وَلَا يَهۡدِيهِمۡ
سَبِيلًاۘ ٱتَّخَذُوهُ وَكَانُواْ ظَٰلِمِينَ ١٤٨ وَلَمَّا سُقِطَ
فِيٓ أَيۡدِيهِمۡ وَرَأَوۡاْ أَنَّهُمۡ قَدۡ ضَلُّواْ قَالُواْ لَئِن لَّمۡ يَرۡحَمۡنَا
رَبُّنَا وَيَغۡفِرۡ لَنَا لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ١٤٩

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(1) I.e., they regretted.

150. And as soon as Mûsâ returned to his people, all-enraged and sorrowful, he said, "Miserable is what you have done while staying behind me (just) after my (departure). Would you hasten on the Command of your Lord?" And he cast down the Tablets and took hold of his brother's head, dragging him towards himself. He said, "Son of my mother, surely the people deemed me weak and were almost about to kill me. So do not make the enemies to gloat over me, and do not set me[1] among the unjust people".

151. He said, "Lord! Forgive me and my brother and cause us to enter into Your mercy; and You are The Most Merciful of the merciful."

152. Surely the ones who took to themselves the Calf anger will soon pertain to them from their Lord, and humiliation in the present life; and thus We recompense the fabricators.

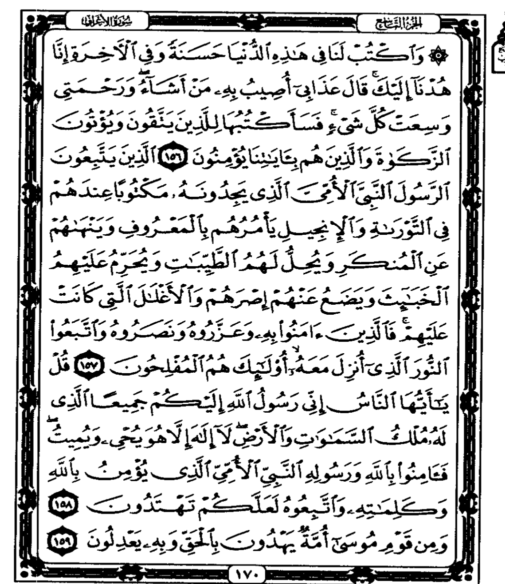
153. And the ones who do odious deeds, thereafter repent even after that and believe, surely even after that your Lord is indeed Ever-Forgiving, Ever-Merciful.

154. And as soon as Mûsâ's anger calmed down, he took the Tablets; and in the transcript of them was a guidance and a mercy to the ones who hold their Lord in awe.

155. And Mûsâ chose his people, seventy men, for Our fixed time; then, as soon as the commotion took them, he said, "Lord! If you had so decided, You would have caused them to perish earlier and me. Would You cause us to perish for what the foolish ones of us have performed? Decidedly it is (nothing) except Your temptation, whereby You lead to error whomever You decide, and You guide whomever You decide. You are our Ever-Patronizing Patron, so forgive us and have mercy on us, and You are The Most Charitable of forgivers.

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى
مِنۢ بَعْدِىٓ ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ
أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ ۚ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى وَكَادُوا۟
يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ ٱلْقَوْمِ
ٱلظَّٰلِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا فِى
رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿١٥١﴾ إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟
ٱلْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ ﴿١٥٢﴾ وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ ثُمَّ
تَابُوا۟ مِنۢ بَعْدِهَا وَءَامَنُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ
﴿١٥٣﴾ وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحَ ۖ وَفِى
نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَٱخْتَارَ
مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا ۖ فَلَمَّآ أَخَذَتْهُمُ ٱلرَّجْفَةُ
قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ
ٱلسُّفَهَآءُ مِنَّآ ۖ إِنْ هِىَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهْدِى
مَن تَشَآءُ ۖ أَنتَ وَلِيُّنَا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا ۖ وَأَنتَ خَيْرُ ٱلْغَٰفِرِينَ ﴿١٥٥﴾

(1) Literally: do not make me.



الجزء التاسع — سورة الأعراف

وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا
هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي
وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ
الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ
فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ
عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا
النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ
يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي
لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ
فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾
وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

١٧٠

156. And prescribe for us in this present (life) a fair (reward), and in the Hereafter; surely we have Judaized[1] to You." Said He, "My torment, I afflict with it whomever I decide, and My mercy has embraced everything; so I will soon prescribe it to the ones who are pious and bring the Zakât, and the ones who (themselves) believe in Our ⊃âyât,

157. The ones who closely follow the Messenger, the Prophet, the illiterate one, whom they find written down in their presence in the Tawrâh and the ⊃Injîl, commanding them to beneficence, and forbidding them maleficence, making lawful for them the good things, and prohibiting for them the wicked things, and ridding them of their obligation and the shackles that were upon them. So the ones who believe in him, and rally to him (in assistance) and vindicate him, and closely follow the light that has been sent down with him, those are they (who) are the prosperers."

158. Say, "O you mankind, surely I am the Messenger of ⊃Allâh to you altogether, to Whom belongs the Kingdom of the heavens and the earth. There is no god except He. He gives life and causes to die. So believe in ⊃Allâh and His Messenger, the Prophet the illiterate one who believes in ⊃Allâh and His Speeches, and follow him closely that possibly you would be guided."

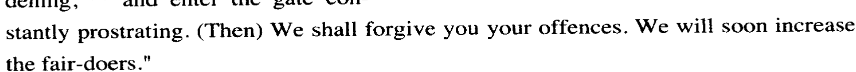
159. And of the people of Mûsâ there is a nation who guide with the truth, and by it do with justice.

(1) I.e., to be a Jew.

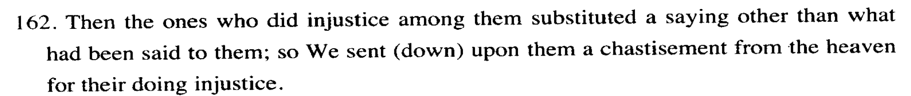
وَقَطَّعْنَٰهُمُ ٱثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ
فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ
وَٱلسَّلْوَىٰ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَمَا
ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾ وَإِذْ
قِيلَ لَهُمُ ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ وَكُلُوا۟ مِنْهَا حَيْثُ
شِئْتُمْ وَقُولُوا۟ حِطَّةٌ وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا نَّغْفِرْ
لَكُمْ خَطِيٓـَٰٔتِكُمْ سَنَزِيدُ ٱلْمُحْسِنِينَ ﴿١٦١﴾
فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ
فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟
يَظْلِمُونَ ﴿١٦٢﴾ وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ
حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ
حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ
لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٣﴾

160. And We cut them up into twelve Grandsons,[1] nations. And We revealed to Mûsâ, as his people asked him for water, (saying), "Strike with your staff the stone!" So there squirt forth from it twelve springs; every folk already knew their drinking-place. And We overshadowed them with mists, and We sent down manna and quails upon them:[2] "Eat of whatever good things with which We have provided you." And in no way did they do injustice to Us, but to themselves they were doing injustice.

161. And as it was said to them, "Dwell (serenely) in this town and eat of it where you decide, and say, "Unburdening,"[3] and enter the gate constantly prostrating. (Then) We shall forgive you your offences. We will soon increase the fair-doers."



162. Then the ones who did injustice among them substituted a saying other than what had been said to them; so We sent (down) upon them a chastisement from the heaven for their doing injustice.



163. And ask them concerning the town which was by the[4] sea, as they were aggressors on[5] the Sabbath, as their whales came to them on the day of their Sabbath with their heads up,[6] and on the day they did not keep Sabbath, they did not come up to them. Thus did We try them for they were acting immorally.

(1) I.e.,Tribes.
(2) I.e. the Tribes.
(3) Unburdening of their sins, i.e., forgiveness.
(4) Literally: present by the sea.
(5) I.e. They broke the Sabbath.
(6) I.e. They were swimming shorewards.

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُوا۟ مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ١٦٤
فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ
وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟ بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ
١٦٥ فَلَمَّا عَتَوْا۟ عَن مَّا نُهُوا۟ عَنْهُ قُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ
١٦٦ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَن
يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ
لَغَفُورٌ رَّحِيمٌ ١٦٧ وَقَطَّعْنَـٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ
ٱلصَّـٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَـٰهُم بِٱلْحَسَنَـٰتِ
وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ١٦٨ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ
وَرِثُوا۟ ٱلْكِتَـٰبَ يَأْخُذُونَ عَرَضَ هَـٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا
وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَـٰقُ ٱلْكِتَـٰبِ
أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ وَٱلدَّارُ ٱلْـَٔاخِرَةُ
خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ١٦٩ وَٱلَّذِينَ يُمَسِّكُونَ
بِٱلْكِتَـٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ١٧٠

164. And as a (certain) nation of them said, "Why do you admonish a people whom ⊃Allâh (is) causing to perish or tormenting with a strict torment?" They said, "(As) a (possible) excuse to your Lord, and that possibly they would be pious."

165. So, as soon as they forgot what they were reminded of, We delivered the ones who were forbidding odious deeds and We took (away) the ones who did injustice with most miserable torment because they were acting immorally.

166. Then as soon as they rebelled against what they had been forbidden to do, We said to them, "Be you apes, (totally) spurned!"

167. And as your Lord has notified that indeed He will definitely send forth against them, to the Day of the Resurrection, ones who would mark them for an odious torment. Surely your Lord is indeed swift in punishment, and surely He is indeed Ever-Forgiving, Ever-Merciful.

168. And We cut them up in the earth into nations, (some) of them righteous, and (some) of them lesser than that;[1] and We tried them with fair things and odious things that possibly they would return.

169. Then there succeeded even after them a succession who inherited the Book, taking the advantage of this meaner (life), and saying, "Soon we will be forgiven." And in case an advantage, the like of it, comes up to them, they will take it. Has not the compact of the Book been taken upon them, that they should say nothing concerning ⊃Allâh except the truth? And they studied what is in it; and the Last Residence is most charitable for the ones who are pious. Then do you not consider (that)?

170. And the ones who hold fast to the Book and keep up the prayer, surely We do not waste the reward of the righteous doers.

(1) Literally: other than that.



171. And (remember) as We agitated the mountain above them as if it were an overshadowing (awning) and they expected it was going to fall down on them: "Take powerfully what We have brought you, and remember what is in it, that possibly you would be pious."

172. And (remember) as your Lord took from the Seeds of ⊃Âdam, from their backs, their offspring, and made them bear witness concerning themselves, "Am I not your Lord?" They said, "Yes indeed, we bear witness." (So) that you should not say on the Day of the Resurrection, "Surely we were heedless of this,"

173. Or that you should not say, "Surely it is only our fathers (who) associated earlier, and we were (their) offspring even after them. Would You then cause us to perish for what the wrong-doers performed?"

174. And thus We expound the ⊃âyât and possibly that they would return.

175. And recite to them the tiding of him to whom We brought Our ⊃âyât, yet he stripped himself out of them;[1] then ⊃Ash-Shytân followed up after him, (and) so he became of the misguided.

176. And if We had decided, We would indeed have raised him thereby, but he clung to the earth and closely followed his prejudice. So the likeness of him is like the likeness of a dog: in case you burden it, it lolls (its tongue out), or (in case) you leave it, it lolls (its tongue out). That is the likeness of the people who have cried lies to Our ⊃âyât. So narrate (these) narratives that possibly they would meditate.

177. An odious likeness (is the likeness) of the people who have cried lies to Our ⊃âyât, and to themselves they were doing injustice.

178. Whomever ⊃Allâh guides, (then) he is (rightly) guided; and whomever He leads into error, then those are they (who are) the losers.

(1) I.e., he abandoned them.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ
لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ
بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ١٧٩
وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ١٨٠ وَمِمَّنْ خَلَقْنَا أُمَّةٌ
يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ١٨١ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ١٨٢ وَأُمْلِي لَهُمْ إِنَّ
كَيْدِي مَتِينٌ ١٨٣ أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ
هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ١٨٤ أَوَلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن شَيْءٍ وَأَنْ عَسَىٰ أَن يَكُونَ قَدِ اقْتَرَبَ
أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ١٨٥ مَن يُضْلِلِ اللَّهُ فَلَا
هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ١٨٦ يَسْأَلُونَكَ عَنِ السَّاعَةِ
أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ
فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ١٨٧

179. And indeed We have already propagated for Hell many of the jinn and humankind; they have hearts with which they do not comprehend, and they have eyes with which they do not behold, and they have ears with which they do not hear. Those are like the cattle; no indeed, they are further in error. Those are they (who are) heedless.

180. And to ⊃Allâh (belong) the Fairest Names, so invoke Him by them, and leave behind the ones who blaspheme His Names; they will soon be recompensed (for) whatever they were doing.

181. And of the ones We created are a nation who guide with the Truth and by it do justice.

182. And the ones who have cried lies to Our ⊃âyât, We will soon gradually draw them (to punishment) from where they do not know.

183. And I reprieve them; surely My plotting is constantly pervading.

184. And do they not meditate? There is no madness in their Companion.[1] Decidedly he is nothing except an evident warner.

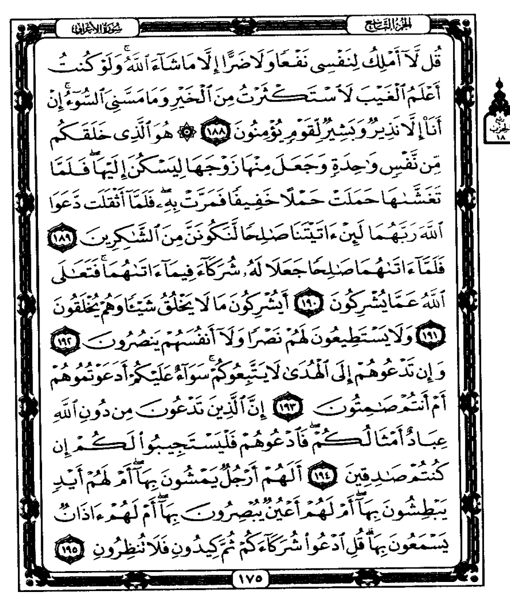
185. And have they not looked into the Dominion of the heavens and the earth and what things ⊃Allâh has created, and that may be that their term has already drawn near? So, in whichever discourse after (this) are they to believe?

186. Whomever ⊃Allâh leads into error, then no guide he has, and He leaves them blundering in their inordinance.

187. They ask you concerning the Hour, when it will have its anchorage.[2] Say, "Surely the knowledge of it is only in the Providence of my Lord; none will manifest it at its (proper) time except He. It is heavy in the heavens and the earth. It will not come up to you except suddenly!" They ask you, as if you were thoroughly (acquainted) with it. Say, "Surely the knowledge of it is only in the Providence of ⊃Allâh, but most of mankind do not know."

(1) The Prophet.

(2) I.e., when it will take place.



188. Say, "I do not possess (any) benefit or harm for myself, except what ever ᵓAllâh decides; and if I had known the Unseen, I would indeed have got plenty of the most charitable things, and in no way would odious times have touched me. Decidedly I am nothing except a constant warner and a constant bearer of good tidings to a people who believe."

189. He is The One Who created you of one self, and made of it its spouse that he might serenely dwell with her. Then as soon as he (intimately) enveloped her, she bore a light burden, then she passed by with it; then when she became heavy, they both invoked ᵓAllâh their Lord,"Indeed in case you bring us a righteous (child),(1) we indeed will be definitely of the thankful."

190. Then, as soon as He brought them a righteous (child), they set up for Him associates in what He had brought them. Yet ᵓAllâh is Supremely Exalted above whatever they associate.

191. Do they associate (with ᵓAllâh) that which does not create anything, and they themselves are created,

192. And that are unable to vindicate them, neither will they vindicate themselves?

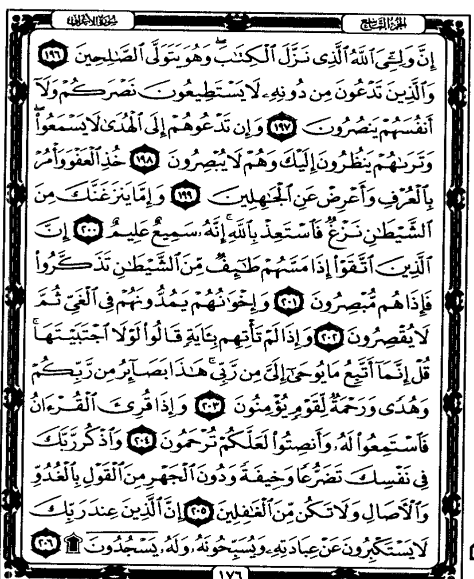
193. And in case you(2) call them to the guidance, they do not ever follow you; equal it is to you whether you call them, or whether you are silent.

194. Surely the ones you invoke, apart from ᵓAllâh, are bondmen the likes of you; so invoke them, (and) then let them respond to you, in case you are sincere.

195. Do they have legs with which they walk, or (even) do they have hands with which they assault, or (even) do they have eyes with which they behold, or (even) do they have ears with which they hear? Say,"Invoke your associates, thereafter plot against me, (and) then do not respite me.

(1) Or: of righteous disposition.

(2) I.e. the believers.





196. Surely my Ever-Patronizing Patron is ᑐAllâh, Who has been sending down the Book and He patronizes the righteous.
197. And the ones you invoke apart from Him are neither able to vindicate you nor to vindicate themselves."
198. And in case you call them to the guidance, they do not hear, and you see them looking at you, and they do not behold.
199. Take to clemency, and command benevolence, and veer away from the ignorant.
200. And definitely in case an incitement from ᑐAsh-Shaytân ever incites you, then seek refuge in ᑐAllâh; surely He is Ever-Hearing, Ever-Knowing.
201. Surely the ones who are pious, when a visitation of ᑐAsh-Shaytân touches them, remind themselves, then, only then are they (clear) beholders.
202. And their brethren reinforce them into misguidance, thereafter they do not stop short.
203. And when you do not come up to them with a sign, they say, "Why have you not selected it?" Say, "Surely I closely follow only what has been revealed to me from my Lord; these are evident demonstrations(1) from your Lord, and a guidance, and a mercy for a people who believe."
204. And when the Qurᑐân is read, then listen to it and hearken, that possibly you would be granted mercy.
205. And remember your Lord within yourself, in supplication and in fright, other than being (too) loud in words, in the early mornings and the (hours) before sunset, and do not be among the heedless.
206. Surely the ones who are in the Providence of your Lord do not wax too proud to (do) Him worship, and they extol Him, and to Him they prostrate themselves.*

(1) I.e., demonstrations for beholders.

* A prostration is to be performed after this verse.

8. Sûrat ⊃Al-⊃Anfâl (The Spoils)



سُورَةُ الْأَنفَالِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنفَالِ قُلِ الْأَنفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ
وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنتُم
مُّؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُمْ دَرَجَاتٌ عِندَ
رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ كَمَا أَخْرَجَكَ رَبُّكَ
مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ ﴿٥﴾
يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ
وَهُمْ يَنظُرُونَ ﴿٦﴾ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا
لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ
وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ
﴿٧﴾ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

١٧٧

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. They ask you about the spoils.[1] Say, "The spoils (belong) to ⊃Allâh and the Messenger; so be pious to ⊃Allâh, and act righteously among yourselves[2] and obey ⊃Allâh and His Messenger, in case you are believers."
2. Surely the believers are only the ones who, when ⊃Allâh is mentioned, their hearts tremble and when His ⊃âyât are recited to them, they increase them in belief, and in their Lord they put their trust,
3. The ones who keep up the prayer and expend of what We have provided them.
4. Those are truly the ones who are believers; they have degrees in the Providence of their Lord, and forgiveness, and an honorable provision.
5. As also as your Lord brought you[3] out of your home with the truth, and surely a group of the believers indeed are hating that.
6. Disputing with you concerning the truth, after it had become evident, as though they were being driven to death while looking (at it).
7. And as ⊃Allâh promised you[4] one of the two sections should be yours, and you would like that the one other than the accoutred[5] should be yours. And ⊃Allâh willed to uphold truthfully the truth by His words and cut off the last trace[6] of the disbelievers,
8. That He might (uphold) truthfully the truth and void the untrue, although the criminals would hate (that).

(1) The Arabic word *nafl* originally means: supererogatory prayer, or gain, or gift.
(2) Or: make a reconciliation after differences.
(3) I.e., The Prophet.
(4) The pronouns "you" and "yours" are plural.
(5) I.e. owning accoutrement, the armed section;
(6) Literally: the rear, hind part.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ
مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ
وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ ۚ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ
عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ
الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾
إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا
سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ
الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ
شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ
عَذَابَ النَّارِ ﴿١٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ
كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ﴿١٥﴾ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ
دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ
بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

9. As you call your Lord for succor, so He responded to you that, "I am supplying you with a thousand Angels in successive ranks.

10. And in no way has ⊃Allâh made this except as good tidings and that your hearts thereby might be composed. And in no way is victory from (anywhere) except from the Providence of ⊃Allâh; surely ⊃Allâh is Ever-Mighty, Ever-Wise.

11. As He was making drowsiness to envelop you as secure (reassurance) from Him, and sending down on you water from the heaven to purify you thereby, and to put away from you the chastisement of ⊃Ash-Shaytân, and to brace your hearts, and to make firm (your) feet thereby.

12. As Your Lord was revealing to the Angels, (saying), "I am with you; so make the ones who believe stand firm. I will soon cast into the hearts of the ones who have disbelieved horror; so strike above the necks, and strike every finger-tip of them."

13. That (is) for that they opposed ⊃Allâh and His Messenger; and whoever opposes ⊃Allâh and His Messenger; then surely ⊃Allâh is strict in punishment.

14. That(1) (is the punishment), so taste it; and that the torment of the Fire is for the disbelievers.

15. O you who have believed, when you meet the ones who have disbelieved marching (to battle) then do not turn your backs(2) to them.

16. And whoever turns his back upon that day to them, except (in case) of turning off(3) to fight or taking the side of (another) community, he has then incurred anger from ⊃Allâh, and his abode is Hell, and miserable is the Destiny!

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(1) The Arabic pronoun is in the plural form, indicating strict punishment.
(2) Literally: your hind parts.
(3) I.e., turning off (e.g., the road) as a strategem or to regroup.

17. So, you did not kill them, but ᵓAllâh killed them; and in no way did you[1] throw when you threw, but ᵓAllâh threw, and that He might try the believers by a fair trial from Himself. Surely ᵓAllâh is Ever-Hearing, Ever-Knowing.

18. That[2] is for you; and (know) that ᵓAllâh is enfeebling the plotting of the disbelievers.

19. In case you seek arbitration, then arbitration has already come to you; and in case you refrain, then it is a most charitable thing for you; and in case you go back, We will go back, and your community will never avail you anything, though it be many; and that ᵓAllâh is with the believers.

20. O you who have believed, obey ᵓAllâh and His Messenger and do not turn away from him, (even) as you hear (him speak).

21. And do not be as the ones who have said, "We hear," and they do not hear.

22. Surely the evilest of beasts in the Meeting with ᵓAllâh are the deaf, the dumb, who do not consider.

23. And if ᵓAllâh had known of any charity in them, indeed He would have made them hear; and if He had made them hear, they would have turned back (while) veering away from (His words).

24. O you who have believed, respond to ᵓAllâh and to the Messenger when He calls you to that which enlivens you; and know that ᵓAllâh interposes between a person and his heart, and that to Him you will be mustered.

25. And protect yourselves against a temptation which will definitely not afflict in particular the ones who did injustice among you; and that ᵓAllâh is strict in punishment.

فَلَمۡ تَقۡتُلُوهُمۡ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمۡۚ وَمَا رَمَيۡتَ إِذۡ رَمَيۡتَ
وَلَٰكِنَّ ٱللَّهَ رَمَىٰ وَلِيُبۡلِيَ ٱلۡمُؤۡمِنِينَ مِنۡهُ بَلَآءً حَسَنًاۚ
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١٧ ذَٰلِكُمۡ وَأَنَّ ٱللَّهَ مُوهِنُ كَيۡدِ
ٱلۡكَٰفِرِينَ ١٨ إِن تَسۡتَفۡتِحُواْ فَقَدۡ جَآءَكُمُ ٱلۡفَتۡحُۖ
وَإِن تَنتَهُواْ فَهُوَ خَيۡرٞ لَّكُمۡۖ وَإِن تَعُودُواْ نَعُدۡ وَلَن تُغۡنِيَ عَنكُمۡ
فِئَتُكُمۡ شَيۡـٔٗا وَلَوۡ كَثُرَتۡ وَأَنَّ ٱللَّهَ مَعَ ٱلۡمُؤۡمِنِينَ ١٩ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوۡاْ عَنۡهُ وَأَنتُمۡ
تَسۡمَعُونَ ٢٠ وَلَا تَكُونُواْ كَٱلَّذِينَ قَالُواْ سَمِعۡنَا وَهُمۡ
لَا يَسۡمَعُونَ ٢١ ۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلۡبُكۡمُ
ٱلَّذِينَ لَا يَعۡقِلُونَ ٢٢ وَلَوۡ عَلِمَ ٱللَّهُ فِيهِمۡ خَيۡرٗا لَّأَسۡمَعَهُمۡۖ
وَلَوۡ أَسۡمَعَهُمۡ لَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ ٢٣ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ
تُحۡشَرُونَ ٢٤ وَٱتَّقُواْ فِتۡنَةٗ لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ
مِنكُمۡ خَآصَّةٗۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢٥

(1) I.e., the Prophet.

(2) The Arabic pronoun is in the plural form.

26. And remember as you were few (and) deemed weak in the earth, fearing that mankind would snatch you away, so He gave you an abode, and aided you with His victory, and provided you with the good things, that possibly you would thank (Him).

27. O you who have believed, do not betray ⊃Allâh and the Messenger, and do not betray your deposits and you know that.

28. And know that your riches and your children are only a temptation and that in the Providence of ⊃Allâh is a magnificent reward.

29. O you who have believed, in case you are pious to ⊃Allâh, He will set for you an all-distinctive Criterion,[1] and expiate for you your odious (deeds), and forgive you; and ⊃Allâh is The Owner of the magnificent Grace.

وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ
أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم بِنَصْرِهِ وَرَزَقَكُم
مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ
﴿٢٧﴾ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ
عِندَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا
اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ
لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ
كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ
اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٣٠﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا
قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا إِنْ هَٰذَا إِلَّا
أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا
هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ
أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ
وَأَنتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

30. And as the ones who have disbelieved were scheming to confine you, or kill you, or to drive you out, and they were scheming, and ⊃Allâh was scheming; and ⊃Allâh is The Most Charitable of schemers.

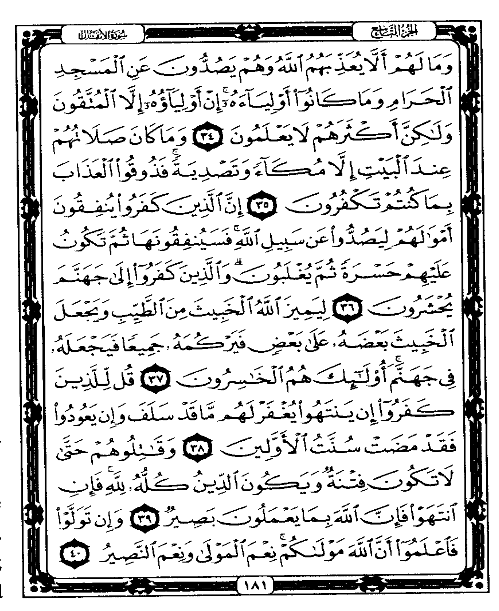
31. And when Our ⊃âyât are recited to them, they said, "We have already heard; if we decided, we would indeed say the like of this; decidedly this is nothing except the myths of the earliest (people)."

32. And as they said, "O ⊃Allâh,[2] in case this is (really) the Truth from Your Providence, then rain down upon us stones from the heaven, or come up to us with a painful torment."

33. And in no way indeed would ⊃Allâh torment them, (while) you are among them; and in no way would ⊃Allâh be tormenting them (while) they ask forgiveness.

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(1) I.e. He will make for you an all-distinctive Criterion (between right and wrong).
(2) The Arabic word has the suffix-*umma* for supplication.



34. And what (plea) have they, that ⊃Allâh should not torment them, and they are barring from the Inviolable Mosque, and in no way have they been its patrons? Decidedly none (could be) its patrons except the pious ones; but most of them do not know.
35. And in no way is their prayer at the Home anything except a whistling and a clapping of hands. So, taste the torment for that you have disbelieved.[1]
36. Surely the ones who have disbelieved expend their riches to bar from the way of ⊃Allâh; so they will soon expend them; thereafter these will be (a cause) of regret for them; thereafter they will be overcome; and the ones who have disbelieved will be mustered to Hell.
37. That ⊃Allâh may discriminate the wicked from the good, and set up the wicked one upon another;[2] (and) so accumulate them up altogether, and then set them up in Hell; those are they (who are) the losers.
38. Say to the ones who have disbelieved, in case they refrain, whatever has already passed will be forgiven them; and in case they go back, then the enactment (for) the earliest (people) has already gone by.
39. And fight them, till there is no temptation[3] and the religion is all for ⊃Allâh; so in case they refrain, then surely ⊃Allâh is Ever-Beholding whatever they do.
40. And in case they turn away, then know that ⊃Allâh is your Supreme Patronizer, The Excellent Supreme Patronizer, and The Excellent Supreme Vindicator!

(1) Literally: you were disbelieving.
(2) Literally: make some of them upon some (others).
(3) Or: sedition, persecution.

10 (41) And know that whatever thing you take as booty, then for ⊃Allâh is the fifth of it and for the Messenger, and for a near kinsman, and the orphans, and the indigent, and the wayfarer, in case you believe in ⊃Allâh and what We sent down upon Our Bondman on the day of the all-distinctive Criterion, the day the two gatherings encountered, and ⊃Allâh is Ever-Determiner over everything.



42. As you were on the closer embankment, and they were on the remotest embankment, and the cavalcade (of riders) was below you; and if you had made a mutual appointment, you would indeed have differed about the promised appointment, but that ⊃Allâh might decree a Command that was to be performed, that whoever perished might perish by a supreme evidence, and whoever lived might live by a supreme evidence; and surely ⊃Allâh is indeed Ever-Hearing, Ever-Knowing.

43. As ⊃Allâh showed you them in your sleeping as few; and if He had shown them to you as many, you would indeed have been disheartened, and you would indeed have contended together about the Command; but ⊃Allâh saved(1) (you). Surely He is Ever-Knowing of the inmost (thoughts) in the breasts.(2)

44. And as He showed you them in your eyes as few, as you encountered, and made you few in their eyes, that ⊃Allâh might decree a Command that was to be performed, and to ⊃Allâh all Commands are returned.

45. O you who have believed, when you meet a community,(3) then stand firm and remember ⊃Allâh much, that possibly you would prosper.

(1) I.e., handed you victory.
(2) Literally: what the breasts own.
(3) I.e. an enemy community.

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ
وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ
خَرَجُوا۟ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾ وَإِذْ زَيَّنَ لَهُمُ
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ
ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ
عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ
إِنِّىٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ
ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ ۗ
وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾
وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ۙ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ
بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾
كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ
فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾

46. And obey ⊃Allâh and His Messenger, and do not contend together, (and) so you would be disheartened and your vigor goes away; and (endure) patiently; surely ⊃Allâh is with the patient.

47. And do not be as the ones who went out of their residences boastfully (ungrateful) and showing off to the multitude and barring from the way of ⊃Allâh; and ⊃Allâh is Supremely Encompassing whatever they do.

48. And as ⊃Ash-Shaytân adorned their deeds to them[1] and said, "Today not one of mankind will overcome you, and surely I am your neighbor." Then as soon as the two communities sighted each other, he retreated on his heels and said, "Surely I am quit of you; surely I see what you do not see; surely I fear ⊃Allâh; and ⊃Allâh is strict in punishment."

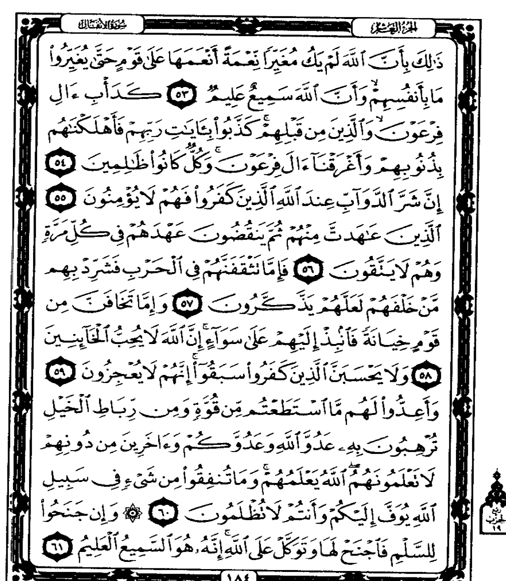
49. As the hypocrites and the ones in whose hearts was sickness, said, "Their religion has deluded these (believers)." And whoever puts his trust in ⊃Allâh, then surely ⊃Allâh is Ever-Mighty, Ever-Wise.

50. And if you could see the Angels as they take up the ones who disbelieved, striking their faces and their hind parts and (saying), "Taste the torment of the burning."

51. That (is) for what your hands have forwarded, and for that ⊃Allâh is not in the least unjust to (His) slaves.

52. As was the steadfast manner of the house of Fir^{c}awn and the ones who were even before them (who) disbelieved in the ⊃âyât of ⊃Allâh; so ⊃Allâh took them (away) for their guilty (deeds). Surely ⊃Allâh is Ever-Powerful, strict in punishment.

(1) I.e., made their deeds attractive to them.



53. That is for that ⊃Allâh is not changing (His) favor that He conferred(1) on a people until they have changed what is within themselves; and that ⊃Allâh is Ever-Hearing, Ever-Knowing.

54. As was the steadfast manner of the house of Fir^cawn and the ones who were even before them, they cried lies to the ⊃âyât of their Lord; so We caused them to perish for their guilty deeds, and We drowned the house of Fir^cawn; and all were unjust.

55. Surely the evilest of beasts in the Meeting with ⊃Allâh are the ones who have disbelieved, so they would not believe.

56. The ones of them with whom you have covenanted, thereafter they break their covenant every time, and they are not pious.

57. So definitely in case you ever catch them in the war, then deal with them so as to disperse the ones (who are) behind them, that possibly they would constantly remember.

58. And definitely in case you ever fear treachery from any people, then renounce (the covenant) with them equally; surely ⊃Allâh does not love the treacherous;

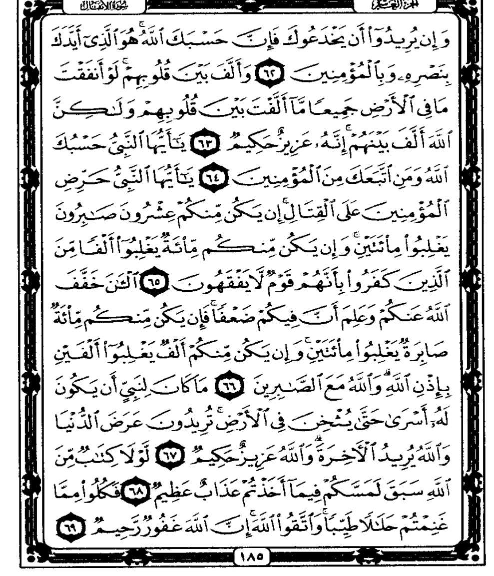
59. And defintely let not the ones who have disbelieved reckon that they have outstripped (the believers); surely they (cannot) defy (My Will).

60. And prepare for them whatever power and whatever garrisoned horses you can, to (spread) awe thereby into (the hearts) of the enemy of ⊃Allâh and your enemy, and others, apart from them(2) that you do not know; ⊃Allâh knows them. And whatever thing you expend in the way of ⊃Allâh will be repaid you in full, and you will not be done an injustice.

(61) And in case they are bent on submission, then be bent on it and put your trust in ⊃Allâh; surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.

(1) Literally: favored.

(2) I.e., besides them.



وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ
بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ
مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَـٰكِنَّ
ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَـٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ
ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾ يَـٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ
ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَـٰبِرُونَ
يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ
ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾ ٱلْـَٔـٰنَ خَفَّفَ
ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّا۟ئَةٌ
صَابِرَةٌ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ
بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّـٰبِرِينَ ﴿٦٦﴾ مَا كَانَ لِنَبِىٍّ أَن يَكُونَ
لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا
وَٱللَّهُ يُرِيدُ ٱلْـَٔاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَـٰبٌ مِّنَ
ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا۟ مِمَّا
غَنِمْتُمْ حَلَـٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

62. And in case they would (like) to deceive you, then surely ⊃Allâh is enough[1] for you; He is The One Who has aided you with His victory and with the believers,

63. And He has brought their hearts together.[2] If you had expended whatever is in the earth altogether, in no way could you have brought their hearts together; but ⊃Allâh has brought them together; surely He is Ever-Mighty, Ever-Wise.

64. O you Prophet, ⊃Allâh is enough[3] for you and (for) the ones of the believers who closely follow you.

65. O you Prophet, exhort the believers to the fight. In case there are twenty of you, patient (men), they will overcome two hundred; and in case there are a hundred of you, they will overcome a thousand of the ones who have disbelieved for that they are a people who do not comprehend.

66. Now ⊃Allâh has lightened it for you, and He has known that there is weakness in you. So, in case there are a hundred of you patient (men), they will overcome two hundred; and in case there are of you a thousand, they will overcome two thousand by the permission of ⊃Allâh, and ⊃Allâh is with the patient.

67. In no way can any Prophet have captives until he has subjugated (the enemy) in the earth; you[4] are willing to have the (chance) advantages of the present (life), and ⊃Allâh wills the Hereafter; and ⊃Allâh is Ever-Mighty, Ever-Wise.

68. Had it not been for a prescription[5] that has gone before from ⊃Allâh, a tremendous torment for what you have taken would indeed have touched you.

69. So, eat of what you have taken as booty, such as is lawful (and) good; and be pious to ⊃Allâh; surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

(1) I.e., enough Reckoner.
(2) Literally: joined (between) their hearts.
(3) I.e. your Reckoner.
(4) I.e. the believers.
(5) Literally: a Book.



70. O you Prophet, say to the captives who are in your hands, "In case ⊃Allâh knows of any charity in your hearts, He will bring you a more charitable (benefit) than what has been taken from you, and He will forgive you; and ⊃Allâh is Ever-Forgiving, Ever-Merciful."

71. And in case they would (think) of treachery against you, then they have already betrayed ⊃Allâh earlier[1] yet He has established (your) mastery over them; and ⊃Allâh is Ever-Knowing, Ever-Wise.

72. Surely the ones who have believed and have emigrated and striven with their riches and their selves in the way of ⊃Allâh, and the ones who have given abode and have vindicated, those are constant patrons of one another.[2] And the ones who have believed, and have not emigrated, in no way are you to offer them patronage in anything till they emigrate; and in case they ask you (help towards) victory in (the name) of the religion, then you have (to help them) towards victory, except against a people between whom and you there is a compact; and ⊃Allâh is Ever-Beholding whatever you do.

73. And the ones who have disbelieved are patrons one of another. In case you do not[3] perform that, there will be temptation[4] in the earth and great corruption.

74. And the ones who have believed, and have emigrated, and have striven in the way of ⊃Allâh, and the ones who have given abode and helped towards victory, those are they (who truly) are believers; they will have forgiveness and an honorable provision.

75. And the ones who have believed even after (that) and have emigrated, and have striven with you, then those are of you; and the ones who are related (by blood)[5] have more right to patronage with one another[6] in the Book of ⊃Allâh; surely ⊃Allâh is Ever-Knowing of everything.

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(1) Literally: even before.
(2) Literally: some of them are patrons of some (others).
(3) I.e. if the believers do not patronize each other.
(4) Or: dissension.
(5) Literally: near by birth (womb); endowed with near kinship.
(6) Literally: some of them to some (others).



9. Sûrat ⊃At-Tawbah (Repentance)

1. An acquittal from ⊃Allâh and His Messenger to the ones of the associators (with) whom you have covenanted:

2. So, wander about in the earth for four months, and know that you are unable to be[1] defiant to ⊃Allâh, and that ⊃Allâh will be disgracing the disbelievers .

3. And an announcement from ⊃Allâh and His Messenger to mankind on the day of the Greater Pilgrimage that ⊃Allâh is quit of the associators and (so is) His Messenger. So in case you repent, then it is more charitable[2] for you; and in case you turn away, then know that you are unable to be defiant to ⊃Allâh; and give tidings to the ones who have disbelieved of a painful torment.

4. Excepting the ones of the associators (with) whom you covenanted, thereafter they did not fail[3] you in anything nor backed anyone against you. So complete[4] your covenant with them till their (extended) period; surely ⊃Allâh loves the pious.

5. So, when the prohibiting months are drawn away,[5] then kill the associators wherever you find them, and take them, and detain them, and sit (in wait) for them at every place of observation[6]. But, in case they repent, and keep up the prayer, and bring the Zakât,[7] then let them go their way;[8] surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

6. And in case any of the associators seeks of you neighborly (protection), then grant him neighborly (protection) till he hears the Words of ⊃Allâh; thereafter convey him to his secure place. That (is) for that they are a people who do not know.

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(1) I.e. without the power to be defiant.
(2) I.e., better.
(3) Literally: diminish anything.
(4) Literally: perfect (verb).
(5) Literally: stripped away.
(6) I.e. ambush.
(7) I.e., pay the obligatory poor-dues.
(8) Literally: pass on their way.

7. How should the associators have a covenant in the Meeting with ⊃Allâh and in the sight of His Messenger? Excepting the ones (with) whom you covenanted at the Inviolable Mosque; so, as long as they go straight with you, so go straight with them; surely ⊃Allâh loves the pious.

8. How?[1] And in case they get the better of you, they will respect towards you neither consanguinity nor treaty; they satisfy you with their mouths, (but) their hearts refuse; and most of them are immoral.

9. They have traded the ⊃âyât of ⊃Allâh for a little price, so they have barred from His way; surely odious is whatever they were doing.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ
رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ فَمَا
ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ
٧ كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا
وَلَا ذِمَّةً يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ
فَٰسِقُونَ ٨ ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟
عَن سَبِيلِهِۦٓ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ٩ لَا يَرْقُبُونَ
فِى مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ ١٠
فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ
فِى ٱلدِّينِ وَنُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ١١ وَإِن نَّكَثُوٓا۟
أَيْمَٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ فَقَٰتِلُوٓا۟
أَئِمَّةَ ٱلْكُفْرِ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ
١٢ أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ وَهَمُّوا۟
بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ
أَتَخْشَوْنَهُمْ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ١٣

10. They respect[2] neither consanguinity nor treaty towards a believer; and those are the ones (who are) transgressors.

11. So, in case they repent, and keep up the prayer, and bring the Zakât, then they are your brethren in the religion; and We expound the ⊃âyât for a people who know.

12. And in case they breach their oaths after their covenant, and discredit your religion, then fight the leaders of disbelief; surely they have no (binding) oaths, that possibly they would refrain.

13. Will you not fight a people who breached their oaths and designed to drive out the Messenger, and it was they who began the first time against you? Are you apprehensive of them? Then ⊃Allâh truly has more right (on you) to be apprehensive of Him in case you are believers.

(1) I.e. How can they keep their covenant?
(2) Literally: watch.

قَـٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ
غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ
﴿١٥﴾ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَـٰهَدُوا۟
مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ
وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ
أَن يَعْمُرُوا۟ مَسَـٰجِدَ ٱللَّهِ شَـٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ
أُو۟لَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَـٰلِدُونَ ﴿١٧﴾
إِنَّمَا يَعْمُرُ مَسَـٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ
وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ
أُو۟لَـٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾ ۞ أَجَعَلْتُمْ سِقَايَةَ
ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ
وَجَـٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّـٰلِمِينَ ﴿١٩﴾ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَـٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾

١٨٩

14. Fight them! ⊃Allâh will torment them at your hands and disgrace them and grant you victory over them, and cure the breasts of a people (who are) believers.

15. And He will put away the rage of their hearts; and ⊃Allâh relents towards whomever He decides; and ⊃Allâh is Ever-Knowing, Ever-Wise.

16. Or even did you reckon that you would be left (in peace), and ⊃Allâh does not know[1] as yet the ones of you who have striven and have not taken to themselves, apart from ⊃Allâh and His Messenger and the believers, any confidant? And ⊃Allâh is Ever-Cognizant of whatever you do.

17. In no way should the associators tend the mosques of ⊃Allâh, witnessing against themselves disbelief; those, their deeds are frustrated, and in the Fire they are eternally (abiding).

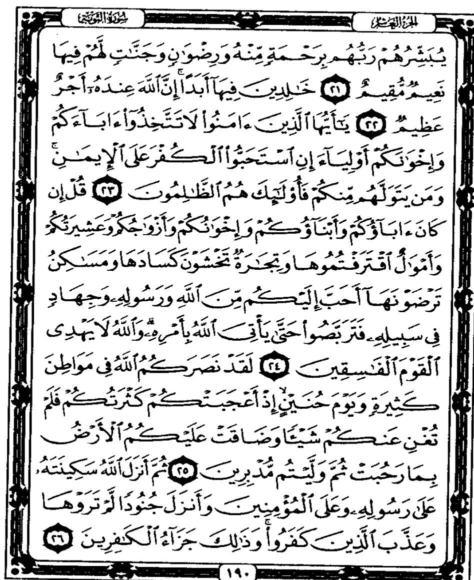
18. Surely he only shall tend the mosques of ⊃Allâh who has believed in ⊃Allâh and the Last Day, and kept up the prayer, and brought the Zakât, and is apprehensive of none except ⊃Allâh; so, it may be that those will be among the right-guided.

19. Do you make the giving of water to the pilgrims and the tending of the Inviolable Mosque the same as (the worship of) one who has believed in ⊃Allâh and the Last Day and has striven in the way of ⊃Allâh? They are not equal[2] in the Meeting with ⊃Allâh; and ⊃Allâh does not guide the unjust people.

20. The ones who have believed, and have emigrated, and have striven in the way of ⊃Allâh with their riches and their selves are more magnificent in degree in the Providence of ⊃Allâh; and those are they (who are) the triumphant.

(1) I.e., has not tried you, tested you.

(2) Literally: They are not on the same level.



21. Their Lord gives them good tidings of mercy from Him and all-blessed Satisfaction, and Gardens wherein they will have perpetual bliss,

22. Eternally therein (abiding) forever; surely in the Providence of ᵓAllâh is a magnificent reward.

23. O you who have believed, do not take to yourselves your fathers and your brethren to be (your) patrons, in case they show love to disbelief (rather) than belief. And whoever of you patronizes them, then, those are they (who) are the unjust.

24. Say, "In case your fathers, and your sons, and your brethren, and your spouses, and your kinsmen, and riches that you have scored(1) and commerce whose slackening you are apprehensive of, and dwellings you are satisfied with, in case these are more beloved to you than ᵓAllâh and His Messenger and striving in His way, then await till ᵓAllâh comes up with His Command; and ᵓAllâh does not guide the immoral people."

25. Indeed ᵓAllâh has already (granted) you victory on many battlefields, and on the day of Hunayn, when your multitude made you admire it,(2) yet it availed you nothing; and the earth, spacious as it is, was strait for you; thereafter you turned away, withdrawing.

26. Thereafter ᵓAllâh sent down upon His Messenger His serenity(3) and upon the believers, and He sent down hosts you did not see, and He tormented the ones who disbelieved; and that is the recompense of the disbelievers.

(1) Literally: committed.
(2) I.e., your multitude.
(3) The Arabic word is /sakînah/



27. Thereafter ⊃Allâh even after that relents towards whomever He decides; and ⊃Allâh is Ever-Forgiving, Ever-Merciful.

28. O you who have believed, surely the associators are only an impurity; so they should not come near the Inviolable Mosque after this season[1] of theirs. And if you fear want, then ⊃Allâh will eventually enrich you of His Grace, in case He (so) decides; surely ⊃Allâh is Ever-Knowing, Ever-Wise.

29. Fight the ones who do not believe in ⊃Allâh nor in the Last Day, and do not prohibit whatever ⊃Allâh and His Messenger have prohibited, and do not practice[2] the religion of Truth-from among the ones to whom the Book was brought-until they give the tax out of hand[3] and have been belittled.

30. And the Jews have said, "ᶜUzayr[4] is the son of ⊃Allâh. "And the Naṣârâ have said, "Al-Masîḥ is the son of ⊃Allâh." That is their saying with their mouths, conforming with the saying of the disbelievers earlier. ⊃Allâh fights them! However are they diverged (into) falsehood?

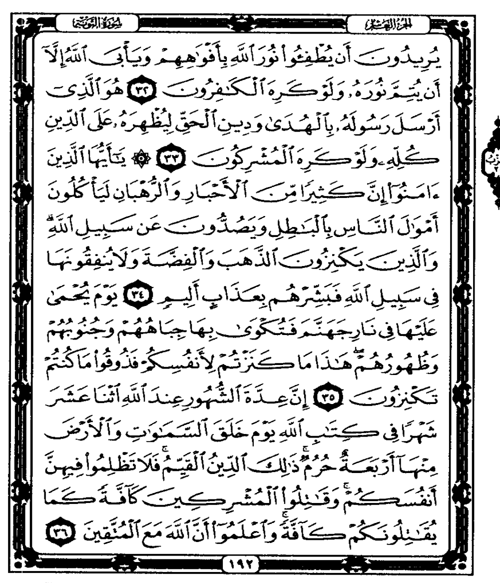
31. They have taken to themselves as lords, apart from ⊃Allâh, their doctors and their monks and Al-Masîḥ, the son of Maryam; and in no way were they commanded to worship (anyone) except One God; there is no god except He; All Extolment be to Him, (He is) above whatever they associate (with Him).

(1) Literally: after this duration= (this year).
(2) Literally: to have as a religion.
(3) I.e. by a ready money payment, or in token of submission.
(4) I.e. Ezra.

32. They would (like) to extinguish the light of ⊃Allâh with their mouths; and ⊃Allâh refuses (anything) except to perfect His light, though the disbelievers hate (that).

33. He (is The One) Who has sent His Messenger with the guidance and the religion of Truth that He may make it topmost over all religion, though the associators hate (that).

34. O you who have believed, surely many of the doctors and monks indeed eat (up) the riches of mankind untruthfully and bar from the way of ⊃Allâh; and (so do) the ones who hoard gold and silver and do not expend them in the way of ⊃Allâh. Then give them the tidings of a painful torment.



سورة التوبة — الجزء العاشر

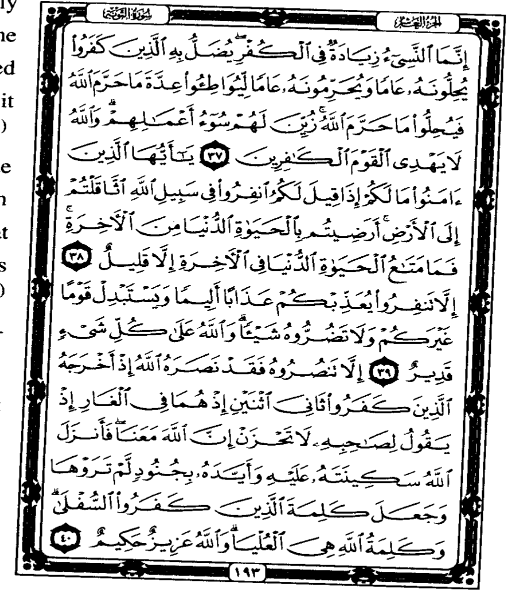
يُرِيدُونَ أَن يُطْفِـُٔواْ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ
أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ٣٢ هُوَ ٱلَّذِىٓ
أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ
كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ٣٣ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓاْ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ
أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا
فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ٣٤ يَوْمَ يُحْمَىٰ
عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَظُهُورُهُمْ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُواْ مَا كُنتُمْ
تَكْنِزُونَ ٣٥ إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ
شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُواْ فِيهِنَّ
أَنفُسَكُمْ وَقَٰتِلُواْ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا
يُقَٰتِلُونَكُمْ كَآفَّةً وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ٣٦

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35. The Day they will be heated in the fire of Hell, (and) so therewith their foreheads and their sides and their backs will be branded; (and it will be said), "This is what you have hoarded for yourselves; so taste what you were hoarding."

36. Surely the (right)[1] number of the months in the Providence of ⊃Allâh is twelve months (ordained) in the Book of ⊃Allâh the day that He created the heavens and the earth. Four of them are prohibiting.[2] That is the most upright religion. So do not do (any) injustice to yourselves during them;[3] and fight the associators as a whole as they fight you as a whole; and know that ⊃Allâh is with the pious.

(1) I.e. fixed .
(2) I.e., fighting is prohibiting during them.
(3) I.e., during the prohibited months when fighting is prohibited.



إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِي ٱلۡكُفۡرِۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُواْ
يُحِلُّونَهُۥ عَامٗا وَيُحَرِّمُونَهُۥ عَامٗا لِّيُوَاطِـُٔواْ عِدَّةَ مَا حَرَّمَ ٱللَّهُ
فَيُحِلُّواْ مَا حَرَّمَ ٱللَّهُۚ زُيِّنَ لَهُمۡ سُوٓءُ أَعۡمَٰلِهِمۡۗ وَٱللَّهُ
لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ٣٧ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ مَا لَكُمۡ إِذَا قِيلَ لَكُمُ ٱنفِرُواْ فِي سَبِيلِ ٱللَّهِ ٱثَّاقَلۡتُمۡ
إِلَى ٱلۡأَرۡضِۚ أَرَضِيتُم بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا مِنَ ٱلۡأٓخِرَةِۚ
فَمَا مَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فِي ٱلۡأٓخِرَةِ إِلَّا قَلِيلٌ ٣٨
إِلَّا تَنفِرُواْ يُعَذِّبۡكُمۡ عَذَابًا أَلِيمٗا وَيَسۡتَبۡدِلۡ قَوۡمًا
غَيۡرَكُمۡ وَلَا تَضُرُّوهُ شَيۡـٔٗاۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ
قَدِيرٌ ٣٩ إِلَّا تَنصُرُوهُ فَقَدۡ نَصَرَهُ ٱللَّهُ إِذۡ أَخۡرَجَهُ
ٱلَّذِينَ كَفَرُواْ ثَانِيَ ٱثۡنَيۡنِ إِذۡ هُمَا فِي ٱلۡغَارِ إِذۡ
يَقُولُ لِصَٰحِبِهِۦ لَا تَحۡزَنۡ إِنَّ ٱللَّهَ مَعَنَاۖ فَأَنزَلَ
ٱللَّهُ سَكِينَتَهُۥ عَلَيۡهِ وَأَيَّدَهُۥ بِجُنُودٖ لَّمۡ تَرَوۡهَا
وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُواْ ٱلسُّفۡلَىٰۗ
وَكَلِمَةُ ٱللَّهِ هِيَ ٱلۡعُلۡيَاۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٤٠

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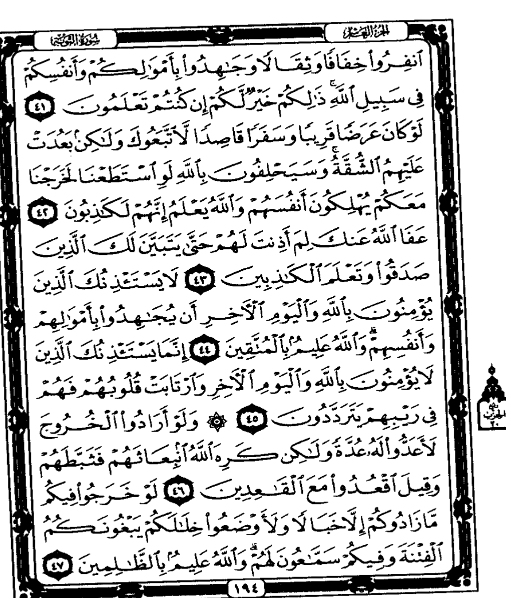
37. Surely the month postponed is only an increase in disbelief whereby the ones who have disbelieved are led into error; one season they make it lawful,(1) and keep it prohibited(2) (another) season to make it coincide with the (right) number that ⊃Allâh has prohibited, so make lawful what ⊃Allâh has prohibited. Their odious deeds have been adorned for them;(3) and ⊃Allâh does not guide the disbelieving people.

38. O you who have believed, how is it with you, (that) when it is said to you, "March out in the way of ⊃Allâh," you sink down heavily to the earth? Are you satisfied with the present life, rather than with the Hereafter? Yet in no way is the enjoyment of the present life, in the Hereafter anything except a little thing.

39. In case ever you do not march out, He will torment you with a painful torment and will (readily) exchange instead of you another people; and you will not harm Him anything and ⊃Allâh is Ever-Determiner over everything.

40. In case ever you do not vindicate him,(4) yet ⊃Allâh readily vindicated him, as the ones who disbelieved drove him out the second of two, as the two were in the cavern, as he said to his companion, "Grieve not; surely ⊃Allâh is with us."Then ⊃Allâh sent down His serenity on him and aided him with hosts you did not see; and He made the word of the ones who disbelieved the basest; and the Word of ⊃Allâh is that (which) is The Uppermost; and ⊃Allâh is Ever-Mighty, Ever-Wise.

(1) I.e. they make fighting in it lawful.
(2) I.e. they make fighting in it unlawful.
(3) I.e., made attractive to them.
(4) I.e. The Prophet.


الجزء العاشر — سورة التوبة

انفروا خفافا وثقالا وجاهدوا بأموالكم وأنفسكم في سبيل الله ذلكم خير لكم إن كنتم تعلمون ﴿٤١﴾ لو كان عرضا قريبا وسفرا قاصدا لاتبعوك ولكن بعدت عليهم الشقة وسيحلفون بالله لو استطعنا لخرجنا معكم يهلكون أنفسهم والله يعلم إنهم لكاذبون ﴿٤٢﴾ عفا الله عنك لم أذنت لهم حتى يتبين لك الذين صدقوا وتعلم الكاذبين ﴿٤٣﴾ لا يستأذنك الذين يؤمنون بالله واليوم الآخر أن يجاهدوا بأموالهم وأنفسهم والله عليم بالمتقين ﴿٤٤﴾ إنما يستأذنك الذين لا يؤمنون بالله واليوم الآخر وارتابت قلوبهم فهم في ريبهم يترددون ﴿٤٥﴾ ولو أرادوا الخروج لأعدوا له عدة ولكن كره الله انبعاثهم فثبطهم وقيل اقعدوا مع القاعدين ﴿٤٦﴾ لو خرجوا فيكم ما زادوكم إلا خبالا ولأوضعوا خلالكم يبغونكم الفتنة وفيكم سماعون لهم والله عليم بالظالمين ﴿٤٧﴾

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41. March out, light and heavy! And strive with your riches and yourselves in the way of ⊃Allâh. That is most charitable for you, in case you know.

42. If it had been (some) advantage near at hand, and a moderately (smooth) journey, they would indeed have closely followed you; but the distance was too far for them, and they will soon swear by ⊃Allâh, "If we had been able, indeed we would have gone out with you; They bring perdition(1) upon their selves; and ⊃Allâh knows that surely they are liars indeed.

43. ⊃Allâh be clement towards you!(2) Why did you give them permission,(3) till it was evident to you the ones of them who (strive) sincerely, and you know the liars?

44. The ones who believe in ⊃Allâh and the Last Day do not ask permission of you that they may strive with their riches and their selves; and ⊃Allâh is Ever-Knowing of the pious.

45. They only ask permission of you who do not believe in ⊃Allâh and the Last Day, and whose hearts are filled with suspicion, so that in their suspicion they waver.

46. And if they had been willing to go out (among you), they would indeed have made some preparation(4) for it; but ⊃Allâh hated that they should be sent forth, so He discouraged them, and it was said to them, "Sit with the ones sitting back."

47. And if they had gone out among you, in no way would they have increased you except in confusion, and would indeed have hurried about amidst you inequitably seeking to stir up sedition(5) between you; and (some of) you are constant listeners to them; and ⊃Allâh is Ever-Knowing of the unjust .

(1) Literally: cause themselves to perish.
(2) I.e.the Prophet.
(3) I.e., permission to be excused from fighting.
(4) Literally: prepared a preparation.
(5) Or: temptation.

48. Indeed they inequitably sought (to stir up) sedition already earlier and turned the commands about for you, until the Truth came, and the Command of ⊃Allâh became topmost, and they are hating (that).

49. And of them is he who says, "Give me permission[1] and do not tempt me." Verily they have already fallen down into temptation; and surely Hell is indeed encompassing the disbelievers.

50. In case a fair (reward) alights[2] on you,[3] it vexes them; and in case an affliction afflicts you, they say, "We took our command (in hand) earlier," and turn away, and they (feel) exultant.

لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ
جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَٰرِهُونَ ﴿٤٨﴾
وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ أَلَا فِى ٱلْفِتْنَةِ
سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ
﴿٤٩﴾ إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ
مُصِيبَةٌ يَقُولُوا۟ قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا۟
وَّهُمْ فَرِحُونَ ﴿٥٠﴾ قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ
ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ
﴿٥١﴾ قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ
نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ
أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلْ
أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ
قَوْمًا فَٰسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ
إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ
إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾

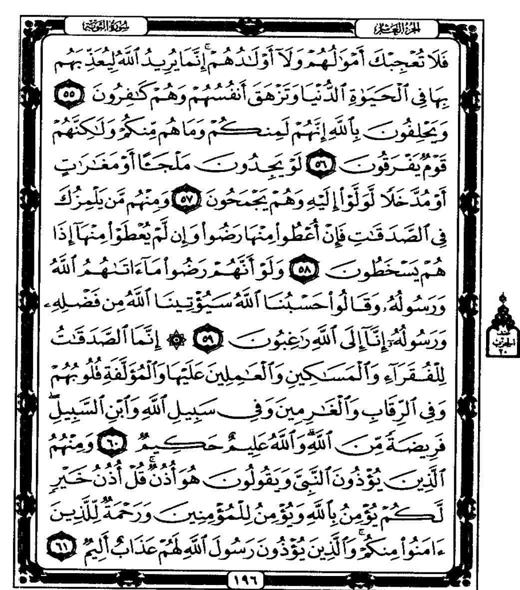
51. Say, "Never will anything afflict us except what ⊃Allâh has prescribed for us; He is our Supreme Patronizer; and on ⊃Allâh let the believers then put their trust."

52. Say, "Are you awaiting for us (anything) except one of the two fairest rewards?[4] And we are awaiting for you that ⊃Allâh will afflict you with a torment from His (providence) or at our hands. So await; surely we are awaiting with you."

53. Say, "Expend, willingly or unwillingly, it will never be (graciously) accepted from you; surely you have been an immoral people."

54. And nothing has prevented that their expendings should be accepted from them except that they have disbelieved in ⊃Allâh and in His Messenger, and they do not come up to prayer except lazily, and they do not expend except while they are hating (that).[5]

(1) I.e., permission to be excused from fighting.
(2) Literally: afflicts.
(3) I.e. the Prophet.
(4) I.e. martyrdom or victory.
(5) Literally: and they are haters of that.



55. So let not their riches nor their children make you admire them; surely ⊃Allâh only wills thereby to torment them in the present life, and that their selves should expire (while) they are disbelievers.

56. And they swear by ⊃Allâh that surely they are indeed of you, and in no way are they of you; but they are a people who are terrified.

57. If they could find a shelter, or (some) cavernous places, or any place of entry, they would indeed turn about and bolt away (to it).

58. And of them is he who defames you concerning donations; so in case they are given thereof, they are satisfied; and in case they are not given thereof, only then are they wrathful.

59. And if they were satisfied with what ⊃Allâh and His Messenger brought them, and said, "Enough (Reckoner) for us is ⊃Allâh; ⊃Allâh will soon bring us of His Grace, and (so will) His Messenger; surely we (turn) to ⊃Allâh, being desirous."(1)

60. Surely donations are only for the poor, and the indigent, and the ones collecting them,(2) and the ones whose hearts are brought together,(3) and the ransoming of necks,(4) and the ones penalized (for debt), and in the way of ⊃Allâh, and the wayfarer; an ordinance from ⊃Allâh, and ⊃Allâh is Ever-Knowing, Ever-Wise.

61. And of them are the ones who hurt the Prophet and say, "He is an ear!"(5) Say "An ear(6) of charity(7) for you. He believes in ⊃Allâh, and believes(8) the believers, and (is) a mercy for the ones of you who have believed; and the ones who hurt the Messenger of ⊃Allâh, for them is a painful torment."

(1) I.e. of His Grace.
(2) Literally: working (doing) upon them.
(3) I.e. newly converted enemies, so as to reconcile their hearts.
(4) I.e. captives and slaves.
(5) I.e., He listens to everything.
(6) I.e., giving ear, listening.
(7) Or: benefit; literally: the choicest thing, welfare.
(8) I.e. trusts, reassures.

يحلفون بالله لكم ليرضوكم والله ورسوله أحق
أن يرضوه إن كانوا مؤمنين ﴿٦٢﴾ ألم يعلموا أنه
من يحادد الله ورسوله فأن له نار جهنم خالدا فيها
ذلك الخزي العظيم ﴿٦٣﴾ يحذر المنافقون
أن تنزل عليهم سورة تنبئهم بما في قلوبهم قل استهزءوا
إن الله مخرج ما تحذرون ﴿٦٤﴾ ولئن سألتهم
ليقولن إنما كنا نخوض ونلعب قل أبالله وآياته
ورسوله كنتم تستهزءون ﴿٦٥﴾ لا تعتذروا قد كفرتم
بعد إيمانكم إن نعف عن طائفة منكم نعذب طائفة
بأنهم كانوا مجرمين ﴿٦٦﴾ المنافقون والمنافقات
بعضهم من بعض يأمرون بالمنكر وينهون
عن المعروف ويقبضون أيديهم نسوا الله فنسيهم
إن المنافقين هم الفاسقون ﴿٦٧﴾ وعد الله
المنافقين والمنافقات والكفار نار جهنم خالدين
فيها هي حسبهم ولعنهم الله ولهم عذاب مقيم ﴿٦٨﴾

62. They swear by ⊃Allâh to you,(1) to satisfy you. And ⊃Allâh and His Messenger-it is truly worthier that they should satisfy Him, in case they are believers.

63. Do they not know that whoever contravenes ⊃Allâh and His Messenger; then for him is the fire of Hell, eternally therein (abiding). That is the tremendous disgrace.

64. The hypocrites are wary that a sûrah may be sent down against them, (fully) informing them what is in their hearts. Say, "Mock on; surely ⊃Allâh is bringing out whatever you beware."

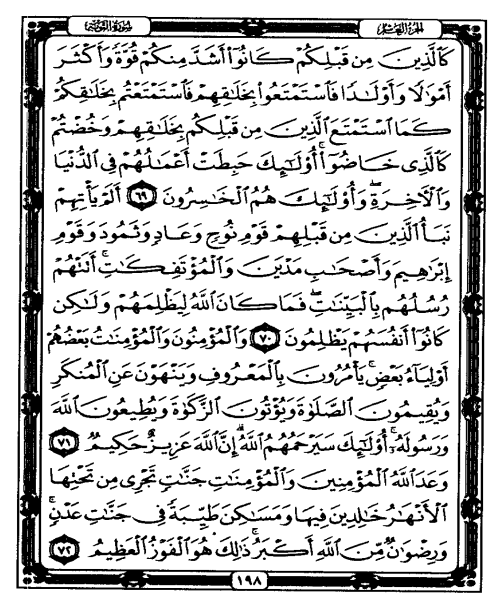
65. And indeed in case you ask them, then indeed they would definitely say, "Surely we were only wading(2) and playing." Say, "Then were you mocking ⊃Allâh, and His ⊃âyât, and His Messenger?

66. Do not excuse yourselves. You have readily disbelieved after your belief; in case We are clement towards a section of you, We will torment (another) section, for that they have been criminals."

67. The men hypocrites and the women hypocrites are as one another;(3) they command to maleficence and forbid beneficence, and they keep their hands shut.(4) They have forgotten ⊃Allâh, so He has forgotten them; surely the hypocrites are they (who are) the immoral.

68. ⊃Allâh has promised the men hypocrites, and the women hypocrites, and the steadfast disbelievers the fire of Hell, eternally (abiding) therein. It will be enough (reckoning) for them; and ⊃Allâh has cursed them; and for them is a perpetual torment.

(1) I.e., the believers.
(2) Or: plunging into, becoming absorbed in (a subject).
(3) Literally: some of them are as some (others).
(4) Literally: grasp their hands; i.e., they do not give charity.



كَالَّذِينَ مِن قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ
أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ
كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ
كَٱلَّذِى خَاضُوٓا۟ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا
وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ
نَبَأُ ٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ
إِبْرَٰهِيمَ وَأَصْحَٰبِ مَدْيَنَ وَٱلْمُؤْتَفِكَٰتِ ۚ أَتَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن
كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾ وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ
أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ
وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ
وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾
وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ
وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾

١٩٨

69. Like the ones even before you, (who) were stronger[1] than you in power and had more riches and children; so did they enjoy their apportioning; so have you enjoyed your apportioning as the ones even before you enjoyed their apportioning. And you have waded[2] in the way they waded.[3] Those are (the people) whose deeds have been frustrated in the present (life) and the Hereafter; and those are they who are the losers.

70. Has there not come up to them the tiding of the ones who were even before them, the people of Nûh, and ^{c}Âd, and Thamûd, and the people of ⊃Ibrâhîm, and the inhabitants of Madyan, and the cities of falsehood? Their Messengers came up to them with the clear evidences; so in no way did ⊃Allâh indeed do them (any) injustice, but they were doing themselves injustice.

71. And the men believers and the women believers are patrons one of the other, they command beneficence and forbid maleficence, and keep up the prayer, and bring the Zakât, and obey ⊃Allâh and His Messenger; those (are the people) on whom ⊃Allâh will soon have mercy; surely ⊃Allâh is Ever-Mighty, Ever-Wise.

72. ⊃Allâh has promised the men believers and the women believers Gardens from beneath which the Rivers run, eternally (abiding) therein, and goodly dwellings in the Gardens of ^{c}Adn[4] and greater: all-blessed Satisfaction from ⊃Allâh; that, (is the bargain) that is the magnificent triumph.

(1) Literally: more severe; more strict.

(2) Or: plunged into, became absorbed in (a subject or deed).

(3) I.e. in the things in which they waded.

(4) Eden.

73. O you Prophet, strive against the steadfast disbelievers and the hypocrites, and be harsh with them. And their abode is Hell, and miserable is the Destiny!

74. They swear by ⊃Allâh that in no way did they say (anything wrong), and they did indeed already say the word of disbelief, and disbelieved after their (acceptance of) ⊃Islâm; and they designed what they did not attain and in no way did they seek vengeance except that ⊃Allâh enriched them, and His Messenger, of His Grace; so, in case they repent, it will be more charitable[1] for them; and in case they turn back, ⊃Allâh will torment them with a painful torment in the present (life) and the Hereafter; and in no way do they have in the earth a constant patron or a ready vindicator.


يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ
وَمَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمَصِيرُ ٧٣ يَحْلِفُونَ بِٱللَّهِ
مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ
وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ
مِن فَضْلِهِۦ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ
ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُمْ فِى ٱلْأَرْضِ
مِن وَلِىٍّ وَلَا نَصِيرٍ ٧٤ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ
ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ٧٥
فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ
٧٦ فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟
ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ ٧٧ أَلَمْ يَعْلَمُوٓا۟
أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ
ٱلْغُيُوبِ ٧٨ ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ
ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا
جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٧٩
١٩٩

75. And of them are the ones who covenanted with ⊃Allâh, "If He bring us of His Grace, indeed we will definitely donate[2] and indeed we will definitely be of the righteous."

76. Yet, as soon as He brought them of His Grace, they were miserly with it and turned back (while) they are veering away (from His Words).

77. So He has made the consequence (to be) hypocrisy in their hearts until the Day they meet Him for that they failed ⊃Allâh in what they promised Him and for that they were often lying.

78. Do they not know that ⊃Allâh knows their secret and their private conference and that ⊃Allâh is The Sublime Knower of the things Unseen?

79. The ones who defame the ones of the believers who volunteer (their) donations and the ones who find (nothing) except their endeavor, and so scoff at them;[3] ⊃Allâh has scoffed at them; and they will have a painful torment.

(1) I.e., better.
(2) I.e. give alms.
(3) I.e., they scoff at the believers who volunteer their donations, as well as the believers who do not donate.

80. Ask forgiveness for them, or do not ask forgiveness for them; in case you ask forgiveness for them seventy times, yet ⊃Allâh will never forgive them; that (is) for that they disbelieved in ⊃Allâh and His Messenger; and ⊃Allâh does not guide the immoral people.

81. The ones who were left behind exulted with their seat(s) behind the back of Messenger of ⊃Allâh,(1) and hated to strive with their riches and their selves in the way of ⊃Allâh, and said, "Do not march out in the heat." Say, "The fire of Hell is strictly hotter," if they (really) comprehend.

82. So, let them laugh a little and weep much in recompense for what they have been earning.

83. Then, in case ⊃Allâh returns you to a section of them, (and) so they ask permission of you to go out, then say, "You shall never go out with me at all, and you shall never fight with me any enemy; surely you were satisfied with sitting back the first time, so sit back with the ones who tarry behind."

ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً
فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾ فَرِحَ ٱلْمُخَلَّفُونَ
بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا
جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾ فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ
مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن
تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟
مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ
عَلَىٰ قَبْرِهِۦٓ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ
﴿٨٤﴾ وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم
بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾ وَإِذَآ
أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِٱللَّهِ وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ
أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾

٢٠٠

84. And do not pray at all over any of them (when) he is dead, nor rise up over(2) his tomb; surely they disbelieve in ⊃Allâh and His Messenger and died while they were immoral.

85. And do not let their riches and children make you admire them. Surely ⊃Allâh only wills thereby to torment them in the present (life),(3) and that their selves expire while they are disbelievers.

86. And when a sûrah is sent down (saying), "Believe in ⊃Allâh and strive with His Messenger," those endowed with ampleness among them ask you permission(4) and say, "Leave us (behind) with the ones sitting back."

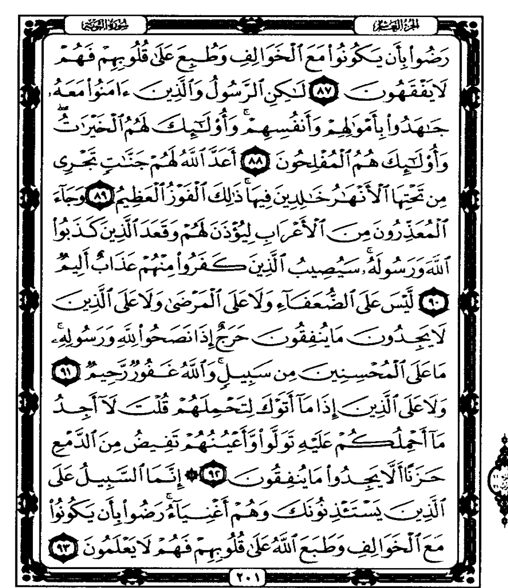
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(1) I.e. against the wishes of the Messenger.

(2) I.e., stand over.

(3) Literally: the lowly life, i.e., the life of this world.

(4) I.e., permission to stay behind and not fight.


رضوا بأن يكونوا مع الخوالف وطبع على قلوبهم فهم
لا يفقهون ﴿٨٧﴾ لكن الرسول والذين ءامنوا معه
جاهدوا بأموالهم وأنفسهم وأولئك لهم الخيرات
وأولئك هم المفلحون ﴿٨٨﴾ أعد الله لهم جنات تجري
من تحتها الأنهار خالدين فيها ذلك الفوز العظيم ﴿٨٩﴾ وجاء
المعذرون من الأعراب ليؤذن لهم وقعد الذين كذبوا
الله ورسوله سيصيب الذين كفروا منهم عذاب أليم
﴿٩٠﴾ ليس على الضعفاء ولا على المرضى ولا على الذين
لا يجدون ما ينفقون حرج إذا نصحوا لله ورسوله
ما على المحسنين من سبيل والله غفور رحيم ﴿٩١﴾
ولا على الذين إذا ما أتوك لتحملهم قلت لا أجد
ما أحملكم عليه تولوا وأعينهم تفيض من الدمع
حزنا ألا يجدوا ما ينفقون ﴿٩٢﴾ إنما السبيل على
الذين يستئذنونك وهم أغنياء رضوا بأن يكونوا
مع الخوالف وطبع الله على قلوبهم فهم لا يعلمون ﴿٩٣﴾

٢٠١

87. They are satisfied to be with the ones tarrying behind,[1] and their hearts are stamped upon, so they do not comprehend.

88. But the Messenger and the ones who have believed with him have striven with their riches and their selves; and those will have the most charitable (benefits) and those are they (who) are prosperous.

89. ⊃Allâh has prepared for them Gardens from beneath which the Rivers run, eternally (abiding) therein; that is the magnificent triumph.

90. And (some) Arabs (of the desert) came with ready excuses that they might be permitted (not to go out); and the ones who lied to ⊃Allâh and His Messenger sat back (at home). There will afflict the ones of them who have disbelieved a painful torment.

91. There is no restriction for the weak nor for the sick nor for the ones who do not find (anything) to expend, when they give (honest) advice to ⊃Allâh and His Messenger. In no way is there any (restriction) against the fair-doers; and ⊃Allâh is Ever-Forgiving, Ever-Merciful.

92. Nor (is there any restriction) against the ones who, when they came up to you for you to transport them, you said, "I do not find that which to transport you," they turned away, and their eyes overflowing with tears, grieved that they did not find (anything) to expend.

11 (93) Surely the way[2] is only against the ones who ask permission of you, (while) they are rich; they are satisfied to be with the ones tarrying behind; and ⊃Allâh has stamped upon their hearts, so they do not know.

(1) I.e. among the women, who generally remain behind.
(2) I.e. the restriction.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُل لَّا تَعْتَذِرُوا
لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٩٤) سَيَحْلِفُونَ
بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا
عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا
يَكْسِبُونَ (٩٥) يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن
تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ
(٩٦) الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا
حُدُودَ مَا أَنزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٩٧) وَمِنَ
الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٩٨) وَمِنَ
الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ
مَا يُنفِقُ قُرُبَاتٍ عِندَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ
لَّهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (٩٩)

٢٠٢

94. They will excuse themselves to you when you return to them. Say, "Do not excuse yourselves; we will never believe you." ⊃Allâh has already fully informed us of (some of) your tidings; and ⊃Allâh will soon see your doing, and His Messenger (will see) Thereafter you will be turned back to The Knower of the Unseen and the Witnessed (and) so He will fully inform you of whatever you were doing.

95. They will soon swear to you by ⊃Allâh when you turn over to them, that you may veer away from them. So veer away from them, for they are an abomination, and their abode is Hell, a recompense for what they have been earning.

96. They will swear to you (so) that you may be satisfied with them; yet, in case you are satisfied with them, then surely ⊃Allâh will not be satisfied with the immoral people.

97. The Arabs (of the desert) are more strict in disbelief and hypocrisy, and apter not to know the bounds of what ⊃Allâh has sent down on His Messenger; and ⊃Allâh is Ever-Knowing. Ever-Wise.

98. And of the Arabs (of the desert) are the ones who take to themselves what they expend for a fine and await the turns of (bad) fortune against you. The (most) woeful turn will be for them; and ⊃Allâh is Ever-Hearing, Ever-Knowing.

99. And of the Arabs (of the desert) are the ones who believe in ⊃Allâh and the Last Day, and take to themselves what they expend as (offerings) bringing them near to the Providence of ⊃Allâh, and the prayers of the Messenger. Verily, they are surely (an offering) of bringing them near to ⊃Allâh, ⊃Allâh will soon cause them to enter into His Mercy; surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ
ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ
مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ
نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ
عَظِيمٍ ﴿١٠١﴾ وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا
وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾
خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ
إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوٓا۟
أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ
ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾ وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ
وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ
ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

٢٠٣

100. And the earliest Outstrippers,[1] of the Muhâjirûn[2] and the ⊃Ansâr,[3] and the ones who closely followed them in fair-doing, ⊃Allâh has been satisfied with them and they have been satisfied with Him; and He has prepared for them Gardens beneath which Rivers run, eternally (abiding) therein forever; that is the magnificent triumph.

101. And among the ones around you of the Arabs (of the desert) there are hypocrites and among the population of Al-Madînah: they are ever-insurgent with hypocrisy. You[4] do not know them. We, Ever We, know them. We will soon torment them twice; thereafter they will be turned back to a tremendous torment.

102. And others have confessed their guilty (deeds); they have mixed a righteous deed with another odious (one). It may be that ⊃Allâh will relent towards them; surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

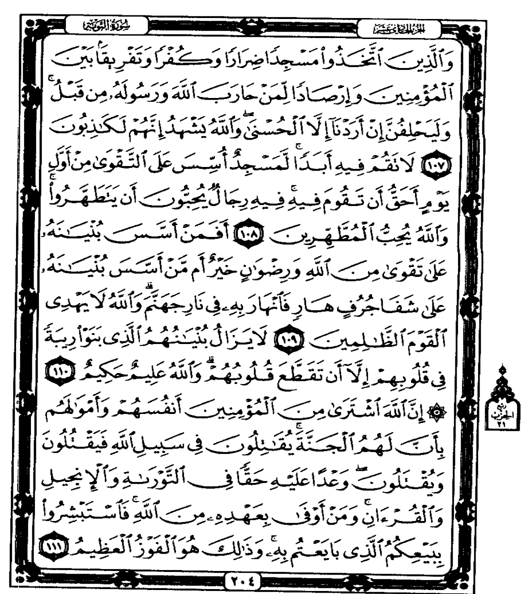
103. Take of their riches a donation to purify them and to cleanse them thereby; and pray for them; surely your prayer is sereneness[5] for them; and ⊃Allâh is Ever-Hearing, Ever-Knowing.

104. Do they not know that ⊃Allâh He, Ever He, accepts repentance from His bondmen, and He takes the donations;[6] and that ⊃Allâh, He, Ever He, is The Superbly Relenting, The Ever-Merciful?

105. And say, "Do (right deeds); so ⊃Allâh will soon see your doing, and His Messenger and the believers (will see). And you will soon be turned back to the Knower of the Unseen and the Witnessed; then He will fully inform you of whatever you were doing."

106. And others are put off[7] to the Command of ⊃Allâh, whether He torments them, or He relents towards them; and ⊃Allâh is Ever-Knowing, Ever-Wise.

(1) As-Sâbiqûn: those who outstripped others by being the first to embrace ⊃Islâm.
(2) The Emigrants from Makkah who fled to Al-Madînah.
(3) The supporters, i.e., the inhabitants of Al-Madînah who sheltered and helped those who emigrated from Makkah.
(4) I.e., the Prophet.
(5) I.e., tranquility.
(6) I.e., Free will offering.
(7) Or: postponed; i.e, their punishment or forgiveness is deferred.



107. And the ones who have taken to themselves a mosque (imposing) injury and disbelief, and (to cause) disunity among the believers, and as an outpost (of observation) for the ones who warred against ⊃Allâh and His Messenger earlier; and definitely they will indeed swear, "Decidedly we would do nothing except the fairest (deeds);" and ⊃Allâh bears witness that surely they are indeed liars.

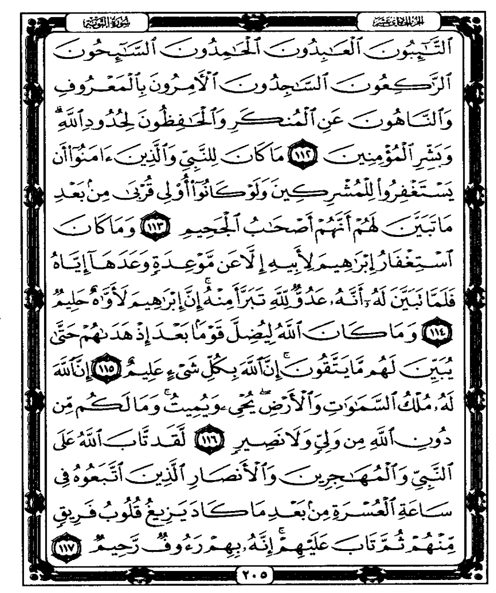
108. Do not rise up (for prayer) therein at all. Indeed a mosque that was founded on piety from the first day is worthier for you to rise up therein; in it are men who love to purify themselves; and ⊃Allâh loves the ones who keep themselves pure.

109. So, is he who founded his structure upon piety to ⊃Allâh and all-blessed Satisfaction more charitable, or he who founded his structure upon the brink of a toppling precipice, (and) so it has toppled down with him in the fire of Hell? And ⊃Allâh does not guide the unjust people.

110. Their structure they have built will not cease being (a source of) suspicion in their hearts, excepting that their hearts are cut up;[1] and ⊃Allâh is Ever-Knowing, Ever-Wise.

111. Surely ⊃Allâh has purchased from the believers their selves and their riches for (the reward) that the Garden will be theirs; they fight in the way of ⊃Allâh; so they kill, and are killed. It is a promise, truly (binding) on Him in the Tawrâh, and the ⊃Injîl, and the Qur⊃ân; and who fulfils his covenant (better) than ⊃Allâh! So feel glad of the tidings of the selling you have made[2] with Him; and that is the (bargain) (that is) the magnificent triumph.

(1) I.e., until they die.
(2) Literally: allegiance you have sworn.



112. (Triumphant are) the repentant (ones), the worshipers, the ones praising (Him), wandering (in His way), bowing down, prostrating themselves, the ones commanding beneficence and forbidding maleficence, and the ones preserving the bounds of ⊃Allâh; and give good tidings to the believers.

113. In no way should the Prophet and the ones who have believed ask forgiveness for the associators, even if they are near of kin, even after it has become evident to them that they will be the inhabitants in Hell-Fire.

114. And in no way was ⊃Ibrâhîm's asking forgiveness for his father (for any reason) except for a commitment he had promised him; so, as soon as it became evident to him that he was an enemy of ⊃Allâh, he declared himself quit of him; surely ⊃Ibrâhîm was indeed most plaintive, constantly forbearing.

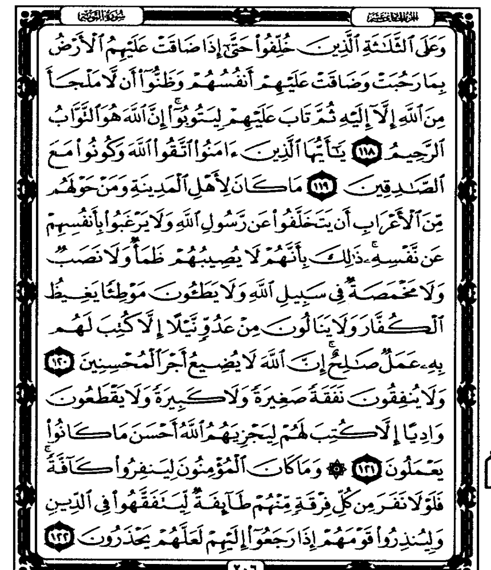
115. And in no way does ⊃Allâh lead a people into error after that He has guided them, until He makes evident to them what they should protect themselves from. Surely ⊃Allâh is Ever-Knowing of everything.

116. Surely to ⊃Allâh belongs the Kingdom of the heavens and the earth; He gives life, and He makes to die; and in no way do you have, apart from ⊃Allâh, any constant patron or any ready vindicator.

117. Indeed ⊃Allâh has already relented towards the Prophet and the Muhâjirûn[1] and the ⊃Anṣâr[2] who closely followed him in the hour of difficulty, even after the hearts of a group of them had almost swerved aside; thereafter He relented towards them; surely He is Ever-Compassionate, Ever-Merciful to them.

(1) The Emigrants from Makkah who fled to Al-Madînah.

(2) The Supporters, i.e., the inhabitants of Al-Madînah who sheltered and helped those who emigrated from Makkah.



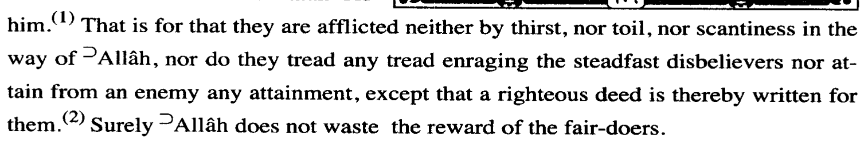
وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ
بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ
مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿١١٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ
الصَّادِقِينَ ﴿١١٩﴾ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُم
مِّنَ الْأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَّسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ
عَن نَّفْسِهِ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ
وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ
الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم
بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾
وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ
وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢١﴾ ۞ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً
فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

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118. And to the three who were left staying behind, until, when the earth, spacious as it is, became strait for them, and their selves became straitened for them, and they expected that there was no shelter from ⊃Allâh except in Him; thereafter He relented towards them that they might repent; surely ⊃Allâh, He, Ever He, is The Superbly Relenting, The Ever-Merciful.

119. O you who have believed, be pious to ⊃Allâh and be with the sincere .

120. In no way should the population of Al-Madînah and the Arabs (of the desert) around them stay behind the Messenger of ⊃Allâh or desirously care more for themselves than for



him.(1) That is for that they are afflicted neither by thirst, nor toil, nor scantiness in the way of ⊃Allâh, nor do they tread any tread enraging the steadfast disbelievers nor attain from an enemy any attainment, except that a righteous deed is thereby written for them.(2) Surely ⊃Allâh does not waste the reward of the fair-doers.

121. Nor do they expend any expense, small or great, nor do they cut across any valley, except that it is written for them,(2) that ⊃Allâh may recompense them for the fairest of whatever they were doing.

122. And in no way should the believers march out, as a whole; so, had only a section of every grouping marched out, (another section would have stayed) to comprehend for themselves in the religion,(3) and to warn their people when they return to them, that possibly they would beware.

(1) Literally: care more for their selves than for his self; i.e. prefer their lives to his life.
(2) I.e. written to their account.
(3) I.e., to study the religion.



123. O you who have believed, fight the ones of the steadfast disbelievers who border on you and let them find in you (a) harshness; and know that ⊃Allâh is with the pious.

124. And whenever a sûrah is sent down, then of them are the ones who say, "Whichever of you has this increased him in belief?" So, as for the ones who have believed, then it has increased them in belief, and they are glad at the tidings.

125. And as for the ones in whose hearts is sickness, then it increases them in abomination upon their abomination, and they die while they are disbelievers.

126. And do they not see that they are tempted every season once or twice? (Yet) they do not repent thereafter nor do they constantly remember.

127. And whenever a sûrah is sent down, they look one at another,(1) "Does anyone ever see you?" Then they turn about. ⊃Allâh has turned their hearts about, for that they are people who do not comprehend.

128. Indeed there has already come to you a Messenger from (among) yourselves. Mighty(2) to him is whatever distresses you. Most eager is he for your (welfare), to the believers (he is) constantly compassionate, constantly merciful.

129. So, in case they turn away, then say, "⊃Allâh is enough (Reckoner) for me. There is no god except He. On Him I have put my trust; He is the Lord of the Magnificent Throne."

(1) Literally: Some of them looked at some (others).

(2) I.e., burdensome.

10. Sûrat Yûnus (Jonah)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Alif, Lâm, Râ.[1] Those are the ⊃âyât of the Wise Book.
2. Was it a wonder to mankind that We revealed to a man from (among) them, (saying), "Warn mankind and give good tidings to the ones who have believed that they have a sure footing[2] in the Providence of their Lord"? The disbelievers have said, "Surely this is indeed an evident sorcerer."
3. Surely your Lord is ⊃Allâh, Who created the heavens and the earth in six days; thereafter He levelled Himself upon the Throne,[3] conducting the Command. In no way is there any intercessor (ever) excepting ever after His permission. That is ⊃Allâh, your Lord; so worship Him. Will you then not be mindful?
4. To Him will be your return altogether, the promise of ⊃Allâh, truly (binding). Surely He begins the creation; thereafter He brings it back again to recompense the ones who have believed and done deeds of righteousness with equity. And the ones who have disbelieved will have a drink of scalding water and a painful torment for that they have been disbelieving.
5. He is The (One) Who has made the sun an illumination, and the moon a light and determined it by phases that you may know the number of years and the reckoning. In no way has ⊃Allâh created that except with the truth. He expounds the ⊃âyât for a people who know.
6. Surely, in the alternation[4] of the night and the daytime and whatever ⊃Allâh has created in the heavens and the earth, are indeed ⊃âyât for a people who are pious.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡحَكِيمِ ١ أَكَانَ لِلنَّاسِ عَجَبًا
أَنۡ أَوۡحَيۡنَآ إِلَىٰ رَجُلٖ مِّنۡهُمۡ أَنۡ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓاْ
أَنَّ لَهُمۡ قَدَمَ صِدۡقٍ عِندَ رَبِّهِمۡۗ قَالَ ٱلۡكَٰفِرُونَ إِنَّ هَٰذَا
لَسَٰحِرٞ مُّبِينٌ ٢ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ يُدَبِّرُ ٱلۡأَمۡرَۖ مَا مِن شَفِيعٍ
إِلَّا مِنۢ بَعۡدِ إِذۡنِهِۦۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ فَٱعۡبُدُوهُۚ أَفَلَا
تَذَكَّرُونَ ٣ إِلَيۡهِ مَرۡجِعُكُمۡ جَمِيعٗاۖ وَعۡدَ ٱللَّهِ حَقًّاۚ إِنَّهُۥ
يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ لِيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
بِٱلۡقِسۡطِۚ وَٱلَّذِينَ كَفَرُواْ لَهُمۡ شَرَابٞ مِّنۡ حَمِيمٖ وَعَذَابٌ
أَلِيمُۢ بِمَا كَانُواْ يَكۡفُرُونَ ٤ هُوَ ٱلَّذِي جَعَلَ ٱلشَّمۡسَ
ضِيَآءٗ وَٱلۡقَمَرَ نُورٗا وَقَدَّرَهُۥ مَنَازِلَ لِتَعۡلَمُواْ عَدَدَ ٱلسِّنِينَ
وَٱلۡحِسَابَۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلۡحَقِّۚ يُفَصِّلُ ٱلۡأٓيَٰتِ
لِقَوۡمٖ يَعۡلَمُونَ ٥ إِنَّ فِي ٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَمَا خَلَقَ
ٱللَّهُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَّقُونَ ٦

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(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(2) Literally: a sincere footing.
(3) How He did so is beyond human understanding.
(4) Or: the differences.

إن الذين لا يرجون لقاءنا ورضوا بالحياة الدنيا واطمأنوا بها والذين هم عن ءاياتنا غافلون ﴿٧﴾ أولئك مأواهم النار بما كانوا يكسبون ﴿٨﴾ إن الذين ءامنوا وعملوا الصالحات يهديهم ربهم بإيمانهم تجري من تحتهم الأنهار في جنات النعيم ﴿٩﴾ دعواهم فيها سبحانك اللهم وتحيتهم فيها سلام وءاخر دعواهم أن الحمد لله رب العالمين ﴿١٠﴾ ولو يعجل الله للناس الشر استعجالهم بالخير لقضي إليهم أجلهم فنذر الذين لا يرجون لقاءنا في طغيانهم يعمهون ﴿١١﴾ وإذا مس الإنسان الضر دعانا لجنبه أو قاعدا أو قائما فلما كشفنا عنه ضره مر كأن لم يدعنا إلى ضر مسه كذلك زين للمسرفين ما كانوا يعملون ﴿١٢﴾ ولقد أهلكنا القرون من قبلكم لما ظلموا وجاءتهم رسلهم بالبينات وما كانوا ليؤمنوا كذلك نجزي القوم المجرمين ﴿١٣﴾ ثم جعلناكم خلائف في الأرض من بعدهم لننظر كيف تعملون ﴿١٤﴾

7. Surely the ones who do not hope for the meeting with Us and are satisfied with the present life, and feel composed with it, and the ones who are heedless of Our ᴝâyât,

8. Those (have) their abode in the Fire, for what they were earning.

9. Surely the ones who have believed and done deeds of righteousness, their Lord will guide them for their belief; from beneath them Rivers run in the Gardens of Bliss.

10. Their plea therein (is) All Extolment be to You, ᴝAllâh,"[1] and their greeting therein is, "Peace," and their last plea is "Praise be to ᴝAllâh, The Lord of the worlds."

11. And if ᴝAllâh were to hasten (quickly) to mankind evil as they would seek hastening of charity, their term would indeed be decreed to them. Yet We leave out the ones who do not hope for meeting with Us, in their inordinance blundering.

12. And when adversity touches man, he invokes Us to his side, or sitting, or upright, then as soon as We have lifted off him his adversity, he passes on, as if he had not invoked Us to an adversity that touched him. Thus, whatever they were doing was adorned[2] for the extravagant.

13. And We have already caused the generations even before you to perish as soon as they did injustice and their Messengers came to them with the Supreme evidences; and in no way were they to believe; thus We recompense the criminal people.

14. Thereafter We have made you succeeding (each other) in the earth even after them, that We may look how you would do.

(1) The Arabic word ᴝAllâh has the supplication suffix *umma*.

(2) I.e., made attractive.

15. And when Our Supremely evident ⊃ayât are recited to them, the ones who do not hope for meeting with Us say, "Come up with a Qur⊃ân other than this or exchange it." Say, "In no way (can) I exchange it of my own accord. Decidedly I closely follow (nothing) except what is revealed to me. Surely I fear, in case I disobey my Lord, the torment of a tremendous Day."

16. Say, "If ⊃Allâh had (so) decided, in no way would I have recited it(1) to you, neither would He have made you realize (what) it is. So I have already lingered among you an age even before it. Do you not consider?"

17. So, who is more unjust than he who fabricates against ⊃Allâh a lie or cries lies to His ⊃âyât? Surely it is that the criminals do not prosper.

18. And they worship, apart from ⊃Allâh, what neither harms them nor profits them; and they say,"These are our intercessors in the Providence of ⊃Allâh." Say, "Do you really inform ⊃Allâh of what He does not know (either) in the heavens or in the earth?" All Extolment be to Him! And Supremely Exalted be He above whatever they associate!

19. And in no way were mankind anything except one nation, then they differed among themselves; and had it not been for a Word that went before from your Lord, wherein they differed, (it) would indeed have been decreed between them.(2)

20. And they say, "if only a sign had been sent down upon him from his Lord!" Then say, "Surely the Unseen belongs only to ⊃Allâh. So await! Surely with you I am of the waiting."(3)

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ
لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِىٓ
أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ إِنِّىٓ
أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل لَّوْ شَآءَ
ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ فَقَدْ لَبِثْتُ
فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ
مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ إِنَّهُۥ
لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا
عِندَ ٱللَّهِ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا
فِى ٱلْأَرْضِ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ
ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ
﴿١٩﴾ وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ فَقُلْ إِنَّمَا
ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾

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(1) I.e. the Qur⊃ân.
(2) I.e., what they differed about would have been settled.
(3) Literally: of the ones awaiting.



وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾ هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾ إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾ وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾

٢١١

21. And when We cause mankind to taste mercy even after tribulation has touched them, only then do they have a scheming against Our ⊃âyât; Say, "⊃Allâh is swifter at scheming; surely Our Messengers are writing down whatever you are scheming."

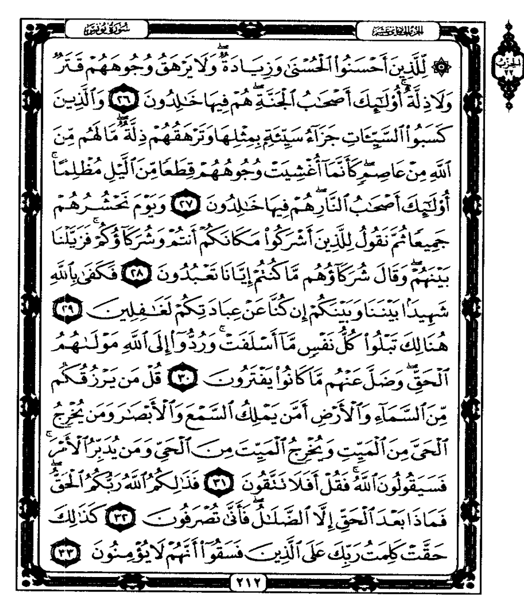
22. He is The (One) Who makes you to travel on the land and the sea till, when you are in the ships, and the ships run with them with a good wind, and they exult with it, there comes to them[1] a tempestuous wind, and waves come on them from every place, and they expect that they are encompassed. They invoke ⊃Allâh, making the religion His faithfully, "Indeed if You deliver us from these,[2] indeed we will definitely be of the thankful."

23. Yet as soon as He has delivered them,only then do they (transgress) inequitably in the earth untruthfully.[3] O you mankind, surely your inequity is only against yourselves. The enjoyment is of the present life; thereafter to Us will be your return, then We will fully inform you of whatever you were doing.

24. Surely the likeness of the present life is only like water that We send down from the heaven, so the growth of the earth mixes up with it, whereof mankind and cattle eat till, when the earth has taken on its decoration and has adorned itself and its population surmise that they (are able to) determine its course, Our Command comes up to it by night or daytime, so We make it mown-down, as if it did not flourish the day before. Thus We expound the ⊃âyât for a people who meditate.

25. And ⊃Allâh calls to the Residence of Peace, and He guides whomever He decides to a straight Path.

(1) I.e., the ships.
(2) I.e., the wind and the waves.
(3) Literally: with other than the truth.



26. To the ones who are fair-doers is the fairest reward and an increase;[1] (and) neither gloom[2] nor humiliation will oppress their faces; those are the inhabitants of the Garden; they are therein eternally (abiding).

27. And for the ones who have earned odious deeds, the recompense of a bad deed will be the like of it, and humiliation shall oppress them. In no way will they have a safeguard from ⊃Allâh, as if their faces are enveloped with strips of darkest night. Those are the inhabitants of the Fire; they are therein eternally (abiding).

28. And the Day We will muster them altogether, thereafter we say to the ones who associated (other gods with ⊃Allâh), "To your place, you and your associates!" Then We will distinguish between them, and the associates will say,[3] "In no way did you worship us.

29. So ⊃Allâh suffices as Ever-Witnessing between us and you; decidedly we were indeed heedless of your worship."

30. Thereover every self will try[4] whatever it (did) in bygone days and they will be turned back to ⊃Allâh, the Supreme Patronizer, The True, and there will err[5] away from them whatever they were fabricating.

31. Say, "Who provides you from the heaven and the earth, or even who possesses hearing and beholdings,[6] and who brings out the living from the dead and brings out the dead from the living, and who conducts the Command?" Then will they soon say, "⊃Allâh." So say, "Then will you not be pious?"

32. That[7] then is ⊃Allâh, your Lord, The True; so what is there, after the Truth, except error? Then wherever[8] are you turned about?

33. Thus the Word of your Lord has come true against the ones who were immoral that they do not believe.

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(1) I.e., a surplus.
(2) Literally: grudging circumstances.
(3) I.e., to the associators.
(4) I.e. see the consequences of.
(5) Or: stray; i.e., their fabricated gods will leave them.
(6) I.e., eyesights.
(7) The term is in the plural from (Thâlikum).
(8) I.e., how and where.

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾ وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٣٩﴾ وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ﴿٤٠﴾ وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ﴿٤٢﴾

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34. Say, "Is there any of your associates who begins creation (and) thereafter brings it back?" Say,"⊃Allâh begins creation (and) thereafter brings it back. So wherever are you diverged (into falsehood)?"

35. Say, "Is there any of your associates[1] who gives guidance towards the Truth?" Say, "⊃Allâh guides to the Truth. Then is He who guides to the Truth (worthier) to be closely followed or he who finds no guidance (for himself or others) unless he is guided? What (plea) have you; how do you judge?"

36. And in no way do most of them ever follow anything except surmise; surely surmise avails nothing against the Truth. Surely ⊃Allâh is Ever-Knowing of whatever they perform.

37. And in no way could this Qur⊃ân have been fabricated, apart from ⊃Allâh; but it is a (sincere) verification of what is before it[2] and an expounding of the Book. There is no suspicion about it, (it is) from The Lord of the worlds.

38. Or (even) do they say, "He has fabricated it"? Say, "Then come up with a sûrah like it and call on whom you can call apart from ⊃Allâh, in case you are sincere."

39. No indeed, (but) they have cried lies to that of which they did not encompass the knowledge and whose interpretation as yet has not come up to them. Thus the ones who were even before them cried lies; so, look how was the end of the unjust!

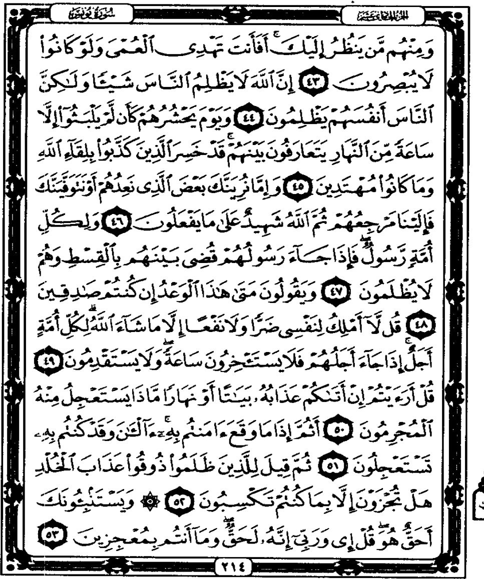
40. And of them are the ones who believe in it, and of them are the ones who do not believe in it; and your Lord knows best the corruptors.

41. And in case they cry lies to you, then say, "To me is my doing, and to you is your doing. You are quit of what I do, and I am quit of whatever you do."

42. And of them are the ones who listen to you; will you then make the deaf to hear (even) if they do not consider?

(1) Those things associated with ⊃Allâh.

(2) Literally: between its two hands.



وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَٰكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾ وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾ قُل لَّا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ آمَنتُم بِهِ ۚ آلْآنَ وَقَدْ كُنتُم بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾ وَيَسْتَنبِئُونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾

٢١٤



43. And of them are the ones who look at you; will you then guide the blind, (even) if they do not behold?

44. Surely ⊃Allâh does not do injustice to mankind in anything, but mankind do injustice to themselves.

45. And the Day He will muster them (it will be) as if they had not lingered except an hour of the daytime, getting (mutually) acquainted; already lost are the ones who cried lies to the meeting with ⊃Allâh, and in no way are they rightly guided!

46. And whether We definitely show you something(1) of what We promise them, or We definitely take you up to Us, then to Us will be their return; thereafter ⊃Allâh is Ever-Witnessing over whatever they perform.

47. And for every nation there is a Messenger, so when their Messenger comes, (the case) is decreed between them with equity, and they are not done an injustice.

48. And they say, "When is this promise, in case you are sincere?"

49. Say, "I do not possess (any means for) harm or profit for myself, excepting whatever ⊃Allâh decides. To every nation is a term; when their term comes they will not be able to postpone it by a (single) hour, nor will they be able put it forward."

50. Say, "Have you seen (that), in case His torment comes up to you at night(2) or daytime, what is there of it that the criminals seek to hasten?

51. Is it (only) thereafter, when it befalls, that you will believe in it? Do (you believe) now? And already you were seeking to hasten it!"

52. Thereafter it will be said to the ones who did injustice, "Taste the torment of eternity! Are you recompensed anything except for what you were earning?"

53. And they ask you to inform them, "Is it true?" Say, "Yea, by my Lord! Surely it is true indeed; and in no way can you be defiant to (Him)."



(1) I.e. some form of punishment.

(2) Or in their homes.

54. And if every self that has done injustice had whatever is in the earth, it would indeed ransom itself therewith; and they will keep secret (their) remorse as soon as they see the torment, and (the case) is decreed between them with equity, and they are not done an injustice.

55. Verily, to ⊃Allâh surely (belongs) whatever is in the heavens and the earth. Verily, the promise of ⊃Allâh surely is true; but most of them do not know.

56. He (is The One Who) gives life, and makes to die, and to Him you will be returned.

57. O you mankind, there has already come to you an admonition from your Lord, and a cure for what is in the breasts and guidance and mercy for the believers.

ولو أن لكل نفس ظلمت ما في الأرض لافتدت به وأسروا
الندامة لما رأوا العذاب وقضي بينهم بالقسط وهم
لا يظلمون (٥٤) ألا إن لله ما في السماوات والأرض ألا إن
وعد الله حق ولكن أكثرهم لا يعلمون (٥٥) هو يحيي ويميت
وإليه ترجعون (٥٦) يا أيها الناس قد جاءتكم موعظة
من ربكم وشفاء لما في الصدور وهدى ورحمة للمؤمنين
(٥٧) قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما
يجمعون (٥٨) قل أرأيتم ما أنزل الله لكم من رزق
فجعلتم منه حراما وحلالا قل آلله أذن لكم أم على الله
تفترون (٥٩) وما ظن الذين يفترون على الله الكذب
يوم القيامة إن الله لذو فضل على الناس ولكن أكثرهم
لا يشكرون (٦٠) وما تكون في شأن وما تتلو منه من قرآن
ولا تعملون من عمل إلا كنا عليكم شهودا إذ تفيضون
فيه وما يعزب عن ربك من مثقال ذرة في الأرض ولا في
السماء ولا أصغر من ذلك ولا أكبر إلا في كتاب مبين (٦١)

٢١٥

58. Say, "By the Grace of ⊃Allâh, and by His mercy; so with that let them exult; it is more charitable[1] than whatever they (heap) together.[2]

59. Say, "Have you seen (that) whatever provision ⊃Allâh has sent down for you, yet you have made (some) of it prohibited and (some) lawful?" Say, "Has ⊃Allâh given you permission, or do you fabricate lies against ⊃Allâh?"

60. And what will they who fabricate lies against ⊃Allâh surmise on the Day of the Resurrection? Surely ⊃Allâh is indeed The Owner of Grace upon mankind, but most of them do not thank (Him).

61. And in no way are you[3] upon any affair,[4] and in no way are you reciting from the Qur⊃ân, nor do you[5] do any deed without that We are witnessing over you as you press on it.[6] And in no way (can) as much as even an atom's weight, either in the earth or in the heaven. shift away from your Lord, nor is anything smaller than that, or greater, without that it is in an Evident Book.

(1) I.e., better. (2) Literally: whatever they gather. (3) I.e. the Prophet. (4) I.e., doing anything.
(5) I.e. mankind. (6) I.e., as you are doing it.

أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ
﴿٦٢﴾ ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلۡبُشۡرَىٰ
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِۚ لَا تَبۡدِيلَ لِكَلِمَٰتِ ٱللَّهِۚ
ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٦٤﴾ وَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ إِنَّ
ٱلۡعِزَّةَ لِلَّهِ جَمِيعًاۚ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿٦٥﴾ أَلَآ إِنَّ لِلَّهِ
مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِۗ وَمَا يَتَّبِعُ ٱلَّذِينَ
يَدۡعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَۚ إِن يَتَّبِعُونَ إِلَّا
ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ﴿٦٦﴾ هُوَ ٱلَّذِي جَعَلَ لَكُمُ
ٱلَّيۡلَ لِتَسۡكُنُواْ فِيهِ وَٱلنَّهَارَ مُبۡصِرًاۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَٰتٖ لِّقَوۡمٖ يَسۡمَعُونَ ﴿٦٧﴾ قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗاۗ
سُبۡحَٰنَهُۥۖ هُوَ ٱلۡغَنِيُّۖ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ
إِنۡ عِندَكُم مِّن سُلۡطَٰنِۭ بِهَٰذَآۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا
لَا تَعۡلَمُونَ ﴿٦٨﴾ قُلۡ إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ
لَا يُفۡلِحُونَ ﴿٦٩﴾ مَتَٰعٞ فِي ٱلدُّنۡيَا ثُمَّ إِلَيۡنَا مَرۡجِعُهُمۡ ثُمَّ
نُذِيقُهُمُ ٱلۡعَذَابَ ٱلشَّدِيدَ بِمَا كَانُواْ يَكۡفُرُونَ ﴿٧٠﴾

62. Verily, the patrons[1] of ⊃Allâh surely will have no fear on them, nor will they grieve.

63. (They are) the ones who have believed and have been pious.

64. For them are good tidings in the present life and in the Hereafter. There is no exchange for the Speeches of ⊃Allâh; that is (the state) that is the magnificent triumph.

65. And do not let their saying grieve you. Surely the might belongs altogether to ⊃Allâh. He, Ever He, is The Ever-Hearing, The Ever-Knowing.

66. Verily, to ⊃Allâh surely belongs whoever is in the heavens and whoever is in the earth; and in no way do the ones who invoke (anything) apart from ⊃Allâh follow any associates; decidedly they do not follow anything except surmise, and decidedly they do nothing except conjecture.

67. He is The One Who has made for you the night to rest in it, and the daytime a beholder.[2] Surely in that are indeed signs for a people who hear.

68. They have said, "⊃Allâh has taken to Him a child." All Extolment be to Him! He is The Ever- Affluent;[3] to Him belongs whatever is in the heavens and whatever is in the earth. Do you decidedly have any all-binding authority in your presence for this?[4] Do you say against ⊃Allâh what you do not know?

69. Say, "Surely the ones who fabricate lies against ⊃Allâh will not prosper."

70. Enjoyment in the present (life) (is theirs); thereafter to Us will be their return; thereafter We will let them taste the strict torment because for that they used to disbelieve.

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(1) Or: the pious worshipers of ⊃Allâh.
(2) I.e. when you can behold.
(3) Literally: Ever-Rich.
(4) I.e. this conjecture about a child.

نصف الحزب ٢٢

۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم
مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟
أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟
إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ إِنْ
أَجْرِىَ إِلَّا عَلَى ٱللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾
فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ
وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ
﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ
فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ
ٱلْمُعْتَدِينَ ﴿٧٤﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ
فِرْعَوْنَ وَمَلَإِي۟هِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾
فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾
قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ
ٱلسَّٰحِرُونَ ﴿٧٧﴾ قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا
وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

٢١٧

71. And recite to them the tiding[1] of Nûh as he said to his people, "O my people, in case my station (here) is greatly (annoying) to you, and my constant reminding you of the ⊃âyât of ⊃Allâh, then on ⊃Allâh I have put my trust. So agree together about your Command[2] and your associates (too); thereafter do not let your Command be (dubious) dimness to you; thereafter (give your) decree to me, and do not respite me.

72. Yet in case you turn away, then in no way have I asked you for any reward; decidedly my reward is not from anyone except ⊃Allâh, and I have been commanded to be one of the Muslims."[3]

73. Yet they cried him lies; so We safely delivered him and the ones with him in the ship(s),[4] and We made them succeeding each other, and We drowned the ones who cried lies to Our ⊃âyât; so look into how was the end of them that were constantly warned.

74. Thereafter We sent forth even after him Messengers to their people. So they came to them with the Supreme evidences, yet in no way could they believe in what they had cried lies to earlier. Thus We stamp[5] upon the hearts of the transgressors.

75. Thereafter We sent forth, even after them, Mûsâ and Hârûn to Fir^cawn and his chiefs with Our ⊃âyât; yet they waxed proud and were a criminal people.

76. So as soon as the Truth came to them from Our Providence, they said, "Surely this is indeed an evident sorcery."

77. Mûsâ said, "Do you say (so) to the Truth, as soon as it has come to you? Is this sorcery? And the (lying) sorcerers do not prosper."

78. They said, "Have you come to us to turn us round from what we found our fathers (practicing), and that grandeur in the earth might belong to you (two)? And in no way will we be believers with you (two)."

---

(1) Literally: information.
(2) I.e., decision.
(3) Those who surrender to ⊃Allâh.
(4) The word *fulk* (ship) can mean singular or plural.
(5) I.e., set a stamp or seal.

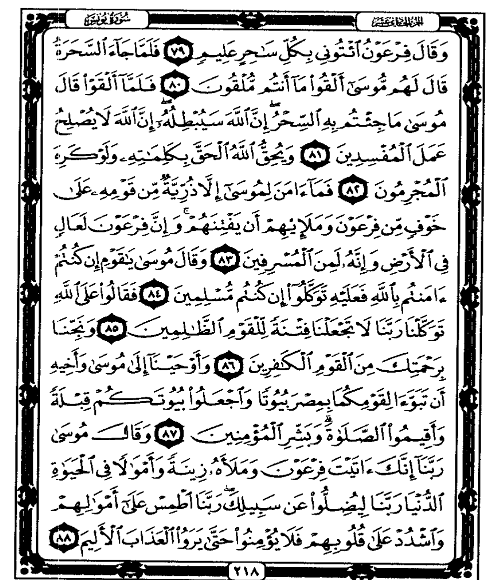
79. And Fir^{c}awn said, "Come up to me with every knowledgeable sorcerer."

80. So, as soon as the sorcerers came, Mûsâ said to them, "Cast down whatever you are casting."

81. Then, as soon as they cast, Mûsâ said, "What you have come with is sorcery. Surely ⊃Allâh will soon make it void. Surely ⊃Allâh does not make righteous the deed(s) of the corruptors.

82. And ⊃Allâh (upholds) truthfully the Truth with His Speeches, though the criminals hate (that)."

83. So, in no way did (anyone) believe Mûsâ, except (some) offspring of his people, with fear of Fir^{c}awn and their chiefs, that they would tempt them;[1] and surely Fir^{c}awn was indeed exalted in the land, and surely he was indeed of the extravagant .


وَقَالَ فِرۡعَوۡنُ ٱئۡتُونِي بِكُلِّ سَٰحِرٍ عَلِيمٖ ﴿٧٩﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ
قَالَ لَهُم مُّوسَىٰٓ أَلۡقُواْ مَآ أَنتُم مُّلۡقُونَ ﴿٨٠﴾ فَلَمَّآ أَلۡقَوۡاْ قَالَ
مُوسَىٰ مَا جِئۡتُم بِهِ ٱلسِّحۡرُۖ إِنَّ ٱللَّهَ سَيُبۡطِلُهُۥٓۖ إِنَّ ٱللَّهَ لَا يُصۡلِحُ
عَمَلَ ٱلۡمُفۡسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَلَوۡ كَرِهَ
ٱلۡمُجۡرِمُونَ ﴿٨٢﴾ فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٞ مِّن قَوۡمِهِۦ عَلَىٰ
خَوۡفٖ مِّن فِرۡعَوۡنَ وَمَلَإِيهِمۡ أَن يَفۡتِنَهُمۡۚ وَإِنَّ فِرۡعَوۡنَ لَعَالٖ
فِي ٱلۡأَرۡضِ وَإِنَّهُۥ لَمِنَ ٱلۡمُسۡرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَىٰ يَٰقَوۡمِ إِن كُنتُمۡ
ءَامَنتُم بِٱللَّهِ فَعَلَيۡهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسۡلِمِينَ ﴿٨٤﴾ فَقَالُواْ عَلَى ٱللَّهِ
تَوَكَّلۡنَا رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا
بِرَحۡمَتِكَ مِنَ ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ﴿٨٦﴾ وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ
أَن تَبَوَّءَا لِقَوۡمِكُمَا بِمِصۡرَ بُيُوتٗا وَٱجۡعَلُواْ بُيُوتَكُمۡ قِبۡلَةٗ
وَأَقِيمُواْ ٱلصَّلَوٰةَۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ
رَبَّنَآ إِنَّكَ ءَاتَيۡتَ فِرۡعَوۡنَ وَمَلَأَهُۥ زِينَةٗ وَأَمۡوَٰلٗا فِي ٱلۡحَيَوٰةِ
ٱلدُّنۡيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَۖ رَبَّنَا ٱطۡمِسۡ عَلَىٰٓ أَمۡوَٰلِهِمۡ
وَٱشۡدُدۡ عَلَىٰ قُلُوبِهِمۡ فَلَا يُؤۡمِنُواْ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ﴿٨٨﴾
٢١٨

84. And Mûsâ said, "O my people, in case you have believed in ⊃Allâh, then on Him put your trust, in case you are Muslims."[2]

85. Then they said, "On ⊃Allâh we have put our trust. Our Lord, do not make us a temptation to the unjust people;

86. And safely deliver us (all) by Your mercy from the disbelieving people."

87. And We revealed to Mûsâ and his brother, (saying), "Take as a location for your people, in Misr,[3] (some) homes, and make your homes a Qiblah,[4] and keep up prayer, and give good tidings to the believers.

88. And Mûsâ said, "Our Lord, surely You have brought Fir^{c}awn and his chiefs adornment and riches in the present life, Our Lord, that they may make (people) err away from Your way. Our Lord, obliterate their riches, and strictly harden their hearts so that they do not believe till they see the painful torment."

(1) I.e., persecute them or force them into disbelief.
(2) I.e., you have surrendered to ⊃Allâh.
(3) Egypt.
(4) A direction for prayer; i.e., make your houses places of worship.

89. Said He, "Your invocation[1] has been answered; so go you (two) straight and definitely do not ever follow the way of the ones who do not know."

90. And We made the Seeds of ⊃Isrâ⊃îl pass over the sea; then Fir^{c}awn and his hosts followed them up inequitably and aggressively till, when the drowning overtook him, he said, "I believe that there is no god except He in Whom the Seeds of ⊃Isrâ⊃îl believe, and I am one of the Muslims."

91. "Do you (believe) now? And before (that) you readily disobeyed, and you were (one) of the corruptors."

92. So today We will (safely) deliver you with your body that you may be a sign to the ones succeeding you; and surely many among mankind are indeed heedless of Our ⊃âyât."

قال قد أجيبت دعوتكما فاستقيما ولا تتبعان سبيل
الذين لا يعلمون ﴿٨٩﴾ وجاوزنا ببني إسرائيل البحر
فأتبعهم فرعون وجنوده بغيا وعدوا حتى إذا أدركه
الغرق قال آمنت أنه لا إله إلا الذي آمنت به بنوا إسرائيل
وأنا من المسلمين ﴿٩٠﴾ آلآن وقد عصيت قبل وكنت
من المفسدين ﴿٩١﴾ فاليوم ننجيك ببدنك لتكون لمن
خلفك آية وإن كثيرا من الناس عن آياتنا لغافلون ﴿٩٢﴾
ولقد بوأنا بني إسرائيل مبوأ صدق ورزقناهم من الطيبات
فما اختلفوا حتى جاءهم العلم إن ربك يقضي بينهم يوم القيامة
فيما كانوا فيه يختلفون ﴿٩٣﴾ فإن كنت في شك مما أنزلنا إليك
فاسأل الذين يقرءون الكتاب من قبلك لقد جاءك
الحق من ربك فلا تكونن من الممترين ﴿٩٤﴾ ولا تكونن
من الذين كذبوا بآيات الله فتكون من الخاسرين
﴿٩٥﴾ إن الذين حقت عليهم كلمت ربك لا يؤمنون
﴿٩٦﴾ ولو جاءتهم كل آية حتى يروا العذاب الأليم ﴿٩٧﴾

٢١٩

93. And indeed We readily located the Seeds of ⊃Isrâ⊃îl in an agreeable[2] location, and We provided them with (many) of the good things. Then in no way did they differ (among them-selves) until the knowledge came to them. Surely your Lord will decree between them on the Day of the Resurrection concerning (the things) wherein they used to differ.

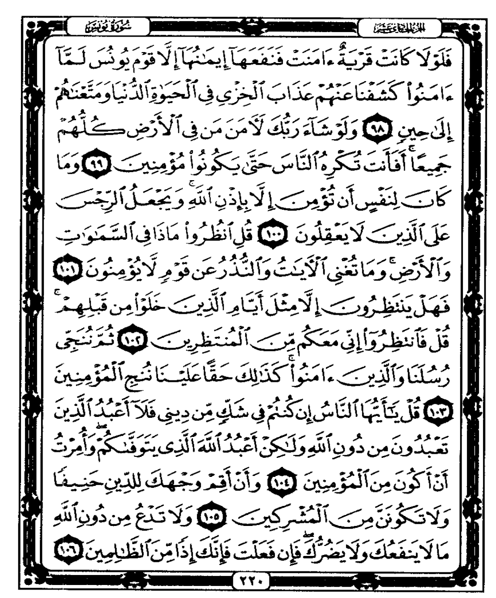
94. So, in case you are in doubt regarding what We have sent down to you, then ask the ones who read the Book even before you. Indeed the Truth has already come to you from your Lord, so do not definitely be of the constant wranglers.

95. And do not definitely be of the ones who have cried lies to the ⊃âyât of ⊃Allâh so as to be of the losers.

96. Surely the ones against whom the Word of your Lord has come true do not believe.

97. Though every sign may have come to them, till they see the painful torment.

(1) I.e., of both Mûsâ and Hârûn.
(2) Literally: a location of sincerity.



98. So, was there a town that believed (and) so its belief profited it, except the people of Yûnus? As soon as they believed, We lifted off from them the torment of disgrace in the present life, and We gave them enjoyment for a while.

99. And if your Lord had (so) decided, whoever is in the earth would indeed have believed, all of them, altogether. Would you then compel mankind until they are believers?

100. And in no way can (any) self believe except by the permission of ᴝAllâh; and He sets(1) abomination upon those who do not consider.

101. Say, "Look into whatever is in the heavens and the earth." And in no way do the ᴝâyât and warnings avail a people who do not believe.

102. So do they wait for (anything) except the like of the days of the ones who passed even before them? Say, "Then wait; surely I will be with you waiting!"(2)

103. Thereafter We will safely deliver Our Messengers and the ones who have believed. Thus, as is truly (binding) on Us, We will deliver the believers.

104. Say, "O you mankind! In case you are in doubt regarding my religion, then I do not worship the ones whom you worship apart from ᴝAllâh; but I worship ᴝAllâh Who takes you up to Him, and I am commanded to be of the believers."

105. And keep your(3) face up to the religion, unswervingly upright, and definitely do not be of the associators.

106. And do not invoke, apart from ᴝAllâh, that which neither profits nor harms you; then in case you do this, then you will surely be of the unjust (people).

(1) Literally: makes.

(2) Literally: of the ones (who are) waiting

(3) I.e. the Prophet's.



107. And in case ⊃Allâh touches you with adversity, then none (can) lift it off except He; and in case He wills any charity for you, then none (can) turn back His Grace; He causes it to alight on whomever He decides of His bondmen; and He is The Ever-Forgiving, The Ever-Merciful.

108. Say, O you mankind! The Truth has already come to you from your Lord. So whoever is guided, then surely he is guided only for his (own) self, and whoever errs, then surely he errs only against it; and in no way am I a constant trustee over you."

109. And closely follow what is revealed to you, and (endure) patiently until ⊃Allâh judges; and He is The Most Charitable of judges.

11. Sûrat Hûd

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. ⊃Alif, Lâm, Râ.[1] A book whose ⊃âyât[2] are set clear; thereafter expounded from very close to[3] One Ever-Wise, Ever-Cognizant,

2. (Saying), "Worship none except ⊃Allâh." Surely I (myself)[4] am to you a warner and a bearer of good tidings from Him.

3. And (saying), "Ask forgiveness of your Lord, thereafter repent to Him, (and) He will make you to enjoy fair enjoyment to a stated term and He will bring of His Grace to everybody owning grace. And in case they turn away, then surely I fear for you the torment of a Great Day.

4. To ⊃Allâh is your return, and He is Ever-Determiner over everything."

5. Verily,[5] they surely bend their breasts to try to conceal themselves from Him. Verily while they try to envelop themselves in their clothes, He knows what they keep secret and what they make public. Surely He is Ever-Knowing of the inmost thoughts within the breasts.[6]

(1) These are names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(2) I.e., verses, signs.
(3) Or: close to the Grace of.
(4) I.e., Muhammad.
(5) Literally: Is it not (true that)?
(6) Literally: what the breasts own.


الجزء الثاني عشر — سورة هود

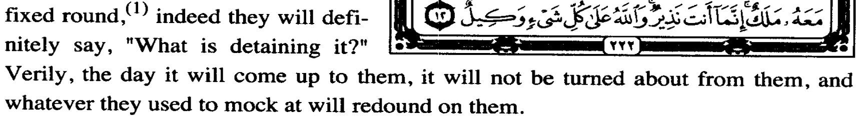
وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ﴿٦﴾ وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾ وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾ وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ﴿٩﴾ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُۥ مَلَكٌ ۚ إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٢﴾

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12 (6) And in no way is there any beast in the earth except that its provision (depends) on ᵓAllâh; and He knows its repository and its depository. All is in an Evident Book.

7. And He (is The One) Who created the heavens and the earth in six days-and His Throne was upon the water-that He might try you, whichever of you is fairer in deeds. And indeed in case you say, "Surely you will be made to rise again even after death," the ones who have disbelieved will indeed say definitely, "Decidedly this is nothing except evident sorcery."

8. And indeed in case We defer the torment from them till an (already) fixed round,(1) indeed they will definitely say, "What is detaining it?" Verily, the day it will come up to them, it will not be turned about from them, and whatever they used to mock at will redound on them.



9. And indeed in case We cause man to taste mercy from Us, thereafter We draw it out from him, (then) surely he is indeed constantly despairing constantly disbelieving.

10. And indeed in case We cause him to taste amenity after tribulation that has touched him, indeed he will definitely say, "The odious (days) have gone from me." Surely he is indeed exultant, constantly boastful.

11. Except the ones who (endure) patiently and do deeds of righteousness; those will have forgiveness and a great reward.

12. So, possibly you would leave some (ᵓâyât) of what is revealed to you, and your breast would be straitened by it,for that they say, "if only a hoarding had been sent down upon him, or an Angel had come with him!" Surely you are only a warner; and ᵓAllâh is an Ever-Trusted Trustee over everything.

(1) Literally: already numbered nation.

13. Or (even) do they say, "He has fabricated it!" Say, "Then come up with ten sûrahs the like of it, fabricated; and invoke whomever you are able, apart from ⊃Allâh, in case you are sincere."

14. So, in case they[1] do not respond to you, then know that it has been sent down only with the knowledge of ⊃Allâh and that there is no god except He. So are you (now) Muslims?[2]

15. Whoever is willing (to gain) the present life and its adornment, We will pay them therein in full for their deeds and they shall not be depreciated[3] therein.

16. Those are they for whom in the Hereafter there is nothing except the Fire, and whatever they worked[4] therein will be frustrated, and whatever they were doing will be void.[5]

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ
وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾
فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَٰهَ
إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾ مَنْ كَانَ يُرِيدُ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ
مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾ أَفَمَنْ كَانَ
عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ
مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ
مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ
مِنْ رَبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾ وَمَنْ
أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ
عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

17. So, is he who (depends) upon a Supreme evidence from his Lord, and a witness from Him recites it (equal to a disbeliever)? And even before him is the Book of Mûsâ for a leader[6] and a mercy? Those believe in it; and whoever disbelieves in it from (among) the parties, then the Fire is his promised (reward). So do not be (engaged in) wrangling about it; surely it is the Truth from your Lord, but most of mankind do not believe.

18. And who is more unjust than he who fabricates against ⊃Allâh a lie? Those will be set before their Lord, and the (noble) witnesses[7] will say, "These are they who lied against their Lord." Verily, the curse of ⊃Allâh is upon the unjust.

19. Who bar from the way of ⊃Allâh and inequitably seek to make it crooked, and they are the ones (who) are themselves disbelievers in the Hereafter.

(1) I.e. the disbelievers.
(2) I.e. have you surrendered (to Him)?
(3) I.e. their deeds will not be depreciated.
(4) I.e., did.
(5) Literally: untrue.
(6) I.e. Literally: ⊃Imâm= guide.
(7) Witnesses of the Angels and Messengers.

20. Those are not to be defiant to (Him) in the earth, and in no way do they have any patrons apart from ⊃Allâh. For them the torment will be doubled; in no way could they hear and in no way did they behold.

21. Those are (the ones) who have lost their (own) selves, and what they used to fabricate has erred[1] away from them.

22. No question that they are the ones (who are) the greatest losers in the Hereafter.

23. Surely the ones who have believed and done deeds of righteousness and have venerated their Lord, those will be the inhabitants of the Garden; they are therein eternally (abiding).

24. The likeness of the two groups is like the man blind and deaf, and the man beholding and hearer;[2] are the two equal in likeness? Will you then not be mindful?

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُم مِّن
دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۘ يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾ أُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّهُمْ
فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ
هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾ ۞ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ
وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ
﴿٢٤﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾
أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ
﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا
مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ
الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ
﴿٢٧﴾ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً
مِّنْ عِندِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَارِهُونَ ﴿٢٨﴾

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25. And indeed We already sent Nûh to his people (saying), "Surely I am for you an evident warner

26. That you worship none except ⊃Allâh. Surely I fear for you the torment of a painful Day."

27. So, the chiefs of the ones who disbelieved of his people said, "In no way do we see you except a mortal like ourselves, and in no way do we see that anyone has closely followed you except the ones who are the most decrepit of us, inconsiderately.[3] And in no way do we see you have over us any grace.[4] No indeed, we expect that you are liars."

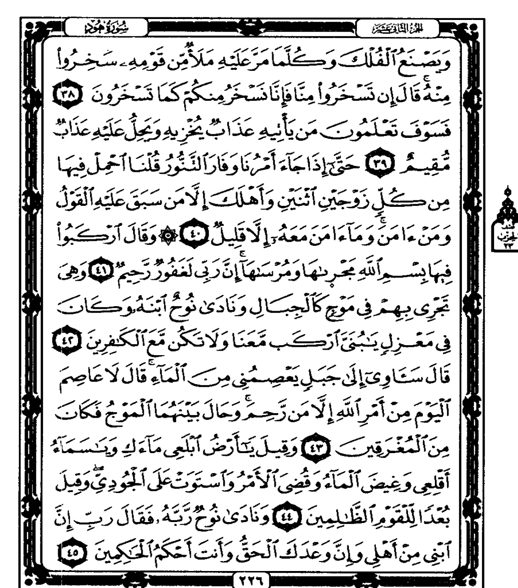
28. He said, "O my people, have you seen (that) in case I (rely) on a Supreme evidence from my Lord, and He has brought me a mercy from His Providence, (and) yet it has been obscured[5] for you, should we impose it on you while you are hating (that)?

(1) Or: strayed; i.e., their fabrictions have left them.
(2) I.e., seeing and hearing.
(3) I.e., without considering; literally: readily declared opinion.
(4) Superiority.
(5) I.e., you were made blind to it.



29. And O my people, I do not ask you wealth for (this); decidedly my reward is on no one except ⊃Allâh. And in no way will I drive away the ones who have believed; surely they will be meeting their Lord. But I see you are an ignorant people.
30. And O my people, who would vindicate me from ⊃Allâh, in case I drive them away? Will you then not be mindful?
31. And I do not say to you, I have in my presence the treasuries of ⊃Allâh; and I do not know the Unseen; and I do not say surely I am an angel. Nor do I say to the ones your eyes despise, (that) ⊃Allâh will never bring them any charity. ⊃Allâh knows best whatever is in their selves. Surely, (in case I do that) I am indeed of the unjust."
32. They said, "O Nûh, you have already disputed with us and so made much disputation with us. Then come up to us with what you promise us, in case you are of the sincere."
33. He said, "Surely only ⊃Allâh will be coming up to you with it, in case He (so) decides; and in no way will you be defiant to (Him).
34. And my advice will not profit you, in case I am willing to advise you, in case ⊃Allâh wills to misguide you; He is your Lord, and to Him you will be returned."
35. Or even do they say, "He has fabricated it"? Say, "In case I have fabricated it, then upon me (rest) my criminal (deeds), and I am quit of (the crimes) you commit."
36. And it was revealed to Nûh (that), "Never will any of your people believe, except him who has already believed; so do not feel chagrined for whatever they were performing.
37. And work out[1] the Ship(s)[2] under Our Eyes and by Our revelation, and do not address Me concerning the ones who have done injustice; surely they will be drowned."

(1) I.e., make. (2) Arabic *fulk* (ship) can mean singular or plural.



وَيَصۡنَعُ ٱلۡفُلۡكَ وَكُلَّمَا مَرَّ عَلَيۡهِ مَلَأٞ مِّن قَوۡمِهِۦ سَخِرُواْ
مِنۡهُۚ قَالَ إِن تَسۡخَرُواْ مِنَّا فَإِنَّا نَسۡخَرُ مِنكُمۡ كَمَا تَسۡخَرُونَ ٣٨
فَسَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٞ
مُّقِيمٌ ٣٩ حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ قُلۡنَا ٱحۡمِلۡ فِيهَا
مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ
وَمَنۡ ءَامَنَۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٞ ٤٠ ۞ وَقَالَ ٱرۡكَبُواْ
فِيهَا بِسۡمِ ٱللَّهِ مَجۡرٜىٰهَا وَمُرۡسَىٰهَآۚ إِنَّ رَبِّي لَغَفُورٞ رَّحِيمٞ ٤١ وَهِيَ
تَجۡرِي بِهِمۡ فِي مَوۡجٖ كَٱلۡجِبَالِ وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ وَكَانَ
فِي مَعۡزِلٖ يَٰبُنَيَّ ٱرۡكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلۡكَٰفِرِينَ ٤٢
قَالَ سَـَٔاوِيٓ إِلَىٰ جَبَلٖ يَعۡصِمُنِي مِنَ ٱلۡمَآءِۚ قَالَ لَا عَاصِمَ
ٱلۡيَوۡمَ مِنۡ أَمۡرِ ٱللَّهِ إِلَّا مَن رَّحِمَۚ وَحَالَ بَيۡنَهُمَا ٱلۡمَوۡجُ فَكَانَ
مِنَ ٱلۡمُغۡرَقِينَ ٤٣ وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ
أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ
بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ٤٤ وَنَادَىٰ نُوحٞ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ
ٱبۡنِي مِنۡ أَهۡلِي وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ وَأَنتَ أَحۡكَمُ ٱلۡحَٰكِمِينَ ٤٥

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38. And he was working out the Ship(s) and whenever (some) chiefs of his people passed by him, they scoffed at him. He said, "In case you scoff at us, surely we will scoff at you, as you scoff.

39. So you will eventually know to whom will come up a torment to disgrace him, and upon whom will alight a perpetual torment."

40. Until when Our Command came, and the oven boiled over,[1] We said, "Carry therein of every (kind) two pairs[2] and your family-except for him against whom the Word[3] has gone before-and whomever has believed." And in no way did any believe with him except a few.

41. And he said, "Embark therein! In the Name of ⊃Allâh shall be its (running) course and its berthing.[4] Surely my Lord is indeed Ever-Forgiving, Ever-Merciful."

42. And it (was) to run with them amid waves like mountains. And Nûh called out to his son and (he)[5] kept himself in aloofness,[6] "O my son, embark with us, and do not be with the disbelievers."

43. He said, "I will soon have my abode to a mountain that will safeguard me from the water." Said he, "Today there is no safeguard from the Command of ⊃Allâh except for him on whom He has mercy." And the waves interposed between them; so he was (among) the drowned.

44. And it was said, "O earth, swallow your water; and, O heaven, desist!' And the water was made to subside, and the Command was accomplished. And (the ship) levelled itself on ⊃Al-Jûdiyy; and it was said, "Away with the unjust people!"

45. And Nûh called out to his Lord; so said, ""Lord! Surely my son is of my family, and surely Your promise is the truth, and You are The Most Judicious of judges."

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(1) This was the sign that it was time to enter the ark.
(2) Or "two of every (kind)".
(3) Literally: the saying.
(4) Literally: anchorage.
(5) The son.
(6) Literally: was in seclusion.

قَالَ يَـٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَـٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ
مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَـٰهِلِينَ ﴿٤٦﴾
قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا
تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَـٰسِرِينَ ﴿٤٧﴾ قِيلَ يَـٰنُوحُ
ٱهْبِطْ بِسَلَـٰمٍ مِّنَّا وَبَرَكَـٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ
وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ
مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ
مِن قَبْلِ هَـٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَـٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾ وَإِلَىٰ عَادٍ
أَخَاهُمْ هُودًا ۚ قَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ
غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَـٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ
أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِىٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾
وَيَـٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ
عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟
مُجْرِمِينَ ﴿٥٢﴾ قَالُوا۟ يَـٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

46. Said He, "O Nûh, surely he is not of your family; surely it is a deed not[1] righteous; so do not ask of Me that of which you have no knowledge. Surely I admonish you that you should not be among the ignorant."

47. He said, "Lord! Surely I take refuge with You that I should ask of You that of which I have no knowledge; and unless You forgive me and have mercy on me, I will be among the losers."

48. It was said, "O Nûh, get down in Peace from Us, and blessings upon you and upon nations from (among) the ones with you. And (to other) nations We will soon give enjoyment, thereafter painful torment from Us will touch them."[2]

49. That is of the tidings of the Unseen that We reveal to you; in no way did you (yourself) know it, neither your people, even before this. So (endure) patiently; surely the (fair) end is for the pious.

50. And to cÂd (We sent) their brother Hûd. He said, "O my people, worship ⊃Allâh! In no way do you have any god other than He; decidedly you are nothing except fabricators.

51. O my people, I do not ask of you a reward for it; decidedly my reward is on none except on Him Who originated me; will you then not consider?

52. And, O my people, ask forgiveness of your Lord; thereafter repent to Him, (and) He will send the heaven showering plentifully upon you and He will increase in power to your power; and do not turn away as criminals."

53. They said, "O Hûd, in no way have you come to us with a Supreme evidence, and in no way will we leave our gods for what you say;[3] and in no way are we believers (with) you.

(1) Literally: other than being righteous.

(2) I.e. befall them.

(3) Literally: for your saying.



54. Decidedly we say nothing except that some of our gods have gripped you with some odious treatment." He said, "Surely I call ⊃Allâh to testimony and you bear witness that I am quit of whatever you associate (with ⊃Allâh).
55. Apart from Him; so (devise) plotting against me, altogether; thereafter do not respite me.
56. Surely I have put my trust in ⊃Allâh, [1] my Lord and your Lord; in no way is there any beast whatever except that He is taking it by the forelock. Surely my Lord is on a straight Path.
57. So, in case you turn away, then I have already proclaimed to you what I have been sent with to you, and my Lord will make other people than you to succeed you; and you will not harm Him anything. Surely my Lord is Ever-Preserving over everything."
58. And as soon as Our Command came, We safely delivered Hûd and the ones who believed with him by a mercy from Us, and We safely delivered them from a harsh torment.
59. And that was ᶜÂd; they repudiated the ⊃âyât of their Lord, and disobeyed His Messengers, and closely followed the command of every stubborn potentate.
60. And a curse was made to follow them up in this present (life) and (upon) the Day of the Resurrection. Verily, ᶜÂd surely disbelieved their Lord; verily, away with ᶜÂd, the people of Hûd.
61. And to Thamûd (We sent) their brother S̲âlih̲. He said, "O my people, worship ⊃Allâh. In no way do you have any god other than He. He is (the One Who) brought you into being from the earth and has made you settle therein. So ask forgiveness of Him; thereafter repent to Him. Surely my Lord is Ever-Near, and Supreme-Answerer."
62. They said, "O S̲âlih̲, you have readily been a (source of) hope among us before that[2] Do you forbid us to worship what our fathers worshiped? And surely we (all) are indeed in doubt concerning what you call us to, causing suspicion."

(1) Literally: I entrust (myself) to ⊃Allâh.
(2) I.e. before this (religion) .

63. He said, "O my people, have you seen (that) in case I (rely) on Supreme evidence from my Lord, and He has brought me a mercy from Him, so who will vindicate me against ⊃Allâh in case I disobey Him? Then in no way would you increase me in anything other than in causing losses.

64. And my people, this is the she-camel of ⊃Allâh, a sign for you; so leave her out (free) to eat in the earth of ⊃Allâh, and do not touch her with odious (treatment), (for) then a near torment would take you (away)."

65. Then they hamstrung her. So he said, "Enjoy (life) in your residence three days; that is a promise not to be belied."(1)

66. So, as soon as Our Command came, We safely delivered S̲âlih̲ and the ones who believed with him by a mercy from Us, and from the disgrace upon that day. Surely your Lord, Ever He, is The Ever-Powerful, The Ever-Mighty.

67. And the Shout took away (the ones) who did injustice, so (in the morning) they became cowering (bodies) in their residences.

68. As if they had not flourished in it. Verily, Thamûd surely disbelieved their Lord. Verily, away with Thamûd!

69. And indeed Our Messengers readily came to ⊃Ibrâhîm with the good tidings. They said, "Peace!" He said, "Peace!" Then in no way did he linger(2) to come with a fleshy well-roasted calf.

70. So, as soon as he saw their hands not getting to it, he disclaimed them and entertained a fright of them. They said, "Do not fear (anything); surely we have been sent to the people of Lût̲."

71. And his wife was upright, so she laughed. Then We gave her the glad tidings of ⊃Ish̲âq, and even beyond ⊃Ish̲âq, of Yaᶜqûb.

سورة هود — الجزء الثاني عشر

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَىٰنِي
مِنْهُ رَحْمَةً فَمَن يَنصُرُنِي مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ فَمَا تَزِيدُونَنِي
غَيْرَ تَخْسِيرٍ ٦٣ وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً
فَذَرُوهَا تَأْكُلْ فِيٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ
عَذَابٌ قَرِيبٌ ٦٤ فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمْ
ثَلَٰثَةَ أَيَّامٍ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ٦٥ فَلَمَّا جَآءَ
أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحْمَةٍ مِّنَّا
وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ ٱلْقَوِيُّ ٱلْعَزِيزُ ٦٦ وَأَخَذَ
ٱلَّذِينَ ظَلَمُواْ ٱلصَّيْحَةُ فَأَصْبَحُواْ فِي دِيَٰرِهِمْ جَٰثِمِينَ
٦٧ كَأَن لَّمْ يَغْنَوْاْ فِيهَآ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمْ أَلَا بُعْدًا
لِّثَمُودَ ٦٨ وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُواْ
سَلَٰمًا قَالَ سَلَٰمٌ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ٦٩ فَلَمَّا
رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً
قَالُواْ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ٧٠ وَٱمْرَأَتُهُۥ قَآئِمَةٌ
فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ٧١

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(1) I.e. without (the possibility of) being belied.
(2) I.e., He did not delay.


قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا
لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ
وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ
عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾
إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ
قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا
جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا
يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ
فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ
﴿٧٨﴾ قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ
﴿٧٩﴾ قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا۟
يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ
مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ ۖ إِنَّهُۥ مُصِيبُهَا
مَآ أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾
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72. She said, "O woe to me! will I give birth and I am an old woman, and this my husband is an aged man? Surely, this is indeed a wonderful thing."

73. They said, "Do you wonder at the Command of ⊃Allâh? The mercy of ⊃Allâh and His blessings be upon you, O population[1] of the Home! Surely He is Ever-Praiseworthy, Ever-Glorious."

74. So, as soon as dread had gone away from ⊃Ibrâhîm and the good tidings came to him, he was disputing with Us concerning the people of Lûṭ.

75. Surely ⊃Ibrâhîm is indeed constantly forbearing, most plaintive, constantly penitent.

76. "O ⊃Ibrahim, veer away from this. Surely your Lord's Command has already come; and surely there is coming up to them a torment not to be turned back."[2]

77. And as soon as Our Messengers came to Lûṭ, he was vexed on their account, and he was straitened for them[3] and said, "This is a most critical day."

78. And his people came to him, hurrying to him; and earlier they had been doing odious deeds. He said, "O my people, these are my daughters; they are purer for you. So, be pious to ⊃Allâh, and do not disgrace me in my guests. Is there not among you a man of real rectitude?"

79. They said, "Indeed you already know (that) in no way do we have any truthful (claim) whatever to your daughters, and surely you know indeed what we would have."

80. He said, "If only I had power against you, or had my abode valiant support."

81. They said, "O Lûṭ, surely we are the Messengers of your Lord. They will never get to you. So set forth with your family, in a watch of the night, and let not any of you turn round, excepting your wife; surely she will be afflicted by that which afflicts them. Surely their promised (time) is the morning; is not the morning near?"

(1) Or: family.
(2) I.e. without any possibility of being turned back.
(3) I.e. He felt unable to protect them.



82. So as soon as Our Command came, We turned it upside-down(1) and rained on it stones of baked clay tiered, (one on another).

83. Marked from the Providence of your Lord, and in no way is it far from the unjust (ones).

84. And to Madyan (We sent) their brother Shu^c^ayb. He said, "O my people, worship ⊃Allâh! In no way do you have any god other than He. And do not diminish the measuring and the balance. Surely I see you are in charitable (circumstances); and surely I fear for you the torment of an encompassing Day.

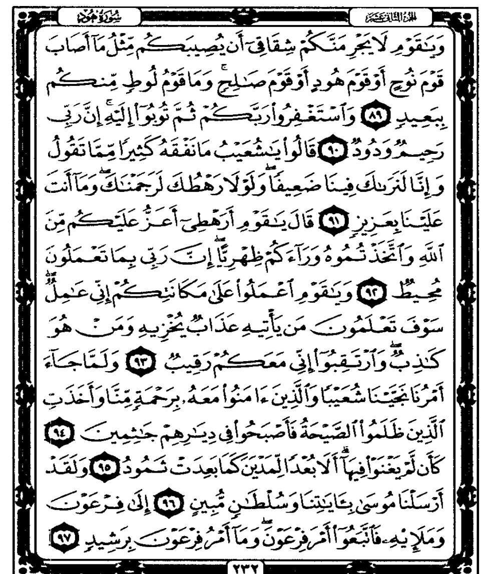
85. And my people, fill up the measuring and the balance with equity and do not depreciate the things of mankind, and do not perpetrate (mischief) in the land as corruptors.

86. The remainder of ⊃Allâh is most charitable for you, in case you are believers; and in no way am I a constant preserver over you."

87. They said,"O Shu^c^ayb, does your prayer command you that we should leave what our fathers worshiped, or (leave) performing as we decide with our riches? Surely you are indeed the one who is the most-forbearing, and of real rectitude."

88. He said, "O my people, have you seen (that) in case I (rely) on Supreme evidence from my Lord and He has provided me with fair provision from Him(should I corrupt it)? And in no way would I like to differ from you (and do) whatever I forbid you (to do). Decidedly I would (do) nothing except reformation,(2) so far as I am able to. And in no way is my success with anyone except with ⊃Allâh; in Him I have put my trust, and to Him I turn penitent.

(1) Literally: We made its highest its lowest.
(2) I.e. acting righteously.



89. And, O my people, let not (your) opposition to me drive you to crime(1) so that there afflict you the like of what afflicted the people of Nûh, or the people of Hûd, or the people of Sâlih; and in no way are the people of Lût that far away from you.

90. And ask forgiveness of your Lord, thereafter repent to Him; surely my Lord is Ever-Merciful, Ever-Affectionate."

91. They said, "O Shu^cayb, in no way do we comprehend much of what you say; and surely we indeed see you weak among us. And had it not been for your clan, we would indeed have stoned you, and in no way are you most mighty against us."

92. He said, "O my people, is my clan mightier against you than ⊃Allâh? And you have taken Him (to yourselves) beyond you, backing away. Surely my Lord is Supremely Encompassing whatever you do.

93. And, O my people, act(2) according to your situation; surely I am (also) acting; eventually you will know to whom will come up the torment that will disgrace him, and who is a liar. And be on the watch;(3) surely I will be with you, constantly watching."

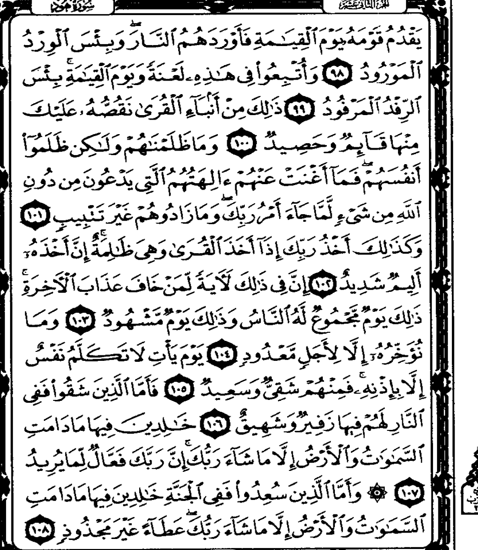
94. And as soon as Our Command came, We safely delivered Shu^cayb and the ones who believed with him by a mercy from Us, and the Shout took away the ones who did injustice. So (in the morning) they became cowering (bodies) in their residences.

95. As if they had not flourished in it. "Verily, away with Madyan, (even) as Thamûd was away!"

96. And indeed We already sent Mûsâ with Our ⊃âyât and an all-binding authority

97. To Fir^cawn and his chiefs. Yet they closely followed the command of Fir^cawn, and in no way was the command of Fir^cawn most- right-minded.

(1) Literally: incriminate you.
(2) Literally: do according to your situation.
(3) Literally: watch for yourselves.



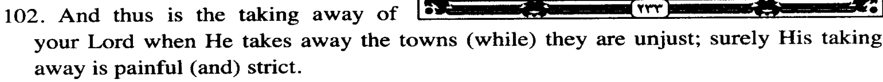
98. He will go forward (before) his people on the Day of the Resurrection. So he will have herded them into the Fire, and miserable is the herding to be herded.

99. And a curse was made to follow them up in this (life) and upon the Day of the Resurrection; miserable is the contribution to be contributed![1]

100. That is of the tidings of the towns We narrate to you; (some) of them are (still) upright, and (some) mown down.

101. And in no way did We do them an injustice, but they did themselves (an) injustice. So in no way did (their) gods that they invoked apart from ᵓAllâh avail them in anything whatever as soon as the Command of your Lord came. And in no way did they increase them (in anything) other than in complete detriment.

102. And thus is the taking away of your Lord when He takes away the towns (while) they are unjust; surely His taking away is painful (and) strict.



103. Surely in that is indeed a sign for him who fears the torment of the Hereafter; that is a Day mankind is to be gathered to, and that is a Day to be witnessed.

104. And in no way do We defer it except to a term (already) fixed.[2]

105. The Day it comes up, no self will speak except by His permission. So (some) of them are wretched, and (some) happy.

106. So, as for the ones who are wretched, then they will be in the Fire; therein there will be for them groaning and sighing.

107. Eternally therein (abiding) so long as the heavens and the earth (endure), except whatever your Lord decides; surely your Lord is The Sublime Performer of whatever He wills.

108. And as for the ones who are made happy, then they will be in the Garden, eternally therein (abiding), so long as the heavens and the earth (endure), except whatever your Lord decides: a gift uninterrupted.

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(1) I.e., the curse to be renewed in the Hereafter.

(2) Literally: numbered.

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ
ءَابَآؤُهُم مِّن قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ١٠٩
وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ
١١٠ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ إِنَّهُۥ بِمَا يَعْمَلُونَ
خَبِيرٌ ١١١ فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْاْ
إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ١١٢ وَلَا تَرْكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ
فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ
لَا تُنصَرُونَ ١١٣ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ
ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ
١١٤ وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ١١٥ فَلَوْلَا
كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُوْلُواْ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ
فِي ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ وَٱتَّبَعَ ٱلَّذِينَ
ظَلَمُواْ مَآ أُتْرِفُواْ فِيهِ وَكَانُواْ مُجْرِمِينَ ١١٦ وَمَا كَانَ
رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ١١٧

109. So do not (engage) in wrangling about what these (disbelievers) worship; in no way do they worship (anything) except as their fathers worshiped earlier; and surely We will indeed pay them in full their assignment undiminished.[1]

110. And indeed We already brought Mûsâ the Book; then they were made to differ regarding it. And had it not been for a Word that has gone before from your Lord, it[2] would indeed have been decreed between them; and surely about it (the Qur⊃ân) they are indeed in doubt causing suspicion.

111. And surely for each one (of them) finally[3] your Lord will indeed pay them definitely in full for their deeds; surely He is Ever-Cognizant of whatever they do.

112. So go straight, as you have been commanded,(you) and whoever repents with you, and do not be inordinate; surely He is Ever-Beholding whatever you do.

113. And do not (seek) support (you believers) for the ones who have done injustice, (for) then the Fire (would) touch you; and in no way do you have any patrons apart from ⊃Allâh, (and) thereafter you will not be vindicated.[4]

114. And keep up the prayer at the two extremities of the daytime and in the early reaches of the night. Surely the fair deeds will put away the odious deeds. That is a Reminding to the mindful.

115. And (endure) patiently, (for) then surely ⊃Allâh does not leave to waste the reward of the fair-doers.

116. So, if only there been of the generations even before you, (remaining nations) endowed with[5] forbidding corruption in the land-only a few of them whom We delivered. And the ones who did injustice closely followed whatever luxury they were made to live in; and they were criminals.

117. And in no way would your Lord indeed cause towns to perish with injustice (while) their population are righteous-doers.

(1) I.e., without being diminshed. (2) I.e., my judgment. (3) Or: assuredly.
(4) I.e., if you seek support for the ones who have done injustice. (5) I.e., of understanding.

118. And if your Lord had (so) decided, He would indeed have made mankind one nation; and[1] they do not cease differing (among themselves).

119. Excepting the ones on whom your Lord has mercy, and He created them for that (end), and perfected has been the Word of your Lord. "Indeed I will definitely fill Hell with jinn and mankind all together."

120. And all (that) We narrate to you of the tidings[2] of the Messengers is that whereby We make firm your heart-sight.[3] And in these there has come to you the Truth, and an admonition, and Reminding to the believers.

121. And say to the ones who do not believe, "Act according to[4] your situation; surely we are (also) acting,

122. And wait; surely we are (also) waiting."

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ
(١١٨) إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩) وَكُلًّا نَّقُصُّ
عَلَيْكَ مِنْ أَنبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَٰذِهِ
الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ (١٢٠) وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ
اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ (١٢١) وَانتَظِرُوا إِنَّا مُنتَظِرُونَ
(١٢٢) وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ
فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٢٣)

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (١) إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا
لَّعَلَّكُمْ تَعْقِلُونَ (٢) نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ
بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ
لَمِنَ الْغَافِلِينَ (٣) إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ
أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (٤)

123. And to ⊃Allâh belongs the Unseen of the heavens and the earth; and to Him all Command will be returned. So worship Him and put your trust in Him; and in no way is your Lord ever heedless of whatever you do.

12. Sûrat Yûsuf (Joseph)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. ⊃Alif, Lâm, Râ.[5] Those are the ⊃âyât of the Evident Book.

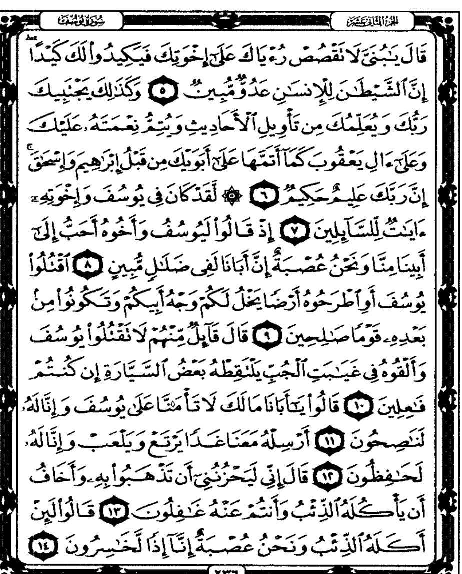
2. Surely We have sent it down as an Arabic Qur⊃ân, that possibly you would consider.

3. We, Ever We, narrate to you the fairest of narratives in that We have revealed to you this Qur⊃ân, and decidedly before it you were indeed one of the heedless.

4. As Yûsuf said to his father, "O my father, surely I saw[6] eleven planets and the sun and the moon; I saw them prostrating to me."

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(1) I.e. but.
(2) I.e. information, accounts.
(3) Or: perception.
(4) Literally: do according to.
(5) These are the names of letters of the Arabic alphabet, and only Allâh knows their meaning here.
(6) I.e., in a dream.



5. He said, "O my son, do not narrate your vision to your brothers, (for) then they may plot against you (some) plotting. Surely ⊃Ash-Shaytân is to man an evident enemy.
6. And thus your Lord will select you and teach you (a portion) of the interpretation of discourses, and perfect His favor upon you, and upon the house of Ya^{c}qûb, as He perfected it earlier upon your two fathers, ⊃Ibrâhîm and ⊃Ishâq. Surely your Lord is Ever-Knowing, Ever-Wise."
7. Indeed in Yûsuf and his brothers were already ⊃âyât for the questioners.
8. As they said, "Indeed Yûsuf and his brother are more beloved to our father than we, and we are a band. Surely our father is indeed in evident error.
9. Kill Yûsuf, or banish him to some (other) land, that your father's face may be free[1] for you, and even after him you will be a righteous people."
10. One[2] of them said, "Do not kill Yûsuf, and cast him into the unseen (bottom) of the pit, (and) (some) travellers will pick him out, in case you are performing (that)."
11. They said, "O our father, how is it with you, that you do not keep Yûsuf in our custody? And surely we are indeed his (honest) advisers.
12. Send him (forth) with us tomorrow to frolic and play; and surely we will indeed be his preservers."
13. He said, "Surely it grieves me indeed that you should go with him, and I fear that the wolf may eat him (while) you are heedless of him."
14. They said, "Indeed, in case the wolf eats him, and we are a band, (then) surely we are indeed losers!"

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(1) Literally: (void) and empty; i.e., your father will have more time for you or pay you more attention (with Yûsuf out of the way).

(2) Literally: a speaker.

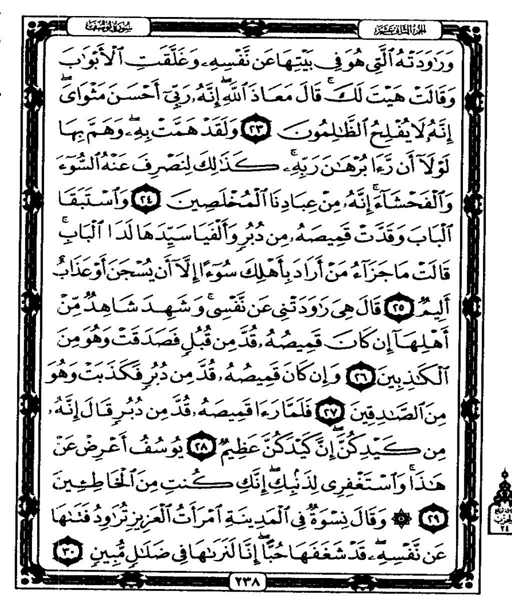


فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ
إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ١٥ وَجَآءُوٓ
أَبَاهُمْ عِشَآءً يَبْكُونَ ١٦ قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ
وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ
بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ١٧ وَجَآءُو عَلَىٰ قَمِيصِهِۦ
بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ
وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ١٨ وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟
وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ
وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ١٩ وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ
دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ٢٠ وَقَالَ
ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ
أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى
ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ
أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٢١ وَلَمَّا بَلَغَ
أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ٢٢

٢٣٧

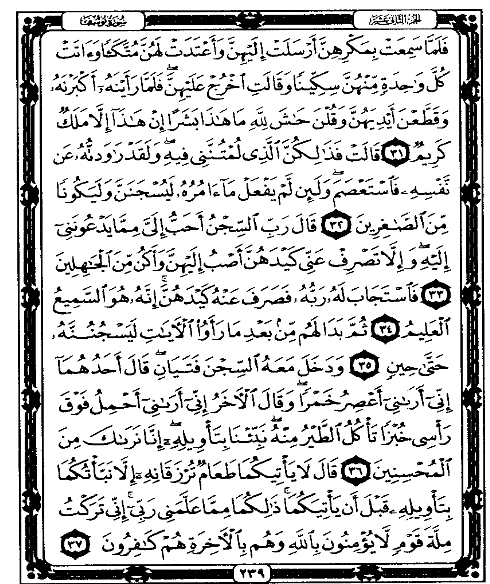
15. So, when they went with him, they agreed[1] together to set him down in the unseen (bottom) of the pit; and We revealed to him, "Indeed you will definitely (fully) inform them of this, their command,[2] and they are not aware."
16. And they came weeping to their father at eventide.
17. They said, "O our father, surely we went racing with one another and left Yûsuf by[3] our belongings; so the wolf ate him. And in no way would you be believing us, even if we are sincere."
18. And they came with false[4] blood on his shirt. He said, "No indeed, (but) your selves instigated for you a command. So, patience is becoming. And ⊃Allâh is (The One) Whose help is to be sought against what you describe."
19. And (there) came travelers; so they sent their water-drawer; then he let down his bucket. He said, "What good tidings! Here is this youth." And they secretly kept him[5] as merchandise; and ⊃Allâh is Ever-Knowing of whatever they do.
20. And they bartered him for a paltry price, (some) numbered dirhams; and they esteemed him lightly.[6]
21. And he who traded him, being of Misr,[7] said to his wife, "Give him honorable lodging; it may be that he will profit us, or it may be that we take him to ourselves (as) a son." And thus, We established Yûsuf in the land, and that We may teach him some of the interpretation of discourses. And ⊃Allâh is Overcomer with[8] His Command, but most men do not know.
22. And when he reached full age, We brought him judgment and knowledge; and thus We recompense the fair-doers.

(1) Literally: and they agreed. (2) Or: their affair. (3) Literally: at.
(4) Literally: lying, a lie. (5) I.e. the travelers hid him.
(6) Literally: were of the ascetics, i.e, refused to have anything to do with him. (7) Egypt.
(8) Literally: over.



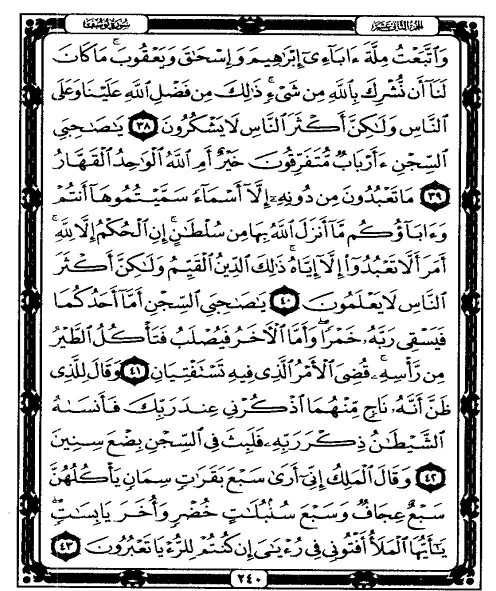
23. And she in whose home he was solicited him,[1] and bolted the doors (on them), and said, "Come! Everything is ready for you."[2] He said, "ᵓAllâh be my refuge! Surely he is my lord[3] who has given me the fairest of lodging. Surely the unjust (ones) do not prosper."
24. And indeed she already designed on him, and he (would have) designed on her, had he not seen the proof of his Lord. Thus it was, that We might turn about from him odious (deeds) and obscenity. Surely he was one of Our most faithful bondmen.
25. And they raced with one another to the door, and she ripped his shirt from the rear. And they came upon her master close to the door. She said, "What is the recompense of him who was willing to (commit) an odious (deed) to your family except that he should be imprisoned or (receive) a painful torment?"
26. He said, "She, (really) she, solicited me. "And a witness of her family bore witness, "In case his shirt has been ripped from the forepart, then she has (spoken) sincerely, and he is (one) of the liars.
27. And in case his shirt has been ripped from the rear, then she has lied, and he is (one) of the sincere."
28. So, as soon as he saw his shirt ripped from the rear, he said, "Surely this is of your[4] (women's) plotting; surely your plotting is monstrous.
29. Yûsuf, veer away from this; and you (woman) ask forgiveness of your guilty deed surely you were (one) of the sinners."
30. And (some) women folk in the city said, "The wife of the governor[5] is soliciting her page;[6] he has already smitten (her heart) with love;[7] surely we indeed see her in evident error."

(1) Literally: she solicited him about himself.
(2) I.e. take me.
(3) I.e. your husband is my lord.
(4) The Arabic adjective is feminine plural.
(5) Literally: the ever-mighty (ᵓAl-ᶜAzîz).
(6) Literally: seeking to win his self.
(7) Literally: affected her pericardium, i.e., infatuated her.



31. So, as soon as she heard their scheming, she sent for them, and she readied for them a reclining (couch). And she brought each one of them a knife, and said, (to Yûsuf), "Go out to them." So, as soon as they saw him, they were greatly (amazed) at him and cut their hands severely(1) and said," ⊃Allâh forbid!(2) In no way is this a mortal; decidedly this is nothing else except an honorable angel."
32. She said, "Then that is (the affair) you blamed me for; and indeed I readily solicited him, yet he safeguarded (his chastity); and indeed in case he does not (perform) what I command him, indeed he will definitely be imprisoned, and indeed he will (really) be of the ones belittled."
33. He said, "Lord! Prison is more beloved to me than what they call me to; and in case You do not turn about from me their plotting, I would court them, and I would be of the ignorant."
34. Then his Lord responded to him, so He turned about from him their plotting; surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.
35. Thereafter it seemed good to them even after they had seen the ⊃âyât, that indeed they should definitely imprison him for(3) a while (of time).
36. And two pages entered the prison with him. One of them said, "Surely I (do) see myself (in a dream) that I was pressing wine."And the other said, "Surely I (do) see myself (in a dream) that I was carrying above my head bread that birds were eating of. Fully inform us of its interpretation; surely we see you (are) (one) of the fair-doers."
37. He said, "No food will come up to you (both) to be provided with except that I will (fully) inform you about its interpretation before it comes up to you;(4) that(5) is (part) of what my Lord taught me. Surely I have left the creed of a people who do not believe in ⊃Allâh, and they are they (who) are disbelievers in the Hereafter.

(1) The Arabic verb form implies something done repeatedly or to a high degree or great extent.
(2) I.e. ⊃Allah forbid that Yûsuf could have ever solicited her! (3) Literally: till a while (had passed).
(4) I.e., i will inform you of the interpretation before the food comes to you.
(5) I.e., these two interpretations.



وَٱتَّبَعۡتُ مِلَّةَ ءَابَآءِيٓ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَۚ مَا كَانَ
لَنَآ أَن نُّشۡرِكَ بِٱللَّهِ مِن شَيۡءٖۚ ذَٰلِكَ مِن فَضۡلِ ٱللَّهِ عَلَيۡنَا وَعَلَى
ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَشۡكُرُونَ ٣٨ يَٰصَٰحِبَيِ
ٱلسِّجۡنِ ءَأَرۡبَابٞ مُّتَفَرِّقُونَ خَيۡرٌ أَمِ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ
٣٩ مَا تَعۡبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسۡمَآءٗ سَمَّيۡتُمُوهَآ أَنتُمۡ
وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٍۚ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِ
أَمَرَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ وَلَٰكِنَّ أَكۡثَرَ
ٱلنَّاسِ لَا يَعۡلَمُونَ ٤٠ يَٰصَٰحِبَيِ ٱلسِّجۡنِ أَمَّآ أَحَدُكُمَا
فَيَسۡقِي رَبَّهُۥ خَمۡرٗاۖ وَأَمَّا ٱلۡأٓخَرُ فَيُصۡلَبُ فَتَأۡكُلُ ٱلطَّيۡرُ
مِن رَّأۡسِهِۦۚ قُضِيَ ٱلۡأَمۡرُ ٱلَّذِي فِيهِ تَسۡتَفۡتِيَانِ ٤١ وَقَالَ لِلَّذِي
ظَنَّ أَنَّهُۥ نَاجٖ مِّنۡهُمَا ٱذۡكُرۡنِي عِندَ رَبِّكَ فَأَنسَىٰهُ
ٱلشَّيۡطَٰنُ ذِكۡرَ رَبِّهِۦ فَلَبِثَ فِي ٱلسِّجۡنِ بِضۡعَ سِنِينَ
٤٢ وَقَالَ ٱلۡمَلِكُ إِنِّيٓ أَرَىٰ سَبۡعَ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ
سَبۡعٌ عِجَافٞ وَسَبۡعَ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖۖ
يَٰٓأَيُّهَا ٱلۡمَلَأُ أَفۡتُونِي فِي رُءۡيَٰيَ إِن كُنتُمۡ لِلرُّءۡيَا تَعۡبُرُونَ ٤٣

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38. And I have closely followed the creed of my fathers, ⊃Ibrâhîm and ⊃Ishâq and Ya^cqûb. In no way is it for us to associate anything (whatever) with ⊃Allâh. That is of the Grace of ⊃Allâh to us and to mankind; but most (of) mankind do not thank (Him).

39. O (you) two companions of the prison! Are (some) disunited lords more charitable[1] or ⊃Allâh, The One, The Superb Vanquisher?

40. In no way do you worship, apart from Him, except names you have named, you and your fathers; in no way has ⊃Allâh sent down any all-binding authority concerning them. Decidedy judgment (belongs to none) except to ⊃Allâh; He has commanded that you should not worship any except Him (only). That is the most upright religion, but most (of) mankind do not know.

41. O (you) two companions of the prison! As for one of you, he will give his lord wine to drink; and as for the other, then he will be crucified (and) so birds will eat of his head. The Command is decreed of which you (both) ask for pronouncement.

42. And he said to the one of the two (that) he expected would be delivered, "Mention me in the presence of your lord." (But) then ⊃Ash-Shaytân caused him to forget mentioning (him to) his lord; so he lingered in the prison for several years.

43. And the king said, "Surely I (do) see (in a dream) seven plump cows which seven lean ones were eating, and seven green ears (of grain) and (seven) others dry. O you chiefs, pronounce about my vision in case you can explicate vision(s)."

(1) I.e. better.

قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمٖۖ وَمَا نَحۡنُ بِتَأۡوِيلِ ٱلۡأَحۡلَٰمِ بِعَٰلِمِينَ ٤٤
وَقَالَ ٱلَّذِي نَجَا مِنۡهُمَا وَٱدَّكَرَ بَعۡدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأۡوِيلِهِۦ
فَأَرۡسِلُونِ ٤٥ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفۡتِنَا فِي سَبۡعِ بَقَرَٰتٖ
سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعِ سُنۢبُلَٰتٍ خُضۡرٖ
وَأُخَرَ يَابِسَٰتٖ لَّعَلِّيٓ أَرۡجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمۡ يَعۡلَمُونَ ٤٦ قَالَ
تَزۡرَعُونَ سَبۡعَ سِنِينَ دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا
قَلِيلٗا مِّمَّا تَأۡكُلُونَ ٤٧ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ
مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ ٤٨ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ
عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ٤٩ وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي
بِهِۦۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرۡجِعۡ إِلَىٰ رَبِّكَ فَسۡـَٔلۡهُ مَا بَالُ
ٱلنِّسۡوَةِ ٱلَّٰتِي قَطَّعۡنَ أَيۡدِيَهُنَّۚ إِنَّ رَبِّي بِكَيۡدِهِنَّ عَلِيمٞ ٥٠ قَالَ
مَا خَطۡبُكُنَّ إِذۡ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفۡسِهِۦۚ قُلۡنَ حَٰشَ لِلَّهِ
مَا عَلِمۡنَا عَلَيۡهِ مِن سُوٓءٖۚ قَالَتِ ٱمۡرَأَتُ ٱلۡعَزِيزِ ٱلۡـَٰٔنَ حَصۡحَصَ
ٱلۡحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفۡسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ٥١ ذَٰلِكَ
لِيَعۡلَمَ أَنِّي لَمۡ أَخُنۡهُ بِٱلۡغَيۡبِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي كَيۡدَ ٱلۡخَآئِنِينَ ٥٢

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44. They said, "Jumbled dreams. And in no way are we knowledgeable about the interpretation of dreams."

45. And the one who (was) delivered of the two said and recollected after some time, "I will (myself) fully inform you of its interpretation. So send me forth."

46. "Yûsuf, O you (man) constantly sincere, pronounce to us regarding seven plump cows which seven lean ones were eating, and seven green ears (of grain) and (seven) others dry, that possibly I would return to (all) people that possibly they would know."

47. He said, "You will plant seven years after your steadfast manner; so, what you have harvested, then leave out in the ear, excepting a little of which you eat.

48. Thereafter; even after that, (there) will come up seven strict (years), that will eat whatever you have forwarded to them, excepting a little of what you safely attend to.

49. Thereafter, even after that, (there) will come up a season wherein all people will be succored, and wherein they press."[1]

50. And the king said, "Come up with him[2] to me!" Then as soon as the messenger came to him, he[3] said, "Return to your lord and so ask him, What about the women folk who severely cut[4] their hands? Surely my Lord is Ever-Knowing of their scheming."

51. He said,[5] "What was your concern as you solicited Yûsuf?" They said, "ᵓAllâh forbid! In no way do we know any odious (deeds) against him." The wife of the governor[6] said, "Now the truth has come to light; I did solicit him; and surely he is indeed one of the sincere.

52. That (is so); so that he may know I did not betray him in (his) absence, and that ᵓAllâh does not guide the plotting of the treacherous.

(1) I.e., they press olives and grapes (because the harvest is good).
(2) I.e., Bring him. (3) Yûsuf.
(4) The Arabic verb form implies an action that is done repeatedly or to a high degree or to a great extent.
(5) I.e., the king said to the women. (6) Literally: the ever-mighty (ᵓAl-ᶜAzîz).

13 (53) And in no way do I acquit my self. Surely the self indeed constantly commands to odious (deeds), except that on which my Lord had mercy. Surely my Lord is Ever-forgiving, Ever-Merciful."

54. And the king said, "Come up with him[1] to me! I would faithfully (attach) him to myself." So, as soon as he spoke to him, he said, "Surely today you are close to us established, and devoted."

55. He[2] said, "Set me over the land's treasuries. Surely I am constantly-persevering,[3] constantly-knowing."

56. And thus We established Yûsuf in the land to take his location (there) where he decides. We (make) Our mercy alight on whomever We decide, and We do not waste the reward of the fair-doers.

57. And indeed the reward of the Hereafter is most charitable[4] for the ones who have believed and have been pious.

58. And Yûsuf's brothers came. Then they entered to him, and so he recognized them, and they were denying him.[5]

59. And as soon as he equipped them with their equipment, he said, "Come up with[1] a brother of yours from your father. Do you not see that I fill up the measure, and I am the most charitable of hosts?

60. Yet in case you do not come up with him,[1] then there will be no measure for you in my presence, nor will you draw near me."

61. They said, "We will soon solicit him of his father, and surely we will indeed be performing (that)."

62. And he said to his pages, "Set their merchandise in their saddlebags that possibly they will recognize it when they turn over[6] to their family; possibly they will return."

63. So, as soon as they returned to their father, they said, "O our father, the measure was denied to us; so send with us our brother, that we may (obtain) the measure; and surely we will indeed be his preservers."

۞ وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ
رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ ٥٣ وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦٓ أَسۡتَخۡلِصۡهُ
لِنَفۡسِيۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلۡيَوۡمَ لَدَيۡنَا مَكِينٌ أَمِينٞ ٥٤ قَالَ
ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيمٞ ٥٥ وَكَذَٰلِكَ
مَكَّنَّا لِيُوسُفَ فِي ٱلۡأَرۡضِ يَتَبَوَّأُ مِنۡهَا حَيۡثُ يَشَآءُۚ نُصِيبُ
بِرَحۡمَتِنَا مَن نَّشَآءُۖ وَلَا نُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ٥٦ وَلَأَجۡرُ
ٱلۡأٓخِرَةِ خَيۡرٞ لِّلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٥٧ وَجَآءَ إِخۡوَةُ
يُوسُفَ فَدَخَلُواْ عَلَيۡهِ فَعَرَفَهُمۡ وَهُمۡ لَهُۥ مُنكِرُونَ ٥٨ وَلَمَّا
جَهَّزَهُم بِجَهَازِهِمۡ قَالَ ٱئۡتُونِي بِأَخٖ لَّكُم مِّنۡ أَبِيكُمۡۚ أَلَا تَرَوۡنَ
أَنِّيٓ أُوفِي ٱلۡكَيۡلَ وَأَنَا۠ خَيۡرُ ٱلۡمُنزِلِينَ ٥٩ فَإِن لَّمۡ تَأۡتُونِي بِهِۦ فَلَا
كَيۡلَ لَكُمۡ عِندِي وَلَا تَقۡرَبُونِ ٦٠ قَالُواْ سَنُرَٰوِدُ عَنۡهُ أَبَاهُ
وَإِنَّا لَفَٰعِلُونَ ٦١ وَقَالَ لِفِتۡيَٰنِهِ ٱجۡعَلُواْ بِضَٰعَتَهُمۡ فِي رِحَالِهِمۡ
لَعَلَّهُمۡ يَعۡرِفُونَهَآ إِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمۡ لَعَلَّهُمۡ يَرۡجِعُونَ
٦٢ فَلَمَّا رَجَعُوٓاْ إِلَىٰٓ أَبِيهِمۡ قَالُواْ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلۡكَيۡلُ
فَأَرۡسِلۡ مَعَنَآ أَخَانَا نَكۡتَلۡ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ٦٣

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(1) I.e., Bring him. (2) Yûsuf. (3) I.e., guardian.
(4) I.e., better. (5) Or: not knowing him. (6) I.e., return.

64. He said, "should I keep him in custody to you except as I kept his brother in custody even before to you? Yet, ʾAllâh is The Most Charitable as Preserver and He is The Most Merciful of the merciful."

65. And as soon as they opened their belongings, they found their merchandise turned back to them. They said, "O our father, what (more) should we seek? This is our merchandise turned back to us, and we will cater for our family, and we will take good care of[1] our brother; and we will have an added measure of a camel's (load). That is an easy measure."

66. He said, "I will never send him with you until you bring me a binding compact by ʾAllâh that indeed you will definitely bring him (back) to me, excepting (if) you are encompassed." So, as soon as they had brought him their binding compact, he said, "ʾAllâh is The Ever-Trusted Trustee over what we say."

67. And he said, "O my sons,[2] do not enter by one gate, and enter by separate gates; and in no way can I avail you anything (whatever) against ʾAllâh. Decidedly judgment belongs to none except ʾAllâh. On Him I have put my trust, and in Him let (all) the trusting ones then put their trust."

68. And as soon as they entered from where their father commanded them, in no way did it avail them anything whatever with ʾAllâh, except (that it was) a need in Yaʿqûb's self that he (so) accomplished. And surely he was indeed an owner of a knowledge for what We taught him; but most of mankind do not know.

69. And soon as they entered to Yûsuf, he gave an abode to his brother (saying), "Surely I, even I, am your brother; so do not feel chagrined by whatever they were doing."

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن
قَبْلُ فَٱللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا۟
مَتَٰعَهُمْ وَجَدُوا۟ بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا۟ يَٰٓأَبَانَا
مَا نَبْغِى هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ
أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ
أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ
أَن يُحَاطَ بِكُمْ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ
﴿٦٦﴾ وَقَالَ يَٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ
مُّتَفَرِّقَةٍ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِنِ ٱلْحُكْمُ إِلَّا
لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا
دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم
مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا وَإِنَّهُۥ
لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
﴿٦٨﴾ وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ قَالَ
إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾

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(1) I.e. preserve.
(2) Or: my seeds.

70. Then as soon as he equipped them with their equipment, he placed[1] the drinking- cup in the saddlebag of his brother. Thereafter a crier announced,[2] "O you (of) the caravan, surely you are indeed thieves!"

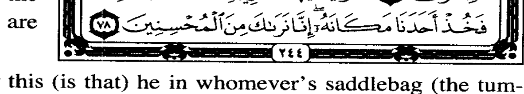
71. They said (as) they came forward to them, "What is (it) that you are missing?"

72. They said, "We are missing the king's tumbler; and whoever comes up with it shall have a camel's burden; and for that I am a (sure) guarantor."

73. They said, "By[3] ᵓAllâh, indeed you already know that in no way have we come to corrupt in the land and in no way are we thieves."

74. They said, "Then what shall be the recompense of this, in case you are liars?"

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ
أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَـٰرِقُونَ ﴿٧٠﴾ قَالُوا۟ وَأَقْبَلُوا۟
عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ
وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ﴿٧٢﴾ قَالُوا۟ تَٱللَّهِ
لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَـٰرِقِينَ
﴿٧٣﴾ قَالُوا۟ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ كَـٰذِبِينَ ﴿٧٤﴾ قَالُوا۟ جَزَٰٓؤُهُۥ
مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّـٰلِمِينَ
﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن
وِعَآءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِى دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ نَرْفَعُ دَرَجَـٰتٍ مَّن نَّشَآءُ ۗ
وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ ﴿٧٦﴾ ۞ قَالُوٓا۟ إِن يَسْرِقْ
فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ
وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا
تَصِفُونَ ﴿٧٧﴾ قَالُوا۟ يَـٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٧٨﴾



75. They said, "The recompense for this (is that) he in whomever's saddlebag (the tumbler) is found, then he shall be its recompense. Thus we recompense the unjust."

76. So he began with their sacks before his brother's sack; thereafter he drew it forth out of his brother's sack. Thus We plotted for Yûsuf; in no way indeed could he take his brother, in the king's religion[4] except that ᵓAllâh decided. We raise in degree(s) whomever We decide; and above every (man) owning knowledge is One Who is Ever-Knowing.

77. They said, "In case he steals, then a brother of his already stole even before." Yet Yûsuf kept it secret within himself and did not display it to them. He said (to himself), "You are in an eviler place; and ᵓAllâh knows best what you are describing."

78. They said, "O you mighty (Governor),[5] surely he has a father, aged and great with years; so take one of us in his place; surely we see that you are one of the fair-doers."

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(1) Literally: made. (2) Literally: an announcer announced.
(3) The Arabic here is *ta-llâhi*, which is a stronger oath than the usual *wa-llâhi*.
(4) Or: law. (5) Literally: the ever-mighty (ᵓAl-ᶜAzîz).

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ
إِذًا لَّظَٰلِمُونَ ﴿٧٩﴾ فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم
مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ فَلَنْ أَبْرَحَ
ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ
﴿٨٠﴾ ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ
وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ
﴿٨١﴾ وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا
وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا
فَصَبْرٌ جَمِيلٌ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا إِنَّهُۥ هُوَ
ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٨٣﴾ وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ
يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾
قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا
أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى
وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

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79. He said, "⊃Allâh be my refuge that we should take anyone except him at whom we found our belongings; (then) surely we would indeed be unjust."

80. Then as soon as they finally despaired of (moving) him, they conferred privily apart. The great one(1) of them said, "Do you not know that your father has taken a binding compact from you by ⊃Allâh, and even before you neglected regarding Yûsuf? Never will I leave off from (this) land, until my father gives me permission (to do so) or ⊃Allâh judges for me, and He is The Most Charitable of judges.

81. Return to your father and so say, 'O our father, surely your son stole; and in no way do we testify except to what we know; and in no way were we preservers of the Unseen.

82. And ask the town wherein we were and the caravan in which we came forward, and surely we are indeed sincere."

83. He(2) said, "No indeed, (but) your selves instigated you to do (their) command; yet patience is becoming! It may be that ⊃Allâh would (make) them altogether come up to me. Surely He, Ever He, is The Ever-Knowing, The Ever-Wise."

84. And he turned away from them and said, "O, how sorrowful am I for Yûsuf!" And his eyes whitened with grief that he was constantly repressed (with sorrow).

85. They said, "By ⊃Allâh you will keep on remembering Yûsuf till you are decrepit, or among the perishing."

86. He said, "Surely I complain of my anguish and my grief only to ⊃Allâh, and I know from ⊃Allâh what you do not know.

(1) I.e. the leader, the eldest.

(2) Their father.

يَٰبَنِيَّ ٱذۡهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلَا تَاْيۡـَٔسُواْ
مِن رَّوۡحِ ٱللَّهِۖ إِنَّهُۥ لَا يَاْيۡـَٔسُ مِن رَّوۡحِ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡكَٰفِرُونَ
٨٧ فَلَمَّا دَخَلُواْ عَلَيۡهِ قَالُواْ يَٰٓأَيُّهَا ٱلۡعَزِيزُ مَسَّنَا وَأَهۡلَنَا ٱلضُّرُّ
وَجِئۡنَا بِبِضَٰعَةٖ مُّزۡجَىٰةٖ فَأَوۡفِ لَنَا ٱلۡكَيۡلَ وَتَصَدَّقۡ عَلَيۡنَآۖ
إِنَّ ٱللَّهَ يَجۡزِي ٱلۡمُتَصَدِّقِينَ ٨٨ قَالَ هَلۡ عَلِمۡتُم مَّا فَعَلۡتُم
بِيُوسُفَ وَأَخِيهِ إِذۡ أَنتُمۡ جَٰهِلُونَ ٨٩ قَالُوٓاْ أَءِنَّكَ
لَأَنتَ يُوسُفُۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِيۖ قَدۡ مَنَّ ٱللَّهُ
عَلَيۡنَآۖ إِنَّهُۥ مَن يَتَّقِ وَيَصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ
ٱلۡمُحۡسِنِينَ ٩٠ قَالُواْ تَٱللَّهِ لَقَدۡ ءَاثَرَكَ ٱللَّهُ عَلَيۡنَا
وَإِن كُنَّا لَخَٰطِـِٔينَ ٩١ قَالَ لَا تَثۡرِيبَ عَلَيۡكُمُ
ٱلۡيَوۡمَۖ يَغۡفِرُ ٱللَّهُ لَكُمۡۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ ٩٢
ٱذۡهَبُواْ بِقَمِيصِي هَٰذَا فَأَلۡقُوهُ عَلَىٰ وَجۡهِ أَبِي يَأۡتِ بَصِيرٗا
وَأۡتُونِي بِأَهۡلِكُمۡ أَجۡمَعِينَ ٩٣ وَلَمَّا فَصَلَتِ
ٱلۡعِيرُ قَالَ أَبُوهُمۡ إِنِّي لَأَجِدُ رِيحَ يُوسُفَۖ لَوۡلَآ أَن
تُفَنِّدُونِ ٩٤ قَالُواْ تَٱللَّهِ إِنَّكَ لَفِي ضَلَٰلِكَ ٱلۡقَدِيمِ ٩٥

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87. O my sons, go and inquire[1] about Yûsuf and his brother, and do not despair of relief from ⊃Allâh; surely none despairs of relief from ⊃Allâh except the disbelieving people."

88. Then, as soon as they entered to him,[2] they said, "O you mighty (Governor),[3] adversity has touched us and our family and we have come with scant merchandise. So, fill up to us the measure and donate to us; surely ⊃Allâh recompenses the constant donators."

89. He said, "Do you know what you committed[4] with Yûsuf and his brother as you were ignorant?"

90. They said, "Is it sure that you, indeed you, are Yûsuf?" "I am Yûsuf," he said, "and this is my brother. ⊃Allâh has already been bounteous to us. Surely whoever is pious and (endures) patiently, then surely ⊃Allâh does not waste the reward of the fair-doers."

91. They said,"By ⊃Allâh![5] Indeed, ⊃Allâh has already preferred you above us, and decidedly we were indeed sinners."

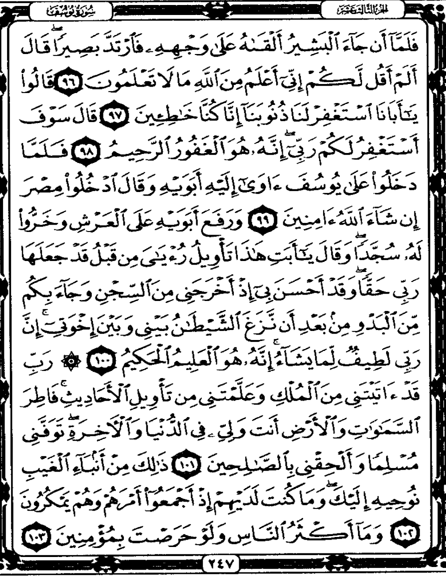
92. He said, "No reproach will be on you today; ⊃Allâh will forgive you; and He is The Most Merciful of the merciful.

93. Go with this shirt of mine; then cast it on my father's face and he will recover his sight,[6] and come up with your family all together."

94. And as soon as the caravan departed, their father said, "Surely I indeed find Yûsuf's scent,[7] unless you think me doting."

95. They said, "By ⊃Allâh, surely you are indeed in your old error."

(1) Literally: grope, probe.
(2) I.e. Yûsuf.
(3) Literally: the ever-mighty ('Al-cAzîz).
(4) Literally: what you performed with.
(5) The Arabic here is ta-llâhi, which is a stronger oath than the usual wa-llâhi.
(6) Literally: he will come up a beholder.
(7) Or: breath.



فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ
أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا۟
يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ
أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾ فَلَمَّا
دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ
إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟
لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ مِن قَبْلُ قَدْ جَعَلَهَا
رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم
مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ
رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾ ۞ رَبِّ
قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى
مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ
نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
﴿١٠٢﴾ وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

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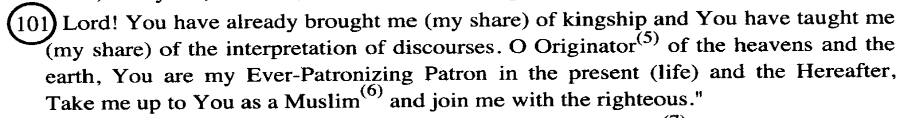
96. Then, as soon as the bearer of good tidings (actually) came, he cast it on his face; so he turned back a beholder once again.(1) He said, "Did I not say to you that surely I know from ⊃Allâh what you do not know?"

97. They said, "O our father, ask forgiveness of our guilty (deeds) for us; surely we have been sinners."

98. He said, "Eventually I will ask my Lord to forgive you; surely He, Ever He, is The Ever-Forgiving, The Ever-Merciful."

99. So, as soon as they entered to Yûsuf, he gave an abode to his two parents(2) with him and said, "Enter into Misr,(3) in case ⊃Allâh (so) decides, secure."

100. And he raised his two parents upon the throne, and they(4) collapsed prostrating to him. And he said, "O my father, this is the interpretation of my vision earlier; my Lord has already made it true; and He has already dealt me fairly as He brought me out of the prison and made you come forward from the desert, even after ⊃Ash-Shaytân incited (jealousy) between me and my brothers. Surely my Lord is Ever-Kind to what He decides; surely He, Ever He, is The Ever-Knowing, The Ever-Wise.

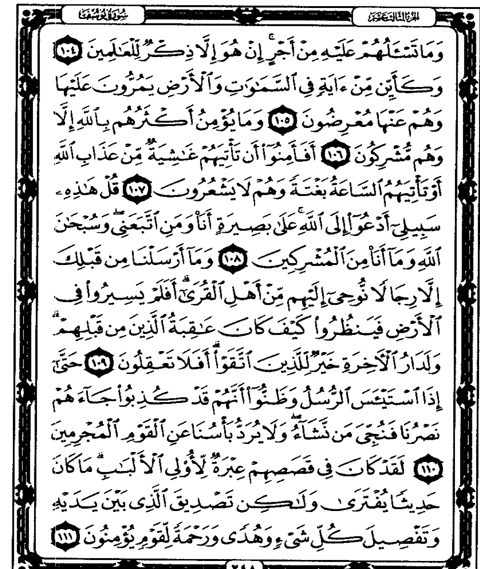


101. Lord! You have already brought me (my share) of kingship and You have taught me (my share) of the interpretation of discourses. O Originator(5) of the heavens and the earth, You are my Ever-Patronizing Patron in the present (life) and the Hereafter, Take me up to You as a Muslim(6) and join me with the righteous."

102. That is of the tidings of the Unseen that We reveal to you;(7) and in no way were you close to them as they agreed together upon their decision, (as) they were scheming.

103. And, though you be (so) eager,in no way are most of mankind believers.

(1) I.e. He regained his eyesight.
(2) Or: two fathers. see verse 6 of this sûrah.
(3) Egypt.
(4) The pronoun is plural, not dual; i.e., three or more.
(5) Literally: Renderer; i.e., Creator.
(6) One who submits to you.
(7) I.e., Muhammad.



104. And in no way do you ask of them any reward for it; decidedly it is (nothing) except a Remembrance for the worlds.

105. And (similarly) many a sign (there are) in the heavens and the earth that they pass by, and they are veering away from them!

106. And in no way do most of them believe in ᵓAllâh except (as) they are associators (of other gods with Him).

107. Do they then feel secure that there will not come up to them an Enveloper of the torment of ᵓAllâh, or that the Hour will not come to them suddenly and they are not aware?

108. Say, "This is my way. I call to ᵓAllâh with demonstration, I and whoever closely follows me; and All Extolment be to ᵓAllâh; and in no way am I one of the associators."

109. And in no way did We send (any Messengers) even before you, except men whom We revealed to of the population of the towns. Have they then not traveled in the earth (and) so have looked into how was the end of (the ones) who were (there) even before them? And indeed the Residence of the Hereafter is most charitable(1) for the ones who are pious. Do you then not consider?

110. Till, when the Messengers finally despaired and expected that they were counted liars, Our victory came to them. So, whoever We decided will be safely delivered. And Our violence will not be turned back(2) from the criminal people.

111. Indeed in their narratives is already a lesson to (the ones) endowed with intellects. In no way is it a discourse fabricated, but a (sincere) verification of what is before it,(3) and an expounding of everything, and a guidance, and a mercy to people who believe.

(1) I.e., better.
(2) I.e., turned away from.
(3) Literally: between its two hands.

13. Sûrat ⊃Ar-Ra^c^d (Thunder)


سورة الرعد

بسم الله الرحمن الرحيم

المر تلك ءايت الكتب والذى أنزل إليك من ربك الحق ولكن أكثر الناس لا يؤمنون ﴿١﴾ الله الذى رفع السموت بغير عمد ترونها ثم استوى على العرش وسخر الشمس والقمر كل يجرى لأجل مسمى يدبر الأمر يفصل الأيت لعلكم بلقاء ربكم توقنون ﴿٢﴾ وهو الذى مد الأرض وجعل فيها روسى وأنهرا ومن كل الثمرت جعل فيها زوجين اثنين يغشى اليل النهار إن فى ذلك لأيت لقوم يتفكرون ﴿٣﴾ وفى الأرض قطع متجورت وجنت من أعنب وزرع ونخيل صنوان وغير صنوان يسقى بماء وحد ونفضل بعضها على بعض فى الأكل إن فى ذلك لأيت لقوم يعقلون ﴿٤﴾ وإن تعجب فعجب قولهم أءذا كنا تربا أءنا لفى خلق جديد أولئك الذين كفروا بربهم وأولئك الأغلل فى أعناقهم وأولئك أصحب النار هم فيها خلدون ﴿٥﴾

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In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. ⊃Alif, Lâm, Mîm, Râ.(1) Those are the ⊃âyât of the Book; and that which has been sent to you from your Lord is the Truth, but most of mankind do not believe.
2. ⊃Allâh is He Who raised up the heavens without pillars you (can) see, thereafter He levelled Himself up on the Throne;(2) and He subjected the sun and the moon, each one running to a stated term. He conducts the Command; He expounds the ⊃âyât that possibly you would have certitude of the meeting with your Lord.
3. And He is (The One) Who extended the earth and made therein anchorages and rivers; and of all products He made therein two pairs, enveloping the daytime with the night. Surely in that are indeed ⊃âyât for a people who meditate.
4. And in the earth are tracts neighboring each other, and gardens of vineyards and plantation, and palms in pairs and other than in pairs,(3) watered with one water; and We have graced some of them over others(4) in crop. Surely in that are ⊃âyât for a people who consider.
5. And in case you would wonder, then (really) wondrous is their saying, "When we are dust, will we surely be (raised) indeed in a new creation?" Those are they who have disbelieved in their Lord and those will have the shackles on their necks, and those will be inhabitants of the Fire; they are therein eternally (abiding).

(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(2) How He did so is beyond human understanding.
(3) Or: having the same root or different ones.
(4) Literally: some (others).

6. And they would have you hasten the odious before the fair, and there have already passed away even before them exemplary (punishments). And surely your Lord is indeed The Owner of forgiveness to mankind for all their injustice, and surely your Lord is indeed strict in punishment.

7. And the ones who have disbelieved say, "Had there been a sign sent down upon him from his Lord!" Surely you are only a constant warner, and for every people a guide.

8. ⊃Allâh knows what every female bears[1] and what the wombs subside and increase,[2] and everything in His Providence has (its) (perfect) determination.

9. The Knower of the Unseen and the Witnessed, The Ever-Great, The Supremely Exalted.

ويستعجلونك بالسيئة قبل الحسنة وقد خلت من
قبلهم المثلت وإن ربك لذو مغفرة للناس على ظلمهم
وإن ربك لشديد العقاب ﴿٦﴾ ويقول الذين كفروا لولا
أنزل عليه ءاية من ربه إنما أنت منذر ولكل قوم هاد
﴿٧﴾ الله يعلم ما تحمل كل أنثى وما تغيض الأرحام
وما تزداد وكل شيء عنده بمقدار ﴿٨﴾ علم الغيب
والشهدة الكبير المتعال ﴿٩﴾ سواء منكم من أسر
القول ومن جهر به ومن هو مستخف باليل وسارب
بالنهار ﴿١٠﴾ له معقبت من بين يديه ومن خلفه يحفظونه
من أمر الله إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم
وإذا أراد الله بقوم سوءا فلا مرد له وما لهم من دونه من
وال ﴿١١﴾ هو الذي يريكم البرق خوفا وطمعا
وينشئ السحاب الثقال ﴿١٢﴾ ويسبح الرعد بحمده
والملئكة من خيفته ويرسل الصوعق فيصيب بها
من يشاء وهم يجدلون في الله وهو شديد المحال ﴿١٣﴾

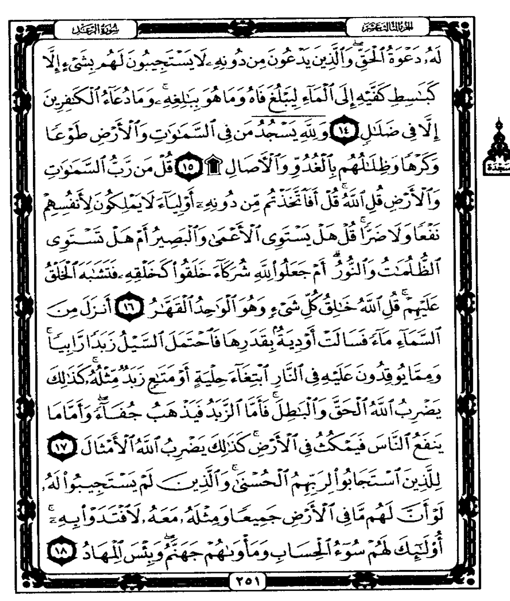
10. Equal of you is he who keeps his saying secret and who speaks aloud and he who conceals himself in the night and he who sallies by daytime.

11. For him are (angels) taking turns (on end) even before him[3] and even behind him, preserving him from the Command of ⊃Allâh. Surely ⊃Allâh does not change what is in a people until they change what is in themselves; and when ⊃Allâh wills (to inflict) an odious (treatment) on a people, then there is no turning back for it; and apart from Him, in no way do they have any patron.

12. He is The (One) Who shows you the lightning, for fear and longing (of Him), and (who) brings into being the heavy clouds.

13. And the thunder extols (with) His praise and the Angels out of the fright of Him; and He sends the stunning (thunderbolts) (and) so He afflicts with them whomever He decides. And they dispute about ⊃Allâh, and He is strict in (equitable) contriving.

(1) I.e. conceives.
(2) I.e. what wombs fall short of or exceed.
(3) Literally: between his two hands.



لَهُۥ دَعْوَةُ ٱلْحَقِّ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَـٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَـٰلِغِهِۦ وَمَا دُعَآءُ ٱلْكَـٰفِرِينَ إِلَّا فِى ضَلَـٰلٍ ﴿١٤﴾ وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَـٰلُهُم بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ ۩ ﴿١٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَـٰتُ وَٱلنُّورُ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَـٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ قُلِ ٱللَّهُ خَـٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّـٰرُ ﴿١٦﴾ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَـٰعٍ زَبَدٌ مِّثْلُهُۥ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَـٰطِلَ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ ﴿١٧﴾ لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ أُو۟لَـٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾

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14. To Him is the call of Truth. And the ones upon whom they invoke, apart from Him, do not respond to them in anything, except it is as one who stretches out his hands to water that it may reach his mouth; and in no way will it reach it. And in no way does the invocation of the disbelievers go anywhere except in error.

15. And to ⊃Allâh prostrate themselves whoever are in the heavens and the earth, willingly and unwillingly, and their shadows (prostrate) in the early mornings and (the hours) before sunset.*

16. Say, "Who is The Lord of the heavens and the earth?" Say, "⊃Allâh." Say, "Then have you taken to yourselves, apart from Him, constant patrons (who) do not possess for themselves neither profit nor harm?" Say, "Are the blind (man) and the beholding (one) equal? Or even are the darknesses and the light equal?" Or have they made up for ⊃Allâh associates who created the like of His creation, so that creation appeared similar to them? Say, "⊃Allâh is The Creator of everything and He is The One, The Superb Vanquisher."

17. He sends down from the heaven water so that valleys flow, each to its determined (course), so that the flood carries away (on its surface) a swelling scum. And from that on which they kindle fire[1] seeking (to make) ornaments or belongings, out of that there is a scum like it. Thus ⊃Allâh strikes the Truth and the untruth. So, as for the scum, then it goes away as jetsam[2] and as for whatever profits mankind, then it stays in the earth. Thus ⊃Allâh strikes the similitudes.

18. For the ones who have responded to their Lord, (the reward) is the fairest; and the ones have not responded to Him, if they had whatever is in the earth altogether and the like of it with it, they would indeed have ransomed themselves with it. Those will have an odious reckoning and their abode will be Hell; and miserable is the resting place!

(1) I.e., or: set fire.
(2) i.e. vanishes as useless.
* A prostration is to be performed here.

أفمن يعلم أنما أنزل إليك من ربك الحق كمن هو أعمى إنما يتذكر أولوا الألباب ﴿١٩﴾ الذين يوفون بعهد الله ولا ينقضون الميثاق ﴿٢٠﴾ والذين يصلون ما أمر الله به أن يوصل ويخشون ربهم ويخافون سوء الحساب ﴿٢١﴾ والذين صبروا ابتغاء وجه ربهم وأقاموا الصلوة وأنفقوا مما رزقنهم سرا وعلانية ويدرءون بالحسنة السيئة أولئك لهم عقبى الدار ﴿٢٢﴾ جنت عدن يدخلونها ومن صلح من ءابائهم وأزوجهم وذريتهم والملئكة يدخلون عليهم من كل باب ﴿٢٣﴾ سلم عليكم بما صبرتم فنعم عقبى الدار ﴿٢٤﴾ والذين ينقضون عهد الله من بعد ميثقه ويقطعون ما أمر الله به أن يوصل ويفسدون في الأرض أولئك لهم اللعنة ولهم سوء الدار ﴿٢٥﴾ الله يبسط الرزق لمن يشاء ويقدر وفرحوا بالحيوة الدنيا وما الحيوة الدنيا في الآخرة إلا متع ﴿٢٦﴾ ويقول الذين كفروا لولا أنزل عليه ءاية من ربه قل إن الله يضل من يشاء ويهدي إليه من أناب ﴿٢٧﴾ الذين ءامنوا وتطمئن قلوبهم بذكر الله ألا بذكر الله تطمئن القلوب ﴿٢٨﴾

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19. So, is he who knows that what has been sent down to you from your Lord is the Truth, like him who is blind? Surely only the ones endowed with intellects do remind themselves-

20. Who fulfil the covenant of ⊃Allâh and do not break the compact.

21. And who hold together what ⊃Allâh has commanded to be held together, and are apprehensive of their Lord, and fear an odious reckoning,

22. And who (endure) patiently seeking the Face of their Lord, and keep up the prayer, and expend of whatever We have provided them, secretly and in public, and who parry an odious (act) with a fair one; those will have the (Ultimate) Outcome of the Residence.

23. Gardens of ᶜAdn,(1) which they will enter, and the ones who were righteous of their fathers and their spouses and their offsprings (will enter too); and the Angels will enter to them from every gate.

24. "Peace be upon you, for that you endured patiently." So favorable is the (Ultimate) Outcome of the Residence!

25. And the ones who break the convenant of ⊃Allâh even after His compact, and cut (off) what ⊃Allâh has commanded to be held together, and who corrupt in the earth, those will have the curse and they will have an odious Residence.

26. ⊃Allâh outspreads the provision for whomever He decides and determines (it); and they exult with (the present) life; and in no way is the present life, beside the Hereafter, (anything) except a (passing) enjoyment.(2)

27. And the ones who have disbelieved say, "If only a sign had been sent down upon him from his Lord!" Say, "Surely ⊃Allâh leads into error whomever He decides and He guides to Him whomever has turned penitent."

28. The ones who have believed and whose hearts (feel) composed with the Remembrance of ⊃Allâh-verily in the Remembrance of ⊃Allâh the hearts are composed!

(1) Eden.

(2) Literally: belongings.

سُورَةُ الرَّعْد — الجزء الثالث عشر

ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ
مَـَٔابٍ ﴿٢٩﴾ كَذَٰلِكَ أَرْسَلْنَـٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ
لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَـٰنِ
قُلْ هُوَ رَبِّى لَآ إِلَـٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾
وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ
بِهِ ٱلْمَوْتَىٰ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا أَفَلَمْ يَا۟يْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟
أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟
تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ
وَعْدُ ٱللَّهِ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ
مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ
عِقَابِ ﴿٣٢﴾ أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ وَجَعَلُوا۟
لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم
بِظَـٰهِرٍ مِّنَ ٱلْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ
ٱلسَّبِيلِ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾ لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٣٤﴾

٢٥٣

29. The ones who have believed and done deeds of righteousness will have blessedness[1] and a fair resorting.

30. Thus We have sent you among a nation even before which other nations have already passed away, to recite to them what We have revealed to you, and they disbelieve in The All-Merciful. Say, "He is my Lord; there is no god except He; on Him I put my trust and to Him is my repenting."

31. And if there had been a Qurʾân whereby the mountains were made to travel or the earth were cut up (into pieces) or the dead were spoken to-no indeed, to ʾAllâh is the Command altogether. Have the ones who have believed then not learned [2] that, if ʾAllâh decided, He would indeed have guided mankind altogether? And a smiler will not cease afflicting the ones who have disbelieved for what they have worked,[3] or it[4] alights near their residence until the promise of ʾAllâh comes up to them. Surely ʾAllâh does not fail His promised appointment.

32. And Messengers indeed were readily mocked at even before you; so I reprieved the ones who disbelieved; thereafter I took them (away). So how was My punishment!

33. So, is He Who is Ever Upright over every self for what it has earned (as any other)? And they have made up for ʾAllâh associates. Say, "Name them! Or even will you (really) inform Him of what He does not know in the earth? Or even in outward speech? No indeed, but adorned[5] for the ones who have disbelieved is their scheming, (and) they are barred from the way; and whomever ʾAllâh leads into error, then in no way has he any guide."

34. For them is torment in the present life; and indeed the torment of the Hereafter is (yet) more arduous; and in no way do they have any protector from ʾAllâh.

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(1) Literally: goodness.
(2) Literally: despaired (of human efforts).
(3) I.e., what they have done.
(4) I.e., the punishment.
(5) I.e., made attractive.

35. The likeness of the Garden that is promised to the pious: from beneath it rivers run, its crop is permanent and its shade. That is the Ultimate Outcome of the ones who have been pious, and the Ultimate Outcome of the disbelievers is the Fire.


مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوا وَّعُقْبَى
الْكَافِرِينَ النَّارُ ٣٥ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ
بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَن يُنكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ ٣٦
وَكَذَٰلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَمَا
جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا وَاقٍ ٣٧ وَلَقَدْ
أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ
لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ٣٨
يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ ٣٩
وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ
الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ٤٠ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا
مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ
الْحِسَابِ ٤١ وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ ٤٢
٢٥٤

36. And the ones to whom We have brought the Book exult with what has been sent down to you. And of the parties there are the ones who deny some of it. Say, "Surely I have been only commanded to worship ⊃Allâh and not to associate (anything) with Him. To Him I call, and to Him is my resorting."

37. And thus We have sent it down as an Arabic judgment. And indeed in case you ever follow their prejudices after what has come to you of knowledge, in no way will you have from ⊃Allâh a patron, nor a protector.

38. And indeed We have already sent Messengers even before you, and We made for them spouses and offspring; and in no way was it for a Messenger to come up with ⊃âyah except by the permission of ⊃Allâh. Every term has a Book.

39. ⊃Allâh erases whatever He decides and He makes firm (whatever He decides), and in His Providence is the Essence(1) of the Book.

40. And whether We show you some (form of punishment) which We promise them, or We take you to Us, surely it is only for you to (carry out) the proclamation, and for Us is the reckoning.

41. And have they not seen that We come up to the earth diminishing it in its extremities? And ⊃Allâh judges; none reverses His judgment and He is swift at the reckoning.

42. And the ones who were even before them already schemed. Yet to ⊃Allâh is the scheming altogether. He knows whatever every self earns, and the steadfast disbelievers will soon know to whom will be the (Ultimate) Outcome of the Residence!.

(1) Literally: Mother.

43. And the ones who have disbelieved say, "You are not an Emissary." Say, "⊃Allâh suffices as an Ever-Present Witness between me and you, and whoever has in his presence Knowledge of the Book (is also a witness)."



14. Sûrat ⊃Ibrâhîm (Abraham)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. ⊃Alif, Lâm, Râ.[1] A Book We have sent down to you that you may bring mankind out of the darkness(es) to the light by the permission of their Lord, to the path of The Ever- Mighty, The Ever-Praiseworthy,

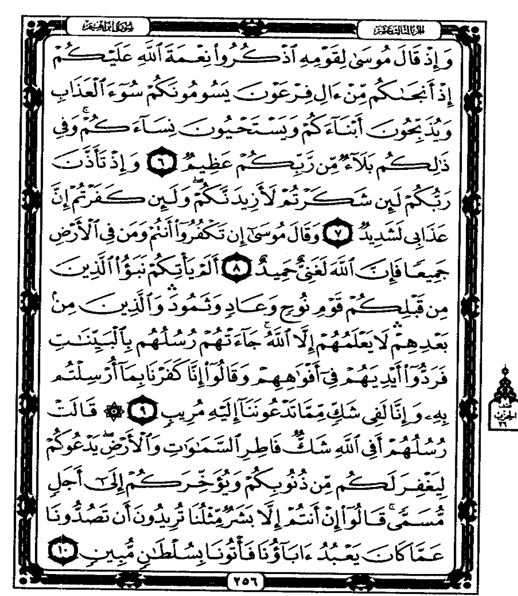
2. ⊃Allâh, Who has whatever is in the heavens and whatever is in the earth. And woe to the disbelievers for a strict torment!

3. The ones who (show) love for the present life over the Hereafter, and bar from the way of ⊃Allâh, and inequitably seek to make it crooked, those are in far error.

4. And in no way have We sent any Messenger except with the tongue of his people, that he may make (the message) evident for them. Then ⊃Allâh leads into error whomever He decides and guides whomever He decides; and He is The Ever-Mighty, The Ever-Wise.

5. And indeed We already sent Mûsâ with Our ⊃âyât (saying), "Bring out your people out of darkness(es) to the light and remind them of the Days of ⊃Allâh. Surely in that are ⊃âyât indeed for everyone (who is) most patient, constantly thankful."

(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.



6. And as Mûsâ said to his people, "Remember the favor of ⊃Allâh upon you as He delivered you from the house of Firᶜawn, (who were) marking you out for odious torment, constantly slaying your sons and (sparing) alive your women; and in these (acts) was a tremendous trial from your Lord."

7. And as your Lord has notified (you), "Indeed in case you thank (Him), indeed I will definitely increase you and indeed in case you disbelieve, surely My torment is indeed strict."

8. And Mûsâ said, "In case you disbelieve, you and whoever is in the earth altogether, then surely ⊃Allâh is indeed Ever-Affluent, Ever-Praiseworthy.

9. Has there not come up to you the tidings of the ones who were even before you, the people of Nûh and ᶜÂd and Thamûd and of the ones even after them? None knows them except ⊃Allâh. Their Messengers came to them with the Supreme evidences; yet they turned back their hands in their mouths(1) and said, "Surely we disbelieve in what you have been sent with, and surely we are indeed in doubt concerning that to which you call us, causing suspicion."

10. Their Messengers said, "Is there any doubt regarding ⊃Allâh, The Originator(2) of the heavens and the earth? He calls you that He may forgive you (some) of your guilty deeds and to defer you to a stated term." They said, "Decidedly you are nothing except mortals like us; you would (like) to bar us from what our fathers were worshiping; then come up to us with an evident all-binding authority."

(1) I.e., put their hands in their mouths (biting them in anger).
(2) Literally: Renderer; i.e., creator.

11. Their Messengers said to them, "Decidedly we are nothing except mortals like you; but ⊃Allâh bestows His Bounty to whomever He decides of His bondmen. And in no way could we come up to you with an all- binding authority except by the permission of ⊃Allâh, and in[1] ⊃Allâh let the believers then put their trust.

12. And what (evidence) have we that we should not put our trust in[2] ⊃Allâh and He has already guided us in our ways? And indeed we will definitely (endure) patiently whatever (way) you have hurt us, and in ⊃Allâh let the trusting ones then put their trust."

13. And the ones who disbelieved said to their Messengers, "Indeed we will definitely drive you out of our land or indeed you will definitely go back to our creed." Then their Lord revealed to them, "Indeed We will definitely cause the unjust to perish.

14. And indeed We will definitely make you to dwell (in) the land even after them; that (is) for him who fears My station and fears My threat."

15. And they[3] sought assistance (from ⊃Allâh), and every stubborn potentate was disappointed.

16. Beyond him (is) Hell,[4] and he is given to drink of festering water,

17. Which he gulps and almost cannot find it palatable;[5] and death comes up to him from every place, and in no way will he be dead; and beyond him is a harsh torment.

18. (Such) is the likeness of the ones who have disbelieved in their Lord: their deeds are like ashes on which the wind blows severely upon a tempestuous day; they are unable (to do) anything with whatever they have earned. That is the far error itself.

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ
يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم
بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ
﴿١١﴾ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ
وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ
﴿١٢﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ
أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ
ٱلظَّٰلِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ
ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴿١٤﴾ وَٱسْتَفْتَحُوا۟
وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ
مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ
وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن
وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ
أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ
مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٨﴾

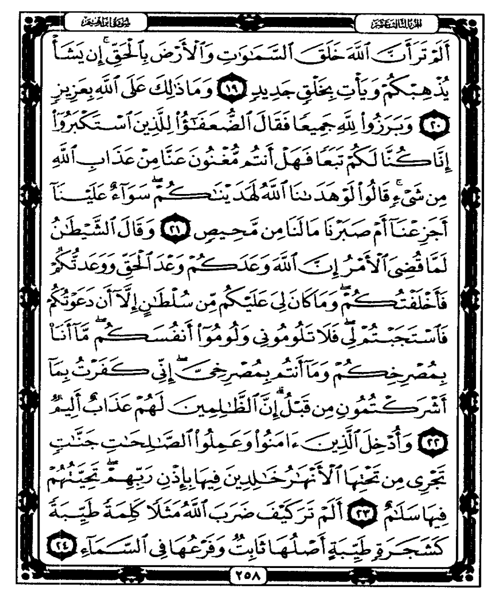
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(1) Literally: on.
(2) Literally: on.
(3) The Messengers.
(4) I.e., Hell awaits every stubborn potentate after his life.
(5) I.e., He is barely able to drink it.

19. Have you not seen that ⊃Allâh created the heavens and the earth with the Truth? In case He (so) decides, He can put you away and come up with a new creation.

20. And in no way is that a mighty (thing) for ⊃Allâh.(1)

21. And they go forth to ⊃Allâh altogether. Then say the weak to the ones who waxed proud, "Surely we were to you a following; will you then avail us against the torment of ⊃Allâh anything whatever?" They say, "If ⊃Allâh had guided us, indeed we would have guided you. Equal it is for us whether we (endure) impatiently, or whether we endure patiently; in no way can we have any evasion."


ألم تر أن الله خلق السموات والأرض بالحق إن يشأ
يذهبكم ويأت بخلق جديد ﴿١٩﴾ وما ذلك على الله بعزيز
﴿٢٠﴾ وبرزوا لله جميعا فقال الضعفؤا للذين استكبروا
إنا كنا لكم تبعا فهل أنتم مغنون عنا من عذاب الله
من شيء قالوا لو هدانا الله لهديناكم سواء علينا
أجزعنا أم صبرنا ما لنا من محيص ﴿٢١﴾ وقال الشيطان
لما قضي الأمر إن الله وعدكم وعد الحق ووعدتكم
فأخلفتكم وما كان لي عليكم من سلطان إلا أن دعوتكم
فاستجبتم لي فلا تلوموني ولوموا أنفسكم ما أنا
بمصرخكم وما أنتم بمصرخي إني كفرت بما
أشركتمون من قبل إن الظالمين لهم عذاب أليم
﴿٢٢﴾ وأدخل الذين آمنوا وعملوا الصالحات جنات
تجري من تحتها الأنهار خالدين فيها بإذن ربهم تحيتهم
فيها سلام ﴿٢٣﴾ ألم تر كيف ضرب الله مثلا كلمة طيبة
كشجرة طيبة أصلها ثابت وفرعها في السماء ﴿٢٤﴾
٢٥٨

22. And ⊃Ash-Shaytân says, as soon as the Command is decreed, "Surely ⊃Allâh promised you a promise of Truth, and I promised you, then I failed you; and in no way did I have any all-binding authority over you except that I called you, so you responded to me. So do not blame me and blame yourselves. In no way can I be a screamer(2) for you, and in no way can you be screamers for me. Surely I disbelieved in your associating me (with ⊃Allâh) earlier." Surely the unjust will have a painful torment.

23. And the ones who have believed and done deeds of righteousness will be caused to enter Gardens from beneath which rivers run, eternally (abiding) therein by the permission of their Lord; their greeting therein is, "Peace!"

24. Have you not seen how ⊃Allâh has struck a similitude? A good word is as a good tree: its root is firm and its branch is in the heaven.

(1) I.e., It is not difficult for Him.
(2) I.e., able to cry for help for you.

25. It brings its crop every season(1) by the permission of its Lord; and ⊃Allâh strikes similitudes to mankind that possibly they would remind themselves.

26. And the similitude of a wicked word is as a wicked tree: uprooted from above the earth; in no way does it have any stability.

27. ⊃Allâh makes the ones who have believed stand firm with the firm saying in the present life and in the Hereafter; and ⊃Allâh leads into error the unjust (ones), and ⊃Allâh performs whatever He decides.

28. Have you not regarded the ones who gave the favor of ⊃Allâh in exchange for disbelief and caused their people to inhabit the Residence of futility?

تُؤْتِي أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ
كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ
﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ
ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا
وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ
ٱلْقَرَارُ ﴿٢٩﴾ وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ
تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾ قُل لِّعِبَادِىَ ٱلَّذِينَ
ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ
بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ
فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ
ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾

٢٥٩

29. Hell, wherein they are roasted; and miserable is the residence!

30. And they made up compeers to ⊃Allâh, that they (might) lead (people) into error away from His way. Say, "Enjoy (yourselves)! Surely then your Destiny will be to the Fire!"

31. Say to My bondmen who have believed (that) they keep up the prayer and expend of what we have provided them, secretly and in public, even before a Day comes up wherein (there) will be neither selling nor fellowship.

32. ⊃Allâh is He Who created the heavens and the earth and sent down from the heaven water; so He brought out with it (so many) products for your provision. And He subjected to you ships to run in the sea at His Command, and He subjected to you the rivers.

33. And He subjected to you the sun and the moon, both in a steadfast manner, and He subjected to you the night and the daytime.

(1) Literally: every while.

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ
لَا تُحْصُوهَآ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ (٣٤) وَإِذْ
قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ
أَن نَّعْبُدَ ٱلْأَصْنَامَ (٣٥) رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ
فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ (٣٦)
رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ
ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ
تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ (٣٧)
رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ
فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ (٣٨) ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى
عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ (٣٩)
رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى رَبَّنَا وَتَقَبَّلْ
دُعَآءِ (٤٠) رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
ٱلْحِسَابُ (٤١) وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ
ٱلظَّٰلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ (٤٢)

34. And He has brought you of all you asked Him; and in case you number the favor(s) of ⊃Allâh, you (cannot) enumerate them. Surely man is indeed constantly unjust, most disbelieving.

35. And as ⊃Ibrâhîm said, "Lord! Make this land secure and make me and my seeds avoid worshiping idols.

36. Lord! Surely they have led many of mankind into error. So whoever follows me, then surely he is of me; and whoever disobeys me, then surely You are Ever-Forgiving, Ever-Merciful.

37. Our Lord, surely I have made (some) of my offspring to dwell in a valley that is not under cultivation(1) at Your Inviolable Home, our Lord, that they may keep up the prayer. So make heart-sights of mankind yearn towards them and provide them with products, that possibly they would thank (You).

38. Our Lord, surely You know whatever we conceal and whatever we make public; and in no way is anything whatever concealed from ⊃Allâh in the earth or in the heaven.

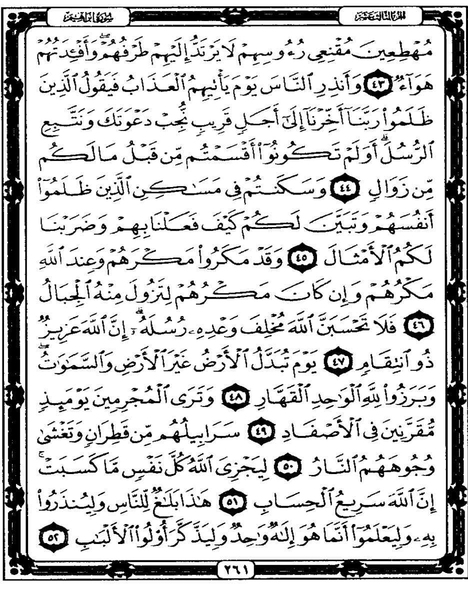
39. Praise be to ⊃Allâh, Who has bestowed upon me, though being great with (years),(2) ⊃Ismâʿîl and ⊃Ishâq; surely my Lord is indeed Ever-Hearing of invocation.

40. Lord! Make me one who keeps up the prayer and of my offspring (ones who keep up the prayer), our Lord, and graciously accept my invocation.

41. Our Lord, forgive me, and my parents, and the believers upon the Day when the reckoning will come up."

42. And definitely do not reckon that ⊃Allâh is heedless of what the unjust (ones) are doing; surely He only defers them to a Day (when) beholdings will glaze over.

(1) Literally: other than that (owning) plantation.
(2) I.e. though I am old.


مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْـِٔدَتُهُمْ
هَوَآءٌ ﴿٤٣﴾ وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ
ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ
ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم
مِّن زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ فِى مَسَـٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟
أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا
لَكُمُ ٱلْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ
مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ
﴿٤٦﴾ فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۚ إِنَّ ٱللَّهَ عَزِيزٌ
ذُو ٱنتِقَامٍ ﴿٤٧﴾ يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَـٰوَٰتُ ۖ
وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾ وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ
مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ
وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾ لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ
إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٥١﴾ هَـٰذَا بَلَـٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟
بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَـٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿٥٢﴾
٢٦١

43. Hurrying with their heads protruding, their glances not returning towards them, and their heart-sights (as) air.

44. And warn mankind of the Day when the torment will come up to them. Then the ones who did (an) injustice will say, "Our Lord, defer us to a near term, (then) we will answer Your Call and closely follow the Messengers." (But) did you not swear earlier that in no way will you (face) extinction?

45. And you dwelt in the dwellings of the ones who did injustice to themselves, and it became evident to you how We performed with them, and We have struck similitudes for you.

46. And they readily schemed their scheming, and their scheming is in the Providence of ⊃Allâh, and decidedly their scheming was such that thereby mountains should be removed.

47. So do definitely not reckon that ⊃Allâh will fail in His promise to His Messengers; surely ⊃Allâh is Ever-Mighty, Owner of vengeance.

48. Upon the Day the earth will be exchanged to other than the earth and the heavens (will be exchanged); and they will go forth to ⊃Allâh, The One, The Superb Vanquisher.

49. And you will see the criminals upon that Day interlinked in the fetters,

50. Their apparels of pitch, and their faces enveloped by the Fire.

51. That ⊃Allâh may recompense every self for what it has earned; surely ⊃Allâh is Swift at the reckoning.

52. This is a proclamation for mankind and that they may be warned by it, and that they may know that He is One God, and that all (the ones) endowed with intellects may constantly remember.

15. Sûrat ᵓAl-Hijr (Thamûd's Habitation)



سورة الحجر

بسم الله الرحمن الرحيم

الر تلك آيات الكتاب وقرآن مبين ١ ربما يود
الذين كفروا لو كانوا مسلمين ٢ ذرهم يأكلوا
ويتمتعوا ويلههم الأمل فسوف يعلمون ٣ وما أهلكنا
من قرية إلا ولها كتاب معلوم ٤ ما تسبق من أمة
أجلها وما يستأخرون ٥ وقالوا يا أيها الذي نزل عليه
الذكر إنك لمجنون ٦ لو ما تأتينا بالملائكة إن كنت
من الصادقين ٧ ما ننزل الملائكة إلا بالحق وما كانوا
إذا منظرين ٨ إنا نحن نزلنا الذكر وإنا له لحافظون ٩
ولقد أرسلنا من قبلك في شيع الأولين ١٠ وما يأتيهم من
رسول إلا كانوا به يستهزئون ١١ كذلك نسلكه في
قلوب المجرمين ١٢ لا يؤمنون به وقد خلت سنة الأولين
١٣ ولو فتحنا عليهم بابا من السماء فظلوا فيه يعرجون
١٤ لقالوا إنما سكرت أبصارنا بل نحن قوم مسحورون ١٥

٢٦٢

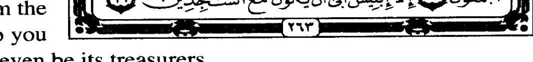
In The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful.

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1. ᵓAlif, Lâm, Râ.(1) Those are the ᵓâyât(2) of the Book and an Evident Qurᵓân.
2. (Probably) the ones who have disbelieved would often rather like that if they were Muslims.
3. Leave them out to eat and enjoy (life), and let (false) aspiration divert them; then eventually they will know.
4. And in no way did We cause any town to perish except that it had a known (prescribed) Book.
5. In no way can any nation outstrip its term, and in no way will they (be able) to postpone it.
6. And they said, "O you upon whom the Remembrance is being sent down, surely you are indeed a madman.
7. Would you ever come up with the Angels to us, in case you are of the sincere?"
8. In no way do We send down the Angels except with the Truth; and lo, in no way would they(3) be respited.
9. Surely We, Ever We, have been sending down the Remembrance, and surely We are indeed Preservers of it.
10. And indeed We sent (Messengers) even before you among the sects of the earliest (people).
11. And in no way did a Messenger come up to them except that they used to mock at him.
12. Thus We insert it(4) into the hearts of the criminals.
13. They do not believe in it;(5) and the enactment(6) (for) the earliest (people) has already passed away.
14. And (even) if We opened upon them a gate of the heaven (and) so they linger on winding up through it,
15. They would indeed say, "Surely it is only that our beholdings(6) are stupefied; no indeed, we are a people bewitched!"

(1) These are the names of letters of the Arabic alphabet, and only ᵓAllâh knows their meaning here.
(2) Verses, signs.
(3) The disbelievers.
(4) Disbelief.
(5) The Message.
(6) The reward for good and evil.
(6) I.e. eyesights.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾
وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ اسْتَرَقَ السَّمْعَ
فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا
رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا
مَعَايِشَ وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾ وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا
خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيَاحَ
لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنتُمْ لَهُ
بِخَازِنِينَ ﴿٢٢﴾ وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾
وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾
وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ
مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ
السَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن
صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن
رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ
أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَىٰ أَن يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾



16. And indeed We have already made in the heaven constellations, and We have adorned it to the onlookers.
17. And We have preserved it from every outcast Shaytân.
18. Excepting him who (gains) hearing by stealth, (and) so an evidently flaming (meteor) follows him up.
19. And the earth-We have extended it and cast on it anchorages,(1) and We have caused to grow therein of everything (evenly) weighed.
20. And We have made for you (means of) subsistence therein and for the ones you do not even provide for.(2)
21. And decidedly there is not a thing whatever excepting that its treasuries are in Our Providence, and in no way do We send it down except in a known estimate.
22. And We send the winds impregnating, (and) so We send down from the heaven water, then We give it to you to drink, and in no way can you even be its treasurers.
23. And surely We, Ever We, indeed give life and make to die, and We are the inheritors.
24. And indeed We already know the ones of you who can go forward, and indeed We already know the ones who can postpone.
25. And surely your Lord, Ever He, will muster them; surely He is Ever-Wise, Ever-Knowing.
26. And indeed We already created man of dry clay of mud modeled.
27. And the jinn race We created earlier of the fire(3) of a pestilential (fire).
28. And as your Lord said to the Angels, "Surely I am creating a mortal of dry clay of mud modeled.
29. So, when I have molded him and breathed into him of My Spirit, fall down to him prostrating!"
30. So the Angels prostrated themselves, all of them together.
31. Except ᵓIblîs; he refused to be among the prostrate.

(1) I.e. mountains.
(2) Literally: for whom you are not providers.
(3) The Arabic word *Samûm* is sometimes understood to be pestilential wind.

32. Said He, "O ⊃Iblîs, what about you, that you are not among the prostrate?"
33. Said he, "Indeed I did not have to prostrate myself to a mortal whom You created of dry clay of mud modeled."
34. Said He, "Then get out[1] of it; so, surely you are outcast.
35. And surely the curse will be upon you till the Day of Doom."
36. Said he, "Lord! Then respite me till the Day they will be made to rise again."
37. Said He, "Then surely you are among the respited,
38. To the Day of a known time."
39. Said he, "Lord! For (the fact) that You misguided me, indeed I will definitely adorn for them[2] in the earth; and indeed I will definitely misguide them all together,
40. Excepting Your bondmen among them, who are most faithful."
41. Said He, "This is for Me a straight Path.
42. Surely over My bondmen you will have no all-binding authority, except the ones who closely follow you of the misguided ones."
43. And surely Hell will be indeed their promised (abode) all together.
44. It has seven gates; and each gate has an appointed part.[3]
45. Surely the pious will be amidst Gardens and Springs."
46. "Enter them, in peace, secure!"
47. And We will draw out from them whatever rancor may be in their breasts; as brethren they will be upon settees facing one another.
48. No toil will touch them therein, and in no way will they be made to go out of it.
49. Fully inform My bondmen that I, Ever I, am The Ever-Forgiving, The Ever-Merciful,
50. And that My torment is the (most) painful torment.
51. And fully inform them about the guests of ⊃Ibrâhîm,

قَالَ يَٰٓإِبۡلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمۡ أَكُن
لِّأَسۡجُدَ لِبَشَرٍ خَلَقۡتَهُۥ مِن صَلۡصَٰلٍ مِّنۡ حَمَإٍ مَّسۡنُونٍ ﴿٣٣﴾ قَالَ
فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيۡكَ ٱللَّعۡنَةَ إِلَىٰ يَوۡمِ
ٱلدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ
مِنَ ٱلۡمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ
أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ﴿٣٩﴾
إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ
مُسۡتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٌ إِلَّا مَنِ
ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ ﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوۡعِدُهُمۡ أَجۡمَعِينَ ﴿٤٣﴾
لَهَا سَبۡعَةُ أَبۡوَٰبٍ لِّكُلِّ بَابٍ مِّنۡهُمۡ جُزۡءٌ مَّقۡسُومٌ ﴿٤٤﴾ إِنَّ
ٱلۡمُتَّقِينَ فِي جَنَّٰتٍ وَعُيُونٍ ﴿٤٥﴾ ٱدۡخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾
وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٧﴾
لَا يَمَسُّهُمۡ فِيهَا نَصَبٌ وَمَا هُم مِّنۡهَا بِمُخۡرَجِينَ ﴿٤٨﴾
۞ نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي
هُوَ ٱلۡعَذَابُ ٱلۡأَلِيمُ ﴿٥٠﴾ وَنَبِّئۡهُمۡ عَن ضَيۡفِ إِبۡرَٰهِيمَ ﴿٥١﴾

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(1) Literally: go out.
(2) I.e., make (evil) attractive to them.
(3) Literally: divided.

52. As they entered to him (and) so they said, "Peace!" He said, "Surely we feel tremulous of you."
53. They said, "Do not feel tremulous. Surely we give you glad tidings of a knowledgeable youth."
54. He said, "Do you give me glad tidings, though being great (with years) has touched me?[1] Of what do you give me glad tidings?"
55. They said, "We have given you glad tidings with the truth, so do not be of the ones who are despondent."
56. He said, "And who is despondent of the mercy of his Lord excepting the erring?"
57. He said, "So, what is your concern, you Emissaries?"
58. They said, "Surely we have been sent to a criminal people,
59. Excepting the household of Lûṭ; surely we will indeed safely deliver them all together,
60. Excepting his wife. We have determined (that) surely she will indeed be of the laggards."
61. So, as soon as the Emissaries came to the house of Lûṭ,
62. He said, "Surely you are a people unrecognized (by me)."
63. They said, "No indeed, we have come to you with that about which they were wrangling;
64. And we have come up to you with the truth; and surely we are indeed sincere.
65. So set forth with your family in a watch of the night and closely follow after them in the rear, and let not any of you turn round; and pass away to (the place) where you are commanded."
66. And We decreed for him that Command, that the last trace of these was to be cut off in the (early) morning.
67. And the population of the city came (to witness) the glad tidings.
68. He said, "Surely these are my guests; so do not put me to shame.
69. And be pious to ⊃Allâh and do not disgrace me."
70. They said, "Have we not forbidden you (to entertain all) men?"[2]

سورة الحجر — الجزء الرابع عشر

إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا۟
لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِى عَلَىٰٓ أَن
مَّسَّنِىَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾ قَالُوا۟ بَشَّرْنَٰكَ بِٱلْحَقِّ
فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾ قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ
رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ
﴿٥٧﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّآ ءَالَ لُوطٍ
إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ إِنَّهَا لَمِنَ
ٱلْغَٰبِرِينَ ﴿٦٠﴾ فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾ قَالَ
إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ
يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾ فَأَسْرِ
بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ
وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ
دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾ وَجَآءَ أَهْلُ ٱلْمَدِينَةِ
يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَٱتَّقُوا۟
ٱللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوٓا۟ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ ﴿٧٠﴾

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(1) I.e., I am an old man.

(2) Literally: the worlds.

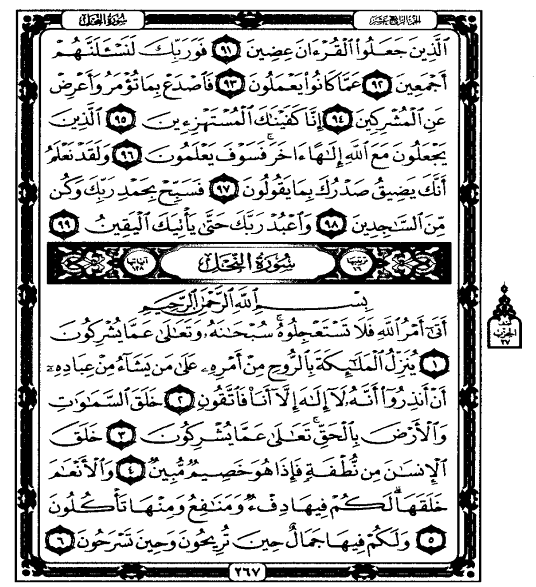
قال هؤلاء بناتي إن كنتم فاعلين ﴿٧١﴾ لعمرك إنهم لفي سكرتهم
يعمهون ﴿٧٢﴾ فأخذتهم الصيحة مشرقين ﴿٧٣﴾ فجعلنا عاليها
سافلها وأمطرنا عليهم حجارة من سجيل ﴿٧٤﴾ إن في ذلك
لآيات للمتوسمين ﴿٧٥﴾ وإنها لبسبيل مقيم ﴿٧٦﴾ إن في ذلك
لآية للمؤمنين ﴿٧٧﴾ وإن كان أصحاب الأيكة لظالمين ﴿٧٨﴾
فانتقمنا منهم وإنهما لبإمام مبين ﴿٧٩﴾ ولقد كذب أصحاب
الحجر المرسلين ﴿٨٠﴾ وآتيناهم آياتنا فكانوا عنها معرضين
﴿٨١﴾ وكانوا ينحتون من الجبال بيوتا آمنين ﴿٨٢﴾ فأخذتهم
الصيحة مصبحين ﴿٨٣﴾ فما أغنى عنهم ما كانوا يكسبون ﴿٨٤﴾
وما خلقنا السماوات والأرض وما بينهما إلا بالحق وإن
الساعة لآتية فاصفح الصفح الجميل ﴿٨٥﴾ إن ربك هو
الخلاق العليم ﴿٨٦﴾ ولقد آتيناك سبعا من المثاني والقرآن
العظيم ﴿٨٧﴾ لا تمدن عينيك إلى ما متعنا به أزواجا منهم
ولا تحزن عليهم واخفض جناحك للمؤمنين ﴿٨٨﴾ وقل إني
أنا النذير المبين ﴿٨٩﴾ كما أنزلنا على المقتسمين ﴿٩٠﴾

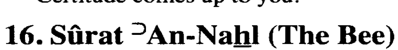
٢٦٦

71. He said, "These are my daughters (to marry), if you would be performing (that)."
72. By your life, surely they were indeed blundering in their stupor.
73. Then the Shout took them (away) at sunshine.
74. So We turned it upside-down, and We rained upon them stones of baked clay.
75. Surely in that are indeed ᵓâyât for the scrutinizers.(1)
76. And surely it is indeed on a way that still exists.
77. Surely in that is indeed a sign for the believers.
78. And decidedly the companions of the Thicket(2) were indeed unjust.
79. So We took vengeance on them; and surely the two of them were indeed on an evident record.(3)
80. And indeed the inhabitants of ᵓAl- Hijr readily cried lies to the Emissaries.
81. And We brought them Our ᵓâyât, yet they were veering away from them.
82. And they used to hew the mountains into homes, (therein dwelling) securely.
83. So the Shout took them (away) in the (early) morning.
84. Then in no way did whatever they used to earn avail them.
85. And in no way did We create the heavens and the earth and whatever is between them except with the Truth; and surely the Hour is indeed coming up, so pardon, with becoming pardoning.
86. Surely your Lord, He is The Sublime Creator, The Ever-Knowing.
87. And indeed We have already brought you seven of the oft-repeated(4) and the magnificent Qurᵓân.
88. Do not definitely extend forth your eyes to what We have given pairs of them to enjoy; and be not grieved for them, and lower your wing to the believers.
89. And say, "Surely, I, constantly I, am the evident warner."
90. Just as We sent down upon those who divide among themselves,(5)

(1) I.e. Those who look for the destroyed cities.
(2) I.e., the dwellers of Madyan.
(3) or: register; literally: ᵓImâm.
(4) I.e. the Opening Sûrah (ᵓAl-Fâtihah), as it includes praise and laudation in seven verses.
(5) I.e. draw lots or divide by means of headless arrows.

91. Who have made the Qur⊃ân into fragments.
92. So, by your Lord, indeed We will definitely ask them all together
93. Concerning whatever they were doing.
94. So profess openly what you have been commanded and veer away from the associators[1]-
95. Surely We suffice you against the mockers-
96. Who make up with ⊃Allâh another god; so they will eventually know.
97. And indeed We already know that, for you, your breast straitens by what they say.
98. So extol with the praise of your Lord and be of the prostrating.
99. And worship your Lord until the Certitude comes up to you.


سورة الحجر ... سورة النحل
الذين جعلوا القرءان عضين ٩١ فوربك لنسئلنهم
أجمعين ٩٢ عما كانوا يعملون ٩٣ فاصدع بما تؤمر وأعرض
عن المشركين ٩٤ إنا كفينك المستهزءين ٩٥ الذين
يجعلون مع الله إلها ءاخر فسوف يعلمون ٩٦ ولقد نعلم
أنك يضيق صدرك بما يقولون ٩٧ فسبح بحمد ربك وكن
من السجدين ٩٨ واعبد ربك حتى يأتيك اليقين ٩٩
سورة النحل
بسم الله الرحمن الرحيم
أتى أمر الله فلا تستعجلوه سبحنه وتعلى عما يشركون
١ ينزل الملئكة بالروح من أمره على من يشاء من عباده
أن أنذروا أنه لا إله إلا أنا فاتقون ٢ خلق السموت
والأرض بالحق تعلى عما يشركون ٣ خلق
الإنسن من نطفة فإذا هو خصيم مبين ٤ والأنعم
خلقها لكم فيها دفء ومنفع ومنها تأكلون
٥ ولكم فيها جمال حين تريحون وحين تسرحون ٦
٢٦٧



16. Sûrat ⊃An-Nahl (The Bee)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. The Command of ⊃Allâh has come up; so do not seek to hasten it. All Extolment be to Him and Supremely Exalted be He above whatever they associate (with Him).
2. He (always) sends[2] down the Angels with the Spirit of His Command upon whomever He decides among His bondmen, (saying), "Warn that there is no god except I; so be pious to Me."
3. He created the heavens and the earth with the truth. Supremely Exalted be He above whatever they associate (with Him).
4. He created man of a sperm-drop; yet, how he is an evident adversary.
5. And the cattle-He created them for you; in them is warmth and (various) uses[3] and of them you eat;
6. And wherein is comely (service) for you while you are bringing them home and while you are driving them to pasture.

(1) Those who associate others with ⊃Allâh.
(2) I.e. He has been sending down.
(3) I.e. profits.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ
الْأَنفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْخَيْلَ وَالْبِغَالَ
وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾
وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۚ وَلَوْ شَاءَ لَهَدَاكُمْ
أَجْمَعِينَ ﴿٩﴾ هُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَّكُم مِّنْهُ
شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنبِتُ لَكُم
بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِن كُلِّ
الثَّمَرَاتِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ وَالنُّجُومُ
مُسَخَّرَاتٌ بِأَمْرِهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
﴿١٢﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۗ إِنَّ
فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾ وَهُوَ الَّذِي
سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا
مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ
وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

7. And they carry your heavy (burdens) to land you could not have reached excepting with arduous (effort).(1) Surely your Lord is indeed Ever-Compassionate, Ever-Merciful.

8. And horses and mules and asses for you to ride, and as an adornment; and He creates what you do not know.

9. And up to ⊃Allâh is adoption of the (moderate) way;(2) and (some) of them are trespassing; and if He had (so) decided, He would have guided you all together.

10. He is The One Who sends down to you from the heaven water of which you have drink, and of which (you have) trees, wherein you mark for (your herds) to graze.

11. Therewith He causes to grow for you plantation, and olives, and palms, and vineyards, and all (kinds of) products. Surely in that is, indeed, an ⊃âyah for a people who meditate.

12. And He has subjected to you the night, and the daytime, and the sun, and the moon. And the stars are subjected to His Command. Surely in that are indeed ⊃âyât for a people who consider.

13. And whatever He has propagated for you in the earth of different colors. Surely in that is indeed an ⊃âyah for a people who constantly remember.

14. And He is the One Who subjected the sea that you may eat of it fresh flesh and draw forth out of it ornaments for you to wear. And you see the ships plowing through it, and that you may seek of His Grace and that possibly you would thank (Him).

---

(1) Literally: arduous (effort upon yourselves).

(2) I.e., it is up to ⊃Allâh (i.e., He has the authority) to guide to the moderate way.

15. And He has cast in the earth anchorages[1] so that it should not reel with you, and rivers and ways that possibly you would be guided,
16. And waymarks; and by the star they are guided.
17. So, is He Who creates as he who does not create? Will you then not be mindful?
18. And in case you number the favor(s) of ᵓAllâh, you will not enumerate them; surely ᵓAllâh is indeed Ever-Forgiving, Ever-Merciful.
19. And ᵓAllâh knows whatever you keep secret and whatever you make public.
20. And the ones they invoke apart from ᵓAllâh do not create a thing and themselves are created.
21. Dead, not alive,[2] and in no way are they aware whence they will be made to rise again.
22. Your God is One God. So, the ones who do not believe in the Hereafter, their hearts (are) denying and they are waxing proud.
23. (There is) no question that ᵓAllâh knows whatever they keep secret and whatever they make public; surely He does not love the ones waxing proud.
24. And when it is said to them, "What has your Lord sent down?" they say, "Myths of the earliest (people)."
25. That they may carry their encumbrances complete on the Day of the Resurrection and (some) of the encumbrances of the ones that they lead into error without (any) knowledge. Verily odious is that with which they encumber themselves!
26. The ones that were before them did already scheme; then ᵓAllâh came upon their structure from the foundations, so the roof collapsed upon them from above them, and the torment came upon them from where they were not aware.

وَأَلْقَىٰ فِي ٱلْأَرْضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا
لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ
﴿١٦﴾ أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِن
تَعُدُّوا۟ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾
وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾ وَٱلَّذِينَ يَدْعُونَ
مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَٰتٌ غَيْرُ
أَحْيَآءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۚ
فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ
﴿٢٢﴾ لَا جَرَمَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ
لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾ وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ
قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً
يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا
سَآءَ مَا يَزِرُونَ ﴿٢٥﴾ قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ
مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

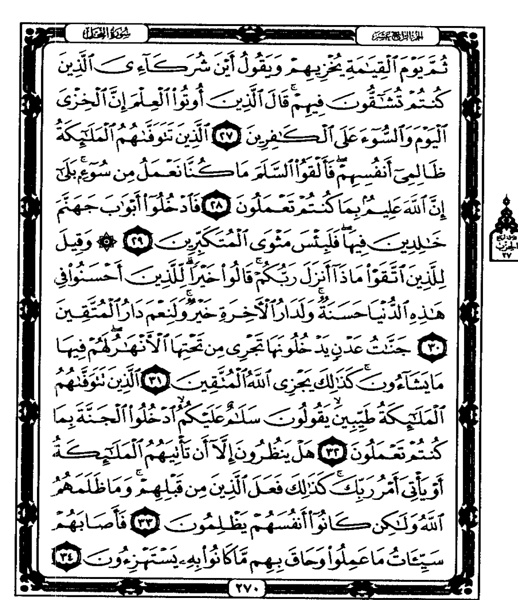
(1) I.e., mountains.

(2) I.e. other than being alive.

27. Thereafter, on the Day of the Resurrection He will disgrace them and He will say, "Where are My associates concerning which you used to oppose (the believers)?" The ones that were brought (the) knowledge will say, "Surely disgrace today and the odious (reward) will be on the disbelievers."

28. (The disbelievers are the ones) whom the Angels take up while they are unjust to themselves. So they will cast forth full submissiveness. "In no way were we doing anything odious." Yes indeed, (yet) surely ᵓAllâh is Ever-Knowing of whatever you were doing.

29. So enter the gates of Hell, enternally (abiding) therein. Then odious indeed is the lodging of those who were proud!


الجزء الرابع عشر — سورة النحل

ثم يوم القيامة يخزيهم ويقول أين شركاءي الذين كنتم تشاقون فيهم قال الذين أوتوا العلم إن الخزي اليوم والسوء على الكافرين ﴿٢٧﴾ الذين تتوفاهم الملائكة ظالمي أنفسهم فألقوا السلم ما كنا نعمل من سوء بلى إن الله عليم بما كنتم تعملون ﴿٢٨﴾ فادخلوا أبواب جهنم خالدين فيها فلبئس مثوى المتكبرين ﴿٢٩﴾ وقيل للذين اتقوا ماذا أنزل ربكم قالوا خيرا للذين أحسنوا في هذه الدنيا حسنة ولدار الآخرة خير ولنعم دار المتقين ﴿٣٠﴾ جنات عدن يدخلونها تجري من تحتها الأنهار لهم فيها ما يشاءون كذلك يجزي الله المتقين ﴿٣١﴾ الذين تتوفاهم الملائكة طيبين يقولون سلام عليكم ادخلوا الجنة بما كنتم تعملون ﴿٣٢﴾ هل ينظرون إلا أن تأتيهم الملائكة أو يأتي أمر ربك كذلك فعل الذين من قبلهم وما ظلمهم الله ولكن كانوا أنفسهم يظلمون ﴿٣٣﴾ فأصابهم سيئات ما عملوا وحاق بهم ما كانوا به يستهزءون ﴿٣٤﴾

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30. And it will be said to the ones who were pious, "What has your Lord sent down?" They will say, "Most Charitable!"[1] For the ones who do fair (deeds) in this present (life) is a fair (reward), and, indeed, the Residence of the Hereafter is more charitable, and favorable indeed is the Residence of the pious!

31. Gardens of ᶜAdn they will enter, from beneath which rivers run, wherein they will have whatever they decide on. Thus ᵓAllâh recompenses the pious.

32. Whom the Angels take up while they are goodly. They say, "Peace be on you! Enter the Garden for whatever you were doing."

33. Do they look for anything except that the Angels should come up to them or your Lord's Command should come up? Thus did the ones before them perform; and in no way did ᵓAllâh do them an injustice, but to themselves they were doing an injustice.

34. So the odious (deeds) that they did afflicted them, and that which they used to mock[2] redounded on them.

(1) I.e., He has sent down the best.
(2) Or: they were mocking.

الجزء الرابع عشر — سورة النحل

وَقَالَ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَا عَبَدۡنَا مِن دُونِهِۦ مِن
شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن دُونِهِۦ مِن شَيۡءٖۚ كَذَٰلِكَ
فَعَلَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ فَهَلۡ عَلَى ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٣٥
وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ
وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ فَمِنۡهُم مَّنۡ هَدَى ٱللَّهُ وَمِنۡهُم مَّنۡ
حَقَّتۡ عَلَيۡهِ ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ٣٦ إِن تَحۡرِصۡ عَلَىٰ هُدَىٰهُمۡ
فَإِنَّ ٱللَّهَ لَا يَهۡدِي مَن يُضِلُّۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ٣٧
وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَا يَبۡعَثُ ٱللَّهُ مَن يَمُوتُۚ بَلَىٰ
وَعۡدًا عَلَيۡهِ حَقّٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٣٨
لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَخۡتَلِفُونَ فِيهِ وَلِيَعۡلَمَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمۡ
كَانُواْ كَٰذِبِينَ ٣٩ إِنَّمَا قَوۡلُنَا لِشَيۡءٍ إِذَآ أَرَدۡنَٰهُ أَن نَّقُولَ
لَهُۥ كُن فَيَكُونُ ٤٠ وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ظُلِمُواْ
لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ
يَعۡلَمُونَ ٤١ ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٤٢

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35. And the ones who have associated (others with ⊃Allâh) have said, "If ⊃Allâh had so decided, in no way would we have worshiped, apart from Him, anything whatever, neither we nor our fathers; and in no way would we have prohibited, apart from Him, anything (whatsoever)." Thus did the ones before them perform. So are the Messengers (entrusted) with anything except (to deliver) the evident proclamation?

36. And indeed We have already sent forth in every nation a Messenger (saying), "Worship ⊃Allâh and avoid the Tâghût."[1] Then (some) of them ⊃Allâh guided; and errancy came true against (some of) them. So travel in the earth, then look into how was the end of the beliers.

37. In case you are eager for their guidance, (yet) surely ⊃Allâh does not guide the ones whom He leads into error, and in no way do they have any vindicators.

38. And they have sworn by ⊃Allâh the most earnest oaths (that) ⊃Allâh will not make him who dies to rise again. Yes indeed, it is a promise truly (binding) upon Him; but most of mankind do not know.

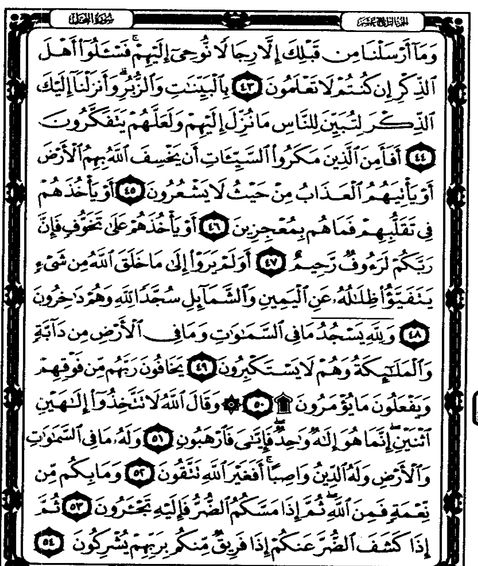
39. So that He may make evident to them wherein they differ, and that the ones who disbelieved may know that they were liars.

40. Surely Our only Saying to a thing when We have willed it, is that We say to it, "Be!" so it is.

41. And the ones who emigrated in (the cause of) ⊃Allâh even after they were done an injustice, indeed We will definitely locate them in the present life a fair (location), and indeed the reward of the Hereafter is greater, if they did (only) know.

42. (Such are) the ones who have endured patiently and have put their trust in their Lord.

(1) I.e. false gods.



وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ فَسْـَٔلُوٓا۟ أَهْلَ
ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ٤٣ بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَأَنزَلْنَآ إِلَيْكَ
ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ
٤٤ أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ
أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ٤٥ أَوْ يَأْخُذَهُمْ
فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ٤٦ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ
رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ٤٧ أَوَلَمْ يَرَوْا۟ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ
يَتَفَيَّؤُا۟ ظِلَٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَٰخِرُونَ
٤٨ وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مِن دَآبَّةٍ
وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ٤٩ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ٥٠ ۞ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓا۟ إِلَٰهَيْنِ
ٱثْنَيْنِ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ فَإِيَّٰىَ فَٱرْهَبُونِ ٥١ وَلَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَلَهُ ٱلدِّينُ وَاصِبًا أَفَغَيْرَ ٱللَّهِ تَتَّقُونَ ٥٢ وَمَا بِكُم مِّن
نِّعْمَةٍ فَمِنَ ٱللَّهِ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ ٥٣ ثُمَّ
إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ٥٤

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43. And in no way did We send (even) before you, except men to whom We revealed. "So ask the population of the Remembrance, in case you(1) do not know."

44. With clear evidences and the Scriptures,(2) and We have sent down to you(3) the Remembrance that you may make evident to mankind what has been sent down (ever since) and that possibly they would meditate.

45. So, are the ones who have schemed odious (deeds) secure that ⊃Allâh will (not) cause the earth to cave in with them? Or that the torment will not come up to them from where they are not aware?

46. Or that He will not take them (away) in their moving about? Then in no way are they able to be defiant to Him.

47. Or that He will not take them (away) by constant fright? Then, surely your Lord is indeed Ever-Compassionate, Ever-Merciful.

48. And have they not regarded whatever thing(s) ⊃Allâh created always conceding their shades to the right and left (sides), constantly prostrating themselves to ⊃Allâh, (while) they are (utterly) abject.

49. And to ⊃Allâh prostrates whatever is in the heavens and whatever is in the earth of every beast, and the Angels; and they do not wax proud.

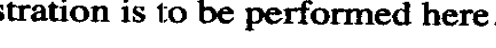
50. They fear their Lord above them, and they perform what they are commanded.*

51. And ⊃Allâh has said, "Do not take to yourselves two gods. Surely He is only One God; so of Me, Me (only), then, have awe."

52. And to Him belongs whatever is in the heaven and the earth, and His is the religion lasting; so will you have piety to other than ⊃Allâh?

53. And whatever favor you have, (then) it is from ⊃Allâh; thereafter when adversity touches you, then Him you implore.

54. Thereafter when He lifts off the adversity, only then do a group of you associate others with their Lord



(1) I.e. the pagan Arabs.
(2) I.e. the Zubur, pl. of Zabûr, usually understood to be the psalms.
(3) I.e. the Prophet.
* A prostration is to be performed here.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۙ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۖ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُفْرَطُونَ ﴿٦٢﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۙ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

55. That they may disbelieve in what We have brought them. So enjoy (this life); then eventually you will know.
56. And they make up an assignment of whatever We have provided them to what they do not know. By ʾAllâh, you will indeed be definitely questioned as to whatever you used to fabricate.
57. And they make up to ʾAllâh daughters. All Extolment be to Him! And they have whatever they lust for.
58. And when one of them is given the tidings of (the birth) of a female, his face lingers blackened and he is ever-repressed (with sorrow).
59. He hides himself from(1) (the sight) of the people because of the odious tidings (given) him, whether he should retain it in degradation or shove it in the dust. Verily, odious is (the way) they judge!
60. For the ones who do not believe in the Hereafter is the woeful likeness; and to ʾAllâh is the Most Exalted likeness; and He is The Ever-Mighty, The Ever-Wise.
61. And if ʾAllâh should take mankind to task for their injustice, in no way would He leave hereon any beast; but He defers them to a stated term. So when their term comes, they will not be able to postpone it by an hour, nor put it forward.
62. And they make up to ʾAllâh what they (themselves) hate; and their tongues describe the lie that they will have the fairest (reward). No question that theirs will be the Fire, and they have been led far in excess.
63. By ʾAllâh,(2) We indeed already sent (Messengers) to nations even before you; then ʾAsh-Shaytân adorned(3) their deeds for them. So he is their patron today, and they will have a painful torment.
64. And in no way have We sent down upon you the Book except that you may make evident to them that wherein they have differed, and as a guidance and a mercy to a people who believe.

(1) Literally: overlays himself beyond .
(2) The Arabic is *tallâhi*, which is a stronger oath than the usual *wallâhi*.
(3) I.e., made attractive to them.

سُورَةُ النَّحْلِ — الجُزْءُ الرَّابِعَ عَشَرَ

وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ فِى ذَٰلِكَ
لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾ وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا
فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾
وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا
حَسَنًا إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ
أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِى
مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنۢ بُطُونِهَا
شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٦٩﴾ وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ
ٱلْعُمُرِ لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا إِنَّ ٱللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾ وَٱللَّهُ
فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِى ٱلرِّزْقِ فَمَا ٱلَّذِينَ فُضِّلُوا۟ بِرَآدِّى
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَهُمْ فِيهِ سَوَآءٌ أَفَبِنِعْمَةِ
ٱللَّهِ يَجْحَدُونَ ﴿٧١﴾ وَٱللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا
وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ
ٱلطَّيِّبَٰتِ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

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65. And ⊃Allâh sends down from the heaven water; so He gives life therewith to the earth after its death. Surely in that is indeed a sign for a people who hear.

66. And surely in (the) cattle (there) is indeed a lesson for you. We give you to drink of what is in their bellies, even between filth and blood, exclusively (pure) milk, palatable to the drinkers.

67. And of the products of the palms and the vineyards you take to yourselves therefrom an intoxicant and a fair provision. Surely in that is indeed a sign for a people who consider.

68. And your Lord revealed to the bees, (saying), "Take to yourselves, of the mountains, homes, and of the trees, and of whatever they trellis.

69. Thereafter eat of all (kinds of) products, (and) so insert (yourselves)(1) through the ways of your Lord, tractable (to you)."(2) There comes out(3) of their bellies a drink of different colors, wherein is a cure for mankind. Surely in that is indeed a sign for a people who meditate.

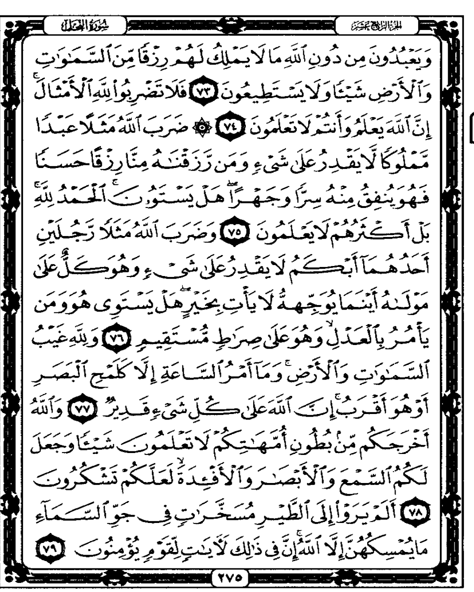
70. And ⊃Allâh created you; thereafter He takes you (to Him); and of you is he who will be turned back to the most decrepit age, that after knowing somewhat, he may know nothing; surely ⊃Allâh is Ever-Knowing, Ever-Determiner.

71. And ⊃Allâh has graced some of you over others(4) in provision; so in no way will the ones who have been graced turn back their provision to the ones whom their right hands possess, so that they may be equal therein. Then, do they repudiate the favor of ⊃Allâh?

72. And ⊃Allâh has made for you of yourselves spouses, and made for you from your spouses sons(5) and grandchildren, and He has provided you of the good (things). Is it then that they believe in untruth, and in the favor of ⊃Allâh they (do) disbelieve?

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(1) Or: follow.
(2) Literally: made subservient.
(3) Literally: goes out.
(4) Literally: over some (others).
(5) I.e. sons and daughters; seeds.


الجزء الرابع عشر — سورة النحل

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ شَيْـًٔا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ
إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا
مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا
فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُۥنَ ٱلْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾ وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ
أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ
مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِى هُوَ وَمَن
يَأْمُرُ بِٱلْعَدْلِ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ
أَوْ هُوَ أَقْرَبُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾ وَٱللَّهُ
أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ
لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ
﴿٧٨﴾ أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ
مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

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73. And they worship, apart from ⊃Allâh, that which does not possess (power to give) them (any) provision for them from the heavens and the earth, and they are unable to (provide) anything.

74. So do not strike (any) similitudes for ⊃Allâh; surely ⊃Allâh knows and you do not know.

(75) ⊃Allâh has struck a similitude: a slave possessed (by his patron), unable to determine anything, and one whom We have provided of Ourselves with a fair provision, (and) so he expends of it secretly and openly. Are they equal? Praise be to ⊃Allâh! No indeed, most of them do not know.

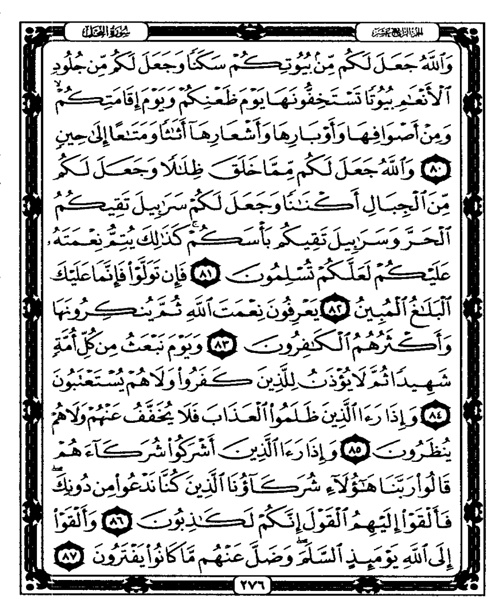
76. And ⊃Allâh has struck a similitude: two men, one of them dumb, unable to determine anything, and he is wholly dependent upon his patronizer-wherever he directs him, he comes up with no charitable (acts). Is he equal to him who commands to justice and is on a straight Path?

77. And to ⊃Allâh belongs the Unseen of the heavens and the earth; and in no way is the Command of the Hour anything except as a twinkling of the eyes[1] or it is nearer (still). Surely ⊃Allâh is Ever-Determiner over everything.

78. And ⊃Allâh brought you out of your mothers' bellies not knowing anything, and He has made for you hearing and beholdings[2] and heart-sights,[3] that possibly you would thank (Him).

79. Have they not regarded the birds subjected in the firmament of the heaven? In no way does anyone hold them except ⊃Allâh. Surely in that are, indeed, ⊃âyât for a people who believe.

(1) Literally: the beholding.
(2) I.e. eyesights. (3) I.e., perception (s).



80. And ⊃Allâh has made for you of your homes a dwelling, and made for you from the skins of (the) cattle homes (that) you find light on the day of your sojourning and on the day of your stationary abode, and of their wool[1] and of their furs and of their hairs furnishings and an enjoyment for a while.

81. And ⊃Allâh has made for you of what He created shades, and He has made for you of the mountains nestled (refuges), and He has made for you apparels to protect you from the heat and apparels to protect you from your (own) violence. Thus He perfects His favor upon you, that possibly you would be Muslims.[2]

82. So, in case they turn away, then surely you have only (to deliver) the evident proclamation.

83. They recognize the favor of ⊃Allâh; thereafter they deny it; and most of them are the disbelievers.

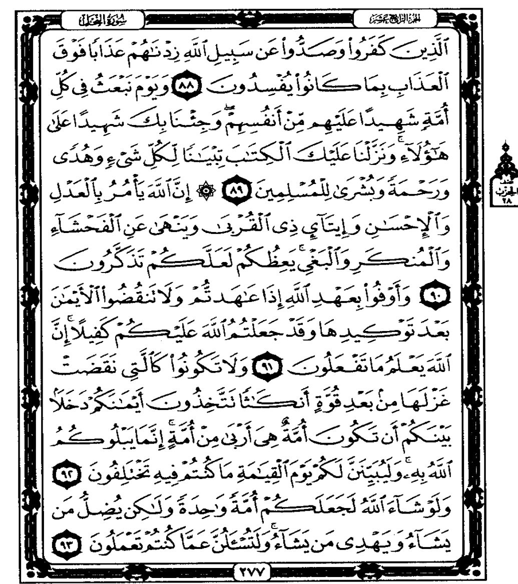
84. And the Day We make to rise again from every nation a witness; thereafter the ones who disbelieved will not be permitted nor will they be allowed to make amends.

85. And when the ones who did injustice see the torment, then it will not be lightened for them, and they will not be respited.

86. And when the ones who associated (others with Him) see their associates, they will say, "Our Lord, these are our associates whom we used to invoke apart from You." They will then cast at them the saying, "Surely you are liars indeed."

87. And they will cast forth to ⊃Allâh submissiveness upon that Day and whatever they used to fabricate will err away[3] from them.

(1) Literally: wools.
(2) Literally: surrender (to Him).
(3) Or: stray away.



88. The ones who have disbelieved and barred from the way of ⊃Allâh, We will increase for them torment above the torment, for that they were corrupting (in the earth).
89. And the Day We will make to rise again in every nation a witness against them from among themselves, and We will cause you[1] to come as a witness against these. And We have been sending down on you the Book as an evident (exposition) of everything, and as a guidance, and a mercy, and as good tidings to Muslims.
90. Surely ⊃Allâh commands to justice and fairness and bringing (charity) to a near kinsman, and He forbids obscenity and maleficence and iniquity. He admonishes you that possibly you would be mindful.
91. And fulfil the convenant of ⊃Allâh when you have convenanted, and do not break the oaths after they have been affirmed. And you have already made ⊃Allâh Sponsor over you; surely ⊃Allâh knows whatever (things) you perform.
92. And do not be as she who breaks her yarn, even after it is strongly spun,[3] into strands, by taking to yourselves your oaths fraudulently among yourselves, one nation being more numerous than another nation. Surely, ⊃Allâh only tries you thereby; and indeed He will definitely make evident to you upon the Day of the Resurrection that wherein you used to differ.
93. And if ⊃Allâh had (so) decided, indeed He would have made you one nation; but He leads into error whomever He decides to, and He guides whomever He decides to; and indeed you will definitely be questioned about whatever you were doing.

(1) I.e., the Prophet.
(2) Literally: powerfully spun.

وَلَا تَتَّخِذُوٓا۟ أَيْمَـٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا۟ ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ
عَظِيمٌ ﴿٩٤﴾ وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِندَ ٱللَّهِ
هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِندَكُمْ يَنفَدُ
وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ
مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَـٰلِحًا مِّن ذَكَرٍ
أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ
أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾ فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ
فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَـٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَـٰنٌ
عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا
سُلْطَـٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ
﴿١٠٠﴾ وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ
بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
﴿١٠١﴾ قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ
ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

94. And do not take to yourselves your oaths fraudulently among yourselves for that a foot should slide back after firm (steadiness) and you should taste the odious (reward) for that you barred from the way of ⊃Allâh; and you will have a tremendous torment.

95. And do not trade the covenant of ⊃Allâh for a little price; surely whatever is in the Providence of ⊃Allâh, that is more charitable[1] for you, in case you knew.

96. Whatever is in your presence is depleted, and whatever is in the Providence of ⊃Allâh is enduring, and indeed We will definitely recompense the ones who patiently endured their reward, according to the fairest of whatever they were doing.

97. Whoever does righteousness, be it male or female, and he is a believer, then indeed We will definitely (give him to) live a goodly life; and indeed We will definitely recompense them their reward, according to the fairest of whatever they were doing.

98. So when you read the Qur⊃ân, then seek refuge in ⊃Allâh from the outcast Shaytân.

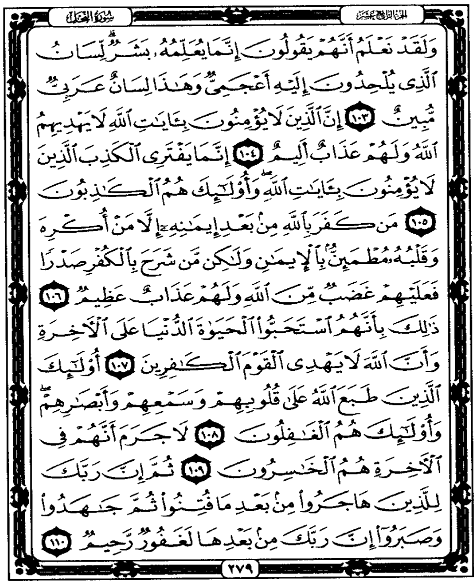
99. Surely he has no all-binding authority over the ones who believe and trust in their Lord.

100. Surely his all-binding authority is only over the ones who take him for patron and the ones who take him as associate (with ⊃Allâh).

101. And when We substitute an ⊃âyâh in the place of (another) verse-and ⊃Allâh best knows what He is sending down-they say, "Surely you are only a fabricator!" No indeed, (but) most of them do not know.

102. Say, "The Spirit of Holiness[2] has been sending it down from your Lord with the Truth to make firm the ones who have believed and as a guidance and good tidings to Muslims."

(1) I.e., better.
(2) I.e., the Angel Jibrîl (Gabriel).


سُورَةُ النَّحْلِ — الجُزْءُ الرَّابِعَ عَشَرَ

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ﴿١٠٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ وَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰذِبُونَ ﴿١٠٥﴾ مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿١٠٧﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَٰرِهِمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٠٨﴾ لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْخَٰسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟ ثُمَّ جَٰهَدُوا۟ وَصَبَرُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾

٢٧٩

103. And indeed We already know that they say, "Surely only a mortal is teaching him." The tongue[1] of him about whom they blaspheme is foreign, and this is an evident Arabic tongue.

104. Surely the ones who do not believe in the ⊃âyât of ⊃Allâh, ⊃Allâh will not guide them, and they will have a painful torment.

105. Surely they who do not believe in the ⊃âyât of ⊃Allâh only fabricate lies, and those are they (who are) the liars.

106. Whoever has disbelieved in ⊃Allâh even after his belief–excepting him who has been compelled and his heart is (still) composed with belief but whoever has his breast expanded in disbelief, then upon them is anger from ⊃Allâh and they will have a tremendous torment.

107. That (is) for that they have shown more love for the present life than for the Hereafter and (for) that ⊃Allâh does not guide the disbelieving people.

108. Those are they upon whose hearts ⊃Allâh has stamped[2] and on their hearing and their beholdings; and those are the ones who are heedless.

109. No question that in the Hereafter they are (the ones who are) the losers.

110. Thereafter surely your Lord– to the ones who emigrated even after they had been persecuted,[3] thereafter strove and endured patiently, surely your Lord, even after that, is indeed Ever-Forgiving, Ever-Merciful.

(1) I.e., the language.
(2) I.e., impressed or set a seal.
(3) Literally: were tempted.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ
نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾ وَضَرَبَ ٱللَّهُ مَثَلًا
قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا
مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ
ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ
جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ
ظَٰلِمُونَ ﴿١١٣﴾ فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا
وَٱشْكُرُوا۟ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾
إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ
أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾ وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ
ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ
إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَٰعٌ قَلِيلٌ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ
مِن قَبْلُ ۖ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

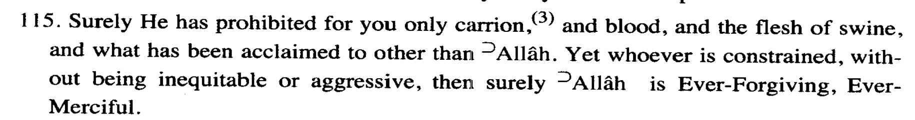
٢٨٠

(111) The Day that every self will come up disputing for itself, and every self will be paid in full for what it has done, and they will not be done any injustice.

112. And ⊃Allâh has struck a similitude: a town that was secure (and) well composed, its provision coming up to it opulently from every place, then it disbelieved(1) in the amenities of ⊃Allâh; so ⊃Allâh made it taste the garment of hunger and fear for the things they were working out.(2)

113. And indeed a Messenger from among them already came to them, then they cried him lies; so the torment took them (away) and they were unjust.

114. So eat of what ⊃Allâh has provided you, lawfully good, and thank (Him) for the favor of ⊃Allâh, in case it be Him only that you do worship.



115. Surely He has prohibited for you only carrion,(3) and blood, and the flesh of swine, and what has been acclaimed to other than ⊃Allâh. Yet whoever is constrained, without being inequitable or aggressive, then surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

116. And do not say, as to what your tongues describe lying,(4) "This is lawful and this is prohibited," so you may fabricate lies against ⊃Allâh; surely the ones who fabricate lies against ⊃Allâh will not prosper.

117. A little enjoyment and they will have a painful torment.

118. And for the ones who Judaized,(5) We have prohibited for them what we narrated to you earlier and in no way did We do them an injustice, but to themselves they were doing injustice.

(1) I.e. they were unthankful.
(2) I.e., doing.
(3) I.e., dead meat.
(4) I.e., falsely, lyingly.
(5) I.e., adopted Judaism.

119. Thereafter, surely your Lord-to the ones who do odious (deeds) in ignorance, thereafter repent ever after that and act righteously-surely your Lord after that is indeed Ever-Forgiving, Ever-Merciful.

120. Surely, ⊃Ibrâhîm was a nation,(1) devout to ⊃Allâh, unswervingly upright, and he was not of the associators,

121. Thankful for His amenities. He selected him and He guided him to a straight Path.

122. And We brought him in the present (life) a fair (reward), and surely in the Hereafter he will indeed be among the righteous.

123. Thereafter We revealed to you, (saying): "Closely follow the creed of ⊃Ibrâhîm, unswervingly upright, and in no way was he one of the associators."



سورة النحل — الجزء الرابع عشر

ثم إن ربك للذين عملوا السوء بجهالة ثم تابوا من
بعد ذلك وأصلحوا إن ربك من بعدها لغفور رحيم ١١٩
إن إبراهيم كان أمة قانتا لله حنيفا ولم يك من المشركين
١٢٠ شاكرا لأنعمه اجتباه وهداه إلى صراط مستقيم
١٢١ وآتيناه في الدنيا حسنة وإنه في الآخرة لمن الصالحين
١٢٢ ثم أوحينا إليك أن اتبع ملة إبراهيم حنيفا وما كان
من المشركين ١٢٣ إنما جعل السبت على الذين
اختلفوا فيه وإن ربك ليحكم بينهم يوم القيامة فيما
كانوا فيه يختلفون ١٢٤ ادع إلى سبيل ربك بالحكمة
والموعظة الحسنة وجادلهم بالتي هي أحسن إن ربك
هو أعلم بمن ضل عن سبيله وهو أعلم بالمهتدين ١٢٥
وإن عاقبتم فعاقبوا بمثل ما عوقبتم به ولئن صبرتم
لهو خير للصابرين ١٢٦ واصبر وما صبرك إلا بالله
ولا تحزن عليهم ولا تك في ضيق مما يمكرون
١٢٧ إن الله مع الذين اتقوا والذين هم محسنون ١٢٨

٢٨١

124. Surely the Sabbath was made only for the ones who differed about it; and surely your Lord will indeed judge between them on the Day of the Resurrection concerning (the things) about which they used to differ.

125. Call(2) to the way of your Lord with wisdom and fair admonition, and dispute with them in the way (which is) fairest. Surely your Lord is The Best Knower of the ones who have erred away from His way, and He is The Best Knower of the right-guided.

126. And in case you(3) punish, then punish with the like of that wherewith you were punished; and indeed in case you endure patiently, indeed it is more charitable of the patient.

127. And (endure) patiently, and in no way is your patience with the help of anyone except with ⊃Allâh. And do not grieve for them, nor be straitened for whatever they scheme.

128. Surely ⊃Allâh is with the ones who have been pious and the ones who are fair-doers.

(1) I.e., a leader; ⊃Imâm.

(2) This is addressed to the Prophet.

(3) This is addressed to all believers .

17. Sûrat ⊃Al-⊃Isrâ⊃(The Night Journey)


سورة الإسراء

بسم الله الرحمن الرحيم

سبحان الذي أسرى بعبده ليلا من المسجد الحرام إلى المسجد الأقصا الذي باركنا حوله لنريه من آياتنا إنه هو السميع البصير ﴿١﴾ وآتينا موسى الكتاب وجعلناه هدى لبني إسرائيل ألا تتخذوا من دوني وكيلا ﴿٢﴾ ذرية من حملنا مع نوح إنه كان عبدا شكورا ﴿٣﴾ وقضينا إلى بني إسرائيل في الكتاب لتفسدن في الأرض مرتين ولتعلن علوا كبيرا ﴿٤﴾ فإذا جاء وعد أولاهما بعثنا عليكم عبادا لنا أولي بأس شديد فجاسوا خلال الديار وكان وعدا مفعولا ﴿٥﴾ ثم رددنا لكم الكرة عليهم وأمددناكم بأموال وبنين وجعلناكم أكثر نفيرا ﴿٦﴾ إن أحسنتم أحسنتم لأنفسكم وإن أسأتم فلها فإذا جاء وعد الآخرة ليسوءوا وجوهكم وليدخلوا المسجد كما دخلوه أول مرة وليتبروا ما علوا تتبيرا ﴿٧﴾

٢٨٢

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

15 (1) All Extolment be (to Him), Who made His bondman to set forth by night from the Inviolable Mosque to the Further[1] Mosque, around which We have blessed, that We might show him (some) of Our ⊃âyât. Surely He, Ever He, is The Ever-Hearing, The Ever-Beholding.

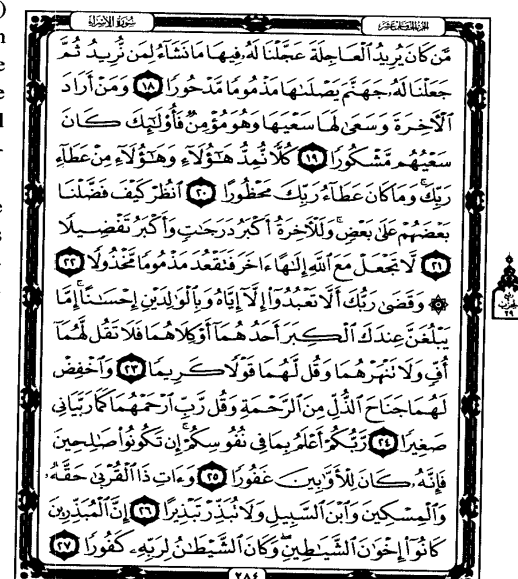
2. And We brought Mûsâ the Book and We made it a guidance to the Seeds of ⊃Isrâ⊃îl, (saying), "Do not take to yourselves any trustee apart from Me."
3. Offspring of whomever We carried with Nûh, surely he was a constantly thankful bondman.
4. And We decreed for Seeds of ⊃Isrâ⊃îl in the Book: "Indeed you will definitely corrupt in the earth twice, and indeed you will definitely (become) exalted a great exaltation.
5. Then, when the promise of the first of the two came, We cause to rise against you bondmen of Ours endowed with strict violence, and so they went (ravaging) amidst (your) residences; and it was a promise performed .
6. Therafter We turned back to you to recur (prevailing against them), and We supplied you with riches and sons and made you of more manpower (in battle).
7. In case you do fair (deeds), you do (fair deeds) for yourselves; and in case you do odious deeds, they are against yourselves. Then, when the promise of the Hereafter comes,[2] (other bondmen of Ours) are to deface[3] you and to enter the Mosque, as they entered it the first time, and to annihilate utterly[4] whatever they got exalted over.

(1) Literally: Remotest.
(2) Some consider all of these to be past events.
(3) Literally: to vex your faces, i.e. to do odious deeds to you.
(4) Literally: with (an utter) annihilation.



8. It may be that your Lord will have mercy on you; and in case you go back, We will go back; and We have made Hell a place of detention for the disbelievers."
9. Surely this Qurᵓân guides to (the way) that is more upright, and gives good tidings to the believers who do deeds of righteousness that they will have a great reward,
10. And (gives the tidings) that the ones who do not believe in the Hereafter, We have readied for them a painful torment.
11. And man invokes for evil, as is his invocation for charity,(1) and man has constantly been hasty.
12. And We have made the night and the day (time) as two signs; so We have erased the sign of the night and We have made the sign of the daytime a beholder(2) that you may seek Grace from your Lord, and that you may know the number of the years and the reckoning. And everything We have expounded with (a distinct) expounding.
13. And every man We have imposed on him his bird (of augury) upon his neck, and We will bring out for him, on the Day of the Resurrection, a book (that) he will meet with, spread open.
14. "Read your book! Your self suffices you this day as a constant-reckoner against you."
15. Whoever is guided, surely he is guided only for himself;(3) and whoever errs (away), then surely he errs (away) only upon himself;(4) and no encumbered self will be encumbered with the encumbrance of another (self); and in no way are We tormenting (anyone) until We have sent forth a Messenger.
16. And when We will to cause a town to perish, We give mastery to (luxurious people), then they committed immorality therein; so the Word came true against it, (and) then We destroyed it an utter destruction.
17. And how many generations We have caused to perish even after Nûḫ; and your Lord suffices as One Who is Ever-Cognizant of (and) Ever-Beholding of the guilty (deeds) of His bondmen.

(1) I.e., welfare.
(2) I.e., when man can behold.
(3) I.e., for his own gain.
(4) I.e., to his own loss.



18. Whoever is willing (to gain) (this) hasty (world), We (quickly) hasten for him therein whatever We decide to whomever We will; thereafter We make for him Hell where he will roast, reprobated and (regretfully) rejected.
19. And whoever is willing (to gain) the Hereafter and diligently endeavors after it as he should (endeavor), being a believer, then those, their endeavor is to be thanked.
20. Each do We supply, these and these (too) from your Lord's gift, and in no way can your Lord's gift be walled up.
21. Look how We have graced some of them over the others,(1) and indeed the Hereafter is greater in degrees and greater with marked graciousness.
22. Do not make up with ⊃Allâh another god, for then you will sit reprobated (and) abandoned.
23. And your Lord has decreed that you should not worship any except Him (only) and (to show) fairest companionship to parents; in case ever one or both of them reaches old age(2) in your presence, do not say to them, "Fie!" nor scold them; and speak to them respectful words.(3)
24. And lower to them the wing of humbleness out of mercy and say, "Lord! Have mercy on them, as they reared me (when I was) small."
25. Your Lord knows best whatever is in your selves. In case you are righteous, then surely He has been Ever-Forgiving to the constant resorters (to Him).
26. And bring to a near kinsman his true (right) and (to) the indigent and the wayfarer; and do not squander wantonly.(4)
27. Surely the squanderers have been brethren of ⊃Ash-Shayâṭîn, and ⊃Ash-Shayṭân has ever been ever-disbelieving to his Lord.

(1) Literally:over some (others).
(2) Literally: being great (in years).
(3) Literally: say to them an honorable saying.
(4) Literally: in (wanton) squandering.

وإما تعرضن عنهم ابتغاء رحمة من ربك ترجوها فقل لهم قولا
ميسورا ﴿٢٨﴾ ولا تجعل يدك مغلولة إلى عنقك ولا تبسطها
كل البسط فتقعد ملوما محسورا ﴿٢٩﴾ إن ربك يبسط الرزق
لمن يشاء ويقدر إنه كان بعباده خبيرا بصيرا ﴿٣٠﴾ ولا تقتلوا
أولادكم خشية إملاق نحن نرزقهم وإياكم إن قتلهم كان
خطئا كبيرا ﴿٣١﴾ ولا تقربوا الزنى إنه كان فاحشة وساء
سبيلا ﴿٣٢﴾ ولا تقتلوا النفس التي حرم الله إلا بالحق ومن
قتل مظلوما فقد جعلنا لوليه سلطانا فلا يسرف في
القتل إنه كان منصورا ﴿٣٣﴾ ولا تقربوا مال اليتيم إلا بالتي
هي أحسن حتى يبلغ أشده وأوفوا بالعهد إن العهد كان
مسئولا ﴿٣٤﴾ وأوفوا الكيل إذا كلتم وزنوا بالقسطاس المستقيم
ذلك خير وأحسن تأويلا ﴿٣٥﴾ ولا تقف ما ليس لك به علم
إن السمع والبصر والفؤاد كل أولئك كان عنه مسئولا ﴿٣٦﴾
ولا تمش في الأرض مرحا إنك لن تخرق الأرض ولن تبلغ
الجبال طولا ﴿٣٧﴾ كل ذلك كان سيئه عند ربك مكروها ﴿٣٨﴾

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28. And in case ever you definitely veer away from them, seeking mercy from your Lord that you hope for, then speak to them a reasonable saying.

29. And do not set up your hand shackled to your neck,(1) nor outspread it widespread altogether,(2) for then you will sit blamed and regretfully rejected.

30. Surely your Lord outspreads the provision to whomever He decides and estimates (it); surely He has been Ever-Cognizant of (and) Ever-Beholding His bondmen.

31. And do not kill your children in apprehension of want; We provide for them and for you (too); surely the killing of them has been a great sinning.

32. And do not come near to adultery; surely it has been an obscenity and odious as a way.

33. And do not kill the self that ⊃Allâh has prohibited, except by truthful (right).(3) And whoever is killed unjustly, We have (already) appointed to his patron authority. So let him not exceed(4) in killing; surely he will be vindicated.

34. And do not draw near the wealth of the orphan except in the fairest (manner) until he reaches full age; and fulfil the covenant. Surely the covenant will be questioned of.

35. And fill up the measure when you measure, and weigh with the straight equitableness; that is more charitable and fairest in interpretation.(5)

36. And do not pursue what you have no knowledge of; surely hearing and beholding and heart-sight,(6) all of those will be questioned of.

37. And do not walk in the earth merrily; surely you will never pierce the earth, and you will never reach the mountains in height.

38. All of that, the odiousness of it is hateful in the Meeting of your Lord.

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(1) I.e., Do not be niggardly.
(2) Literally: outspread it all outspreading; i.e., do not be a spendthrift.
(3) Literally: with the truth.
(4) Literally: be extravagant.
(5) Or: determination, outcome.
(6) Or: perception.

ذَٰلِكَ مِمَّآ أَوۡحَىٰٓ إِلَيۡكَ رَبُّكَ مِنَ ٱلۡحِكۡمَةِۗ وَلَا تَجۡعَلۡ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ فَتُلۡقَىٰ فِي جَهَنَّمَ مَلُومٗا مَّدۡحُورًا ٣٩ أَفَأَصۡفَىٰكُمۡ رَبُّكُم
بِٱلۡبَنِينَ وَٱتَّخَذَ مِنَ ٱلۡمَلَٰٓئِكَةِ إِنَٰثًاۚ إِنَّكُمۡ لَتَقُولُونَ قَوۡلًا عَظِيمٗا ٤٠
وَلَقَدۡ صَرَّفۡنَا فِي هَٰذَا ٱلۡقُرۡءَانِ لِيَذَّكَّرُواْ وَمَا يَزِيدُهُمۡ إِلَّا نُفُورٗا ٤١
قُل لَّوۡ كَانَ مَعَهُۥٓ ءَالِهَةٞ كَمَا يَقُولُونَ إِذٗا لَّٱبۡتَغَوۡاْ إِلَىٰ ذِي ٱلۡعَرۡشِ سَبِيلٗا
٤٢ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوّٗا كَبِيرٗا ٤٣ تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ
ٱلسَّبۡعُ وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ وَإِن مِّن شَيۡءٍ إِلَّا يُسَبِّحُ بِحَمۡدِهِۦ وَلَٰكِن
لَّا تَفۡقَهُونَ تَسۡبِيحَهُمۡۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا ٤٤ وَإِذَا قَرَأۡتَ
ٱلۡقُرۡءَانَ جَعَلۡنَا بَيۡنَكَ وَبَيۡنَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ حِجَابٗا
مَّسۡتُورٗا ٤٥ وَجَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ
وَقۡرٗاۚ وَإِذَا ذَكَرۡتَ رَبَّكَ فِي ٱلۡقُرۡءَانِ وَحۡدَهُۥ وَلَّوۡاْ عَلَىٰٓ أَدۡبَٰرِهِمۡ نُفُورٗا
٤٦ نَّحۡنُ أَعۡلَمُ بِمَا يَسۡتَمِعُونَ بِهِۦٓ إِذۡ يَسۡتَمِعُونَ إِلَيۡكَ وَإِذۡ هُمۡ نَجۡوَىٰٓ
إِذۡ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلٗا مَّسۡحُورًا ٤٧ ٱنظُرۡ
كَيۡفَ ضَرَبُواْ لَكَ ٱلۡأَمۡثَالَ فَضَلُّواْ فَلَا يَسۡتَطِيعُونَ سَبِيلٗا ٤٨
وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمٗا وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا جَدِيدٗا ٤٩

39. That is of (the) Wisdom your Lord has revealed to you; and do not make up with ᵓAllâh another god, (or) then you will be cast in Hell blamed (and) rejected.

40. Has your Lord then elected for you (only) sons and taken to Him from the Angels females? Surely you are indeed saying a monstrous saying.

41. And indeed We have already propounded[1] in this Qurᵓân that they may constantly remember; and in no way does it increase them except in repulsion.

42. Say, "If there had been (other) gods with Him, as they say, lo, indeed they would have constantly sought a way to The Owner of the Throne."

43. All Extolment be to Him and Supremely Exalted be He above whatever they say, by a great exaltation!

44. The seven heavens and the earth and whoever is in them extol to Him, and decidedly not a thing (is) except that it extols His praise, but you do not comprehend their Extolment. Surely He has been Ever-Forbearing, Ever-Forgiving.

45. And when you read the Qurᵓân, We make between you and the ones who do not believe in the Hereafter a screened curtain.

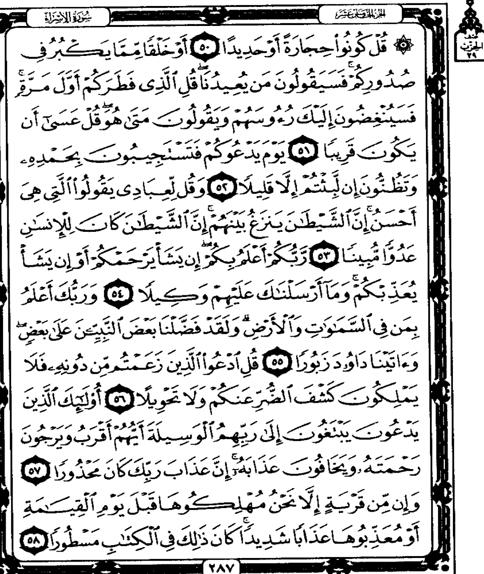
46. And We make lids upon their hearts so that they could not comprehend it, and (we make) in their ears an obstruction. And when you mention your Lord alone in the Qurᵓân, they turn their backs in repulsion.

47. We know best what (intention) it is that they listen with as they listen to you, and as they have private conferences, as the unjust (of them) say, "Decidedly you are following (none) except a man bewitched."

48. Look how they strike similitudes for you. So they have erred and have been unable (to find) a way."

49. And they said, "Is it (true) that when we are bones and decomposed remains, will we indeed be made to rise again (as) a new creation?"

(1) I.e. Our warnings.



(50) Say, "Be you stones, or iron,

51. Or (some) creation from among that which is (yet) greatly (admired) in your breasts!" Then they will soon say, "Who will bring us back?" Say, "The one who originated you the first time." Then they will wag their heads at you and they will say, "When will it be?" Say, "It may be drawing near."

52. The Day when He will call you (and) so you respond with His praise and you surmise (that) decidedly you have not lingered except a little.

53. And say to My bondmen (that) they say that which is fairest,[1] (for) surely ᵓAsh-Shaytân incites (discord) between them. Surely ᵓAsh-Shaytân has been an evident enemy to man.

54. Your Lord knows you best; in case He (so) decides, He will have mercy on you, or, in case He (so) decides, He will torment you. And in no way have We sent you a constant trustee over them.

55. And your Lord knows best whomever are in the heavens and the earth; and indeed We have readily graced some Prophets over others;[2] and We brought Dâwûd a Scripture.

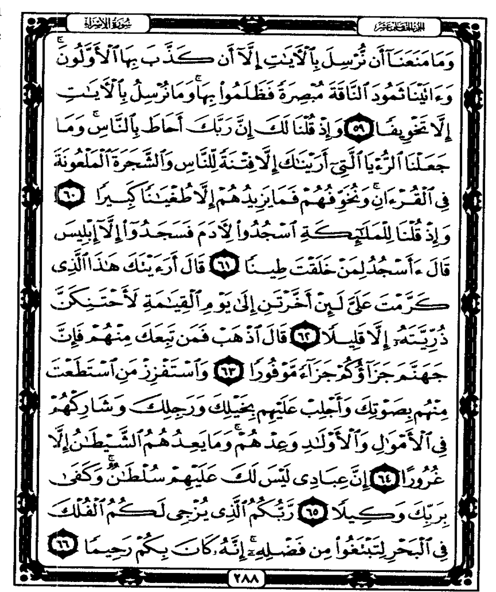
56. Say, "Invoke the ones you asserted apart from Him; yet they possess (no power) for lifting off adversity from you, nor (its) transference."

57. Those they invoke are (themselves) seeking the means for (close) proximity to their Lord, whichever of them will be nearer; and they hope for His mercy and fear His torment. Surely your Lord's torment is a thing to be wary of.

58. And decidedly not a city is there excepting that We will be causing it to perish before the Day of the Resurrection, or We will be tormenting it with a strict torment. That has been in the Book inscribed.

(1) I.e., which is kindest.

(2) Literally: over some (others).



59. And nothing prevented Us from sending the ᵓâyât except that the earliest (people) cried lies to them; and We brought Thamûd the she-camel (as) (a thing) beheld,(1) yet they did an injustice regarding her. And in no way do We send the signs except for frightening.

60. And as We said to you, "Surely your Lord has encompassed mankind." And in no way did We make the vision that We showed you except as a temptation to mankind, and (likewise) (we made) the Tree cursed in the Qurᵓân; and We frighten them, yet in no way does it increase them except in great inordinance.(2)

61. And as We said to the Angels, "Prostrate (yourselves) to ᵓÂdam." So they prostrated themselves, except ᵓIblîs. He said, "Shall I prostrate myself to (one) whom You created of clay?"

62. Said he, "Have You seen? This, whom you have honored above me, indeed in case you defer me to the Day of the Resurrection, indeed I will definitely bring his offspring under my subjection,(3) except a few."

63. Said He, "Go! So, whoever of them follows you, then surely Hell will be your recompense, an ample recompense!

64. And startle whomever of them you can with your voice, and rally against them your horsemen and your foot (soldiers); and be a partner with them in (their) riches and (their) children, and promise them!" And in no way does ᵓAsh-Shayṭân promise them anything except delusion.

65. "Surely over My bondmen you shall have no all-binding authority." And your Lord suffices as an Ever-Trusted Trustee.

66. Your Lord is (the One) Who urges on for you the ships in the sea that you may seek of His Grace; surely He has been Ever-Merciful towards you.

(1) I.e., for them to behold.
(2) Literally: tyranny.
(3) Literally: under my palate; i.e., between my jaws.

67. And when adversity touches you in the sea, the ones whom you invoke err away (from you) except Him (only); then as soon as He safely delivers you to land, you veer away. And man has been constantly disbelieving.(1)

68. Do you then (feel) secure that He will not cause a side of the land to cave you in, or send against you a squall of gravel? Thereafter you will find no constant trustee for you.

69. Or even do you (feel) secure that He will not bring you back into it on another occasion, so send against you a rumbling wind (and) so drown you for that you have disbelieved? Thereafter you will find no attending followers for you against Us.

70. And indeed We have already honored the Seeds(2) of ᵓÂdam and carried them on land and sea,(3) and provided them of the good (things), and graced them over many of whom We created with marked graciousness.

71. On the Day (when) We will call all folks with their ᵓImâm;(4) so whoever is brought his book with his right (hand), then those will read their book and they will not be done any injustice, even (to) a single date-plaiting.(5)

72. And whoever is blind in this (life), then he will be blind in the Hereafter and will be (even) further erring away from the way.

73. And decidedly they were indeed almost about to tempt you(6) from (that) which We have revealed to you, that you might fabricate against Us another, and lo, they would have indeed taken you to themselves a (close) fellow.

74. And if we had not made you stand firm, indeed you were already almost about to (seek) support from them a (very) little.

75. Then indeed We would have let you taste the double of life and the double of dying; thereafter you would have found none to be a ready vindicator against Us.

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ
إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾ أَفَأَمِنتُمْ أَن يَخْسِفَ
بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ
وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ
عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۙ ثُمَّ لَا تَجِدُوا۟
لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ﴿٦٩﴾ ۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ
فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ
كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾ يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ
بِإِمَٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَٰٓئِكَ يَقْرَءُونَ
كِتَٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَن كَانَ فِى هَٰذِهِۦٓ
أَعْمَىٰ فَهُوَ فِى ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾ وَإِن كَادُوا۟
لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ
وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ
تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٤﴾ إِذًا لَّأَذَقْنَٰكَ ضِعْفَ
ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

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(1) I.e. ever-thankless.
(2) Or: Sons.
(3) Literally: in the land and the sea.
(4) Their leader; or: their record, their register.
(5) I.e., not even to a small degree.
(6) The Prophet.

وَإِن كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا
وَإِذًا لَّا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَن قَدْ
أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَقِمِ
الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ
قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ
نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ وَقُل رَّبِّ
أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن
لَّدُنكَ سُلْطَانًا نَّصِيرًا ﴿٨٠﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾ وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَا
أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا
﴿٨٣﴾ قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ
سَبِيلًا ﴿٨٤﴾ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِن شِئْنَا لَنَذْهَبَنَّ
بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾

76. And decidedly they were indeed almost about to startle you from the land, to drive you out of it; and they would have not lingered even to succeed you except a little.

77. (This was) the enactment for the ones We already sent before you of Our Messengers; and you will not find any transference to Our Enactment.

78. Keep up the prayer at the sinking of the sun to the dusk of the night and (the reading) of the Qurᵓân at dawn; surely the reading of the Qurᵓân at dawn has been witnessed.

79. And keep constant vigil with it[1] (part) of the night[2] as an accordance for you; it may be that your Lord will make you rise again to a praised station.

80. And say, "Lord! Cause me to enter a sincere entry and cause me to go out a sincere outgoing, and make for me, from very close to You, a ready vindicating all-binding authority."

81. And say, "The Truth has come and untruth has expired; surely the untruth has been certain to expire."[3]

82. And We are sending down, of the Qurᵓân, that which is a cure and a mercy to the believers; and it increases the unjust in nothing except in greater loss.

83. And when We (confer) favors upon man, he veers away and retires aside; and when evil touches him, he has been constantly despairing.

84. Say, "Each one does according to his own manner; yet your Lord is He who knows best whoever is best guided to the way."

85. And they ask you about the Spirit. Say, "The Spirit is of the Command of my Lord; and in no way have you been brought of knowledge except a little."

86. And indeed in case We decided, indeed We would definitely go away with that which We have revealed to you; thereafter you would not find for you a constant trustee thereover against Us,

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(1) The Qurᵓân. (2) These are the late night supererogatory prayers. (3) Literally: ever-expiring.

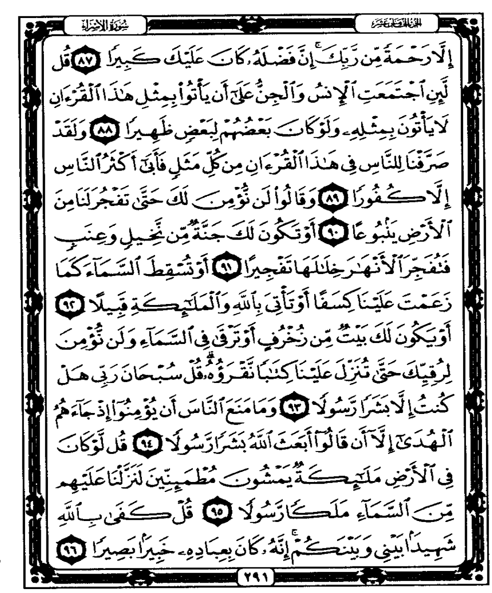
87. Excepting (by some) mercy from your Lord; surely His Grace over you has been great.

88. Say, "Indeed in case humankind and the jinn gathered together to come up with the like of this Qur⊃ân, they would not come up with its like, even if they were backers of one another."

89. And indeed We have already propounded for mankind in this Qur⊃ân every type of similitude; yet most of mankind have refused (all) except constant disbelief.

90. And they have said, "We will never believe you till you make a fountain to gush forth from the earth for us;

91. Or (till) you have a garden of palms and vine(s); then you make rivers to erupt forth amidst it abundantly.(1)



إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا ٨٧ قُل
لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ
لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ٨٨ وَلَقَدْ
صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ
إِلَّا كُفُورًا ٨٩ وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ
ٱلْأَرْضِ يَنۢبُوعًا ٩٠ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ
فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ٩١ أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا
زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ٩٢
أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ وَلَن نُّؤْمِنَ
لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ قُلْ سُبْحَانَ رَبِّى هَلْ
كُنتُ إِلَّا بَشَرًا رَّسُولًا ٩٣ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ
ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ٩٤ قُل لَّوْ كَانَ
فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم
مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ٩٥ قُلْ كَفَىٰ بِٱللَّهِ
شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ٩٦

92. Or you make the heaven to fall down, as you have asserted, on us in lumps, or you come up with ⊃Allâh, and the Angels and their (dependent) tribes.

93. Or you have a home of wonderful decoration, or you ascend into the heaven, and we will never believe your ascent till you keep sending down on us a book that we (can) read." Say, "All Extolment be to my Lord! Have I been anything except a mortal, as Messenger?"

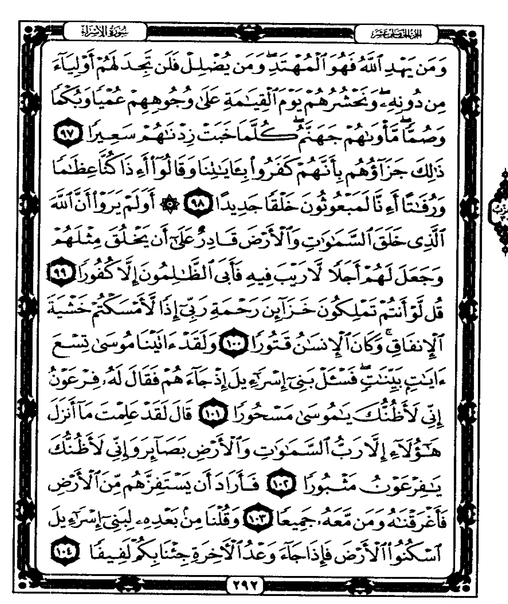
94. And nothing (whatever) prevented mankind from believing(2) as the guidance came to them, except that they said, "Has ⊃Allâh sent forth a mortal as Messenger?"

95. Say, "If there were in the earth Angels walking composed, indeed We would have been sending down upon them from the heaven an Angel as a Messenger."

96. Say, "⊃Allâh suffices as an Ever-Present Witness between you and me; surely He has been Ever-Cognizant of (and) Ever-Beholding His bondmen."

(1) Literally: with (all manner of) eruption.

(2) I.e. made them not to believe.



الجزء الخامس عشر — سورة الإسراء

ومن يهد الله فهو المهتد ومن يضلل فلن تجد لهم أولياء من دونه ونحشرهم يوم القيامة على وجوههم عميا وبكما وصما مأواهم جهنم كلما خبت زدناهم سعيرا ٩٧ ذلك جزاؤهم بأنهم كفروا بآياتنا وقالوا أإذا كنا عظاما ورفاتا أإنا لمبعوثون خلقا جديدا ٩٨ أولم يروا أن الله الذي خلق السماوات والأرض قادر على أن يخلق مثلهم وجعل لهم أجلا لا ريب فيه فأبى الظالمون إلا كفورا ٩٩ قل لو أنتم تملكون خزائن رحمة ربي إذا لأمسكتم خشية الإنفاق وكان الإنسان قتورا ١٠٠ ولقد آتينا موسى تسع آيات بينات فاسأل بني إسرائيل إذ جاءهم فقال له فرعون إني لأظنك يا موسى مسحورا ١٠١ قال لقد علمت ما أنزل هؤلاء إلا رب السماوات والأرض بصائر وإني لأظنك يا فرعون مثبورا ١٠٢ فأراد أن يستفزهم من الأرض فأغرقناه ومن معه جميعا ١٠٣ وقلنا من بعده لبني إسرائيل اسكنوا الأرض فإذا جاء وعد الآخرة جئنا بكم لفيفا ١٠٤

٢٩٢

97. And whomever ⊃Allâh guides, then he is (rightly) guided; and whomever He leads into error, then you will never find for them any patrons apart from Him. And We will muster them on the Day of the Resurrection upon their faces, blind and dumb and deaf. Their abode will be Hell; whenever it abates,We will increase for them the Blaze.

98. That is their recompense for that they disbelieved in Our ⊃âyât and said, "Is it (true) that when we are bones and decomposed remains, surely will we indeed be made to rise again as a new creation?"

99. And have they not seen that ⊃Allâh, Who created the heavens and the earth is Ever-Determiner over creating the like of them? And He has appointed[1] for them a term; there is no suspicion about it; yet the unjust (among them) refuse (all) except constant disbelief.

100. Say, "If you possessed the treasuries of the mercy of my Lord, then lo, you would indeed hold back in apprehension of expending."[2] and man has been constantly grudging.

101. And indeed We already brought Mûsâ nine supremely evident ⊃âyât. So ask the Seeds of ⊃Isrâ⊃îl (about that). As he came to them, (then) Firᶜawn said to him, "Surely I indeed surmise, O Mûsâ, that you are bewitched."

102. He said, "Indeed you already know (that) in no way did anyone send these down except (⊃Allâh) The Lord of the heavens and the earth, as supreme demonstrations. And surely I indeed surmise, O Fir ᶜawn, you are detrimented."

103. So he would (have) startled them from the land; so We drowned him and the ones with him, altogether.

104. And We said to the Seeds of ⊃Isrâ⊃îl after him, "Dwell in the land; then when the promise of the Hereafter comes, We will cause you to come clustering."

(1) Literally: made.

(2) I.e., You would be miserly.

وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ١٠٥
وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا ١٠٦
قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَىٰ
عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ١٠٧ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ
وَعْدُ رَبِّنَا لَمَفْعُولًا ١٠٨ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ
خُشُوعًا ۩ ١٠٩ قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ أَيًّا مَّا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ
بَيْنَ ذَٰلِكَ سَبِيلًا ١١٠ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن
لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ١١١

سُورَةُ الْكَهْفِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجًا ١
قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ٢ مَّاكِثِينَ
فِيهِ أَبَدًا ٣ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ٤

105. And with the Truth We have sent it down, and with the Truth it has come down; and in no way have We sent you except (as) a constant bearer of good tidings and a constant warner.

106. And (this is) a Qur⊃ân; We have distinctly separated (its verses) that you may read it to man-kind staidly,(1) and We have been sending it down successively.(2)

107. Say, "Believe in it or do not believe. Surely the ones who were brought the knowledge even before it, when it is recited to them, collapse upon their faces(3) constantly prostrating,

108. And they say, "All Extolment be to our Lord! Decidedly the promise of our Lord has indeed been performed!"

109. And they collapse upon their faces weeping, and it increases them in subsmissiveness.*

110. Say, "Invoke ⊃Allâh, or invoke The All-Merciful. Whichever you call upon, so to Him (belong) the Fairest Names." And do not be (too) loud in your prayer nor hushed therein, and seek for a way between that.

111. And say, "Praise be to ⊃Allâh, Who has not taken to Him a child, and Who has not any associate in the Kingdom, nor any patron out of humbleness." And magnify Him with all magnificence.(4)

18. Sûrat ⊃Al-Kahf (The Cave)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Praise be to ⊃Allâh Who has sent down upon His bondman the Book and has not made to it any crookedness;
2. Most upright, to warn of strict violence from very close to Him, and to give good tidings to the believers who do every deeds of righteousness that they will have a fair reward,
3. Staying therein forever.
4. And to warn the ones who have said, "⊃Allâh has taken to Him a child."

(1) Or: at intervals.
(2) I.e. by successive revelations on different occasions.
(3) Literally: up to the chins.
(4) I.e. say: ⊃Allâhu ⊃Akbaru Kabîrâ.
* A prostration is to be performed here.

5. In no way do they have any knowledge of it, (they) nor their fathers. An odious[1] word it is, coming out[2] of their mouths; decidedly they say nothing except a lie.
6. Yet, it may be that you will consume yourself of sorrow over their tracks[3] in case they do not believe in this discourse.
7. Surely We have made whatever is on the earth for an adornment for it that We may try whichever of them is fairest in deeds.
8. And We will indeed make whatever is on it arid dry soil.
9. Or even do you reckon that the Companions of the Cave and ⊃Ar-Raqîm[4] were among Our ⊃âyât a wonder?
10. As the young men[5] took (their) abode in the cave, (and) so they said, "Our Lord, bring us mercy from very close to You, and dispose for us rectitude in our Command."[6]
11. Then We struck upon their ears for a (great) number of years in the cave.
12. Thereafter We made them to rise again that We might know whichever of the two parties would best enumerate the span they had lingered.
13. We, Ever We, narrate to you their tidings with the truth. Surely they were young men who believed in their Lord, and We increased them in guidance.
14. And We braced[7] their hearts as they rose up and said, "Our Lord is The Lord of the heavens and the earth; we will never invoke any god, apart from Him, for indeed, we had already spoken unjudiciously.
15. These our people have taken to themselves (other) gods apart from Him. Had they come up with a most evident all-binding authority concerning their belief in them? So, who is more unjust than he who fabricates against ⊃Allâh a lie?

مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِآبَآئِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ
أَفْوَٰهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ٥ فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ
عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا ٱلْحَدِيثِ أَسَفًا ٦ إِنَّا
جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا
٧ وَإِنَّا لَجَٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ٨ أَمْ حَسِبْتَ
أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ٩
إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً
وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ١٠ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى
ٱلْكَهْفِ سِنِينَ عَدَدًا ١١ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ
أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ١٢ نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ
إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ١٣ وَرَبَطْنَا
عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا لَّقَدْ قُلْنَآ إِذًا شَطَطًا ١٤ هَٰٓؤُلَآءِ
قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِم
بِسُلْطَٰنٍۭ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ١٥

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(1) Literally: great. (2) Literally: going out.
(3) I.e., their tracks or footprints when they turn away.
(4) It is the name of a leaden plate, on which were written the names of the seven sleepers.
(5) Literally: the pages. (6) I.e. in Your Command to us; or: in our affair.
(7) Literally: tied upon their hearts.

وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَمَا يَعۡبُدُونَ إِلَّا ٱللَّهَ فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ
يَنشُرۡ لَكُمۡ رَبُّكُم مِّن رَّحۡمَتِهِۦ وَيُهَيِّئۡ لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا
١٦ ۞ وَتَرَى ٱلشَّمۡسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهۡفِهِمۡ ذَاتَ
ٱلۡيَمِينِ وَإِذَا غَرَبَت تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ وَهُمۡ فِي فَجۡوَةٖ
مِّنۡهُۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِۗ مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ وَمَن
يُضۡلِلۡ فَلَن تَجِدَ لَهُۥ وَلِيّٗا مُّرۡشِدٗا ١٧ وَتَحۡسَبُهُمۡ أَيۡقَاظٗا
وَهُمۡ رُقُودٞۚ وَنُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَذَاتَ ٱلشِّمَالِۖ وَكَلۡبُهُم
بَٰسِطٞ ذِرَاعَيۡهِ بِٱلۡوَصِيدِۚ لَوِ ٱطَّلَعۡتَ عَلَيۡهِمۡ لَوَلَّيۡتَ مِنۡهُمۡ
فِرَارٗا وَلَمُلِئۡتَ مِنۡهُمۡ رُعۡبٗا ١٨ وَكَذَٰلِكَ بَعَثۡنَٰهُمۡ
لِيَتَسَآءَلُواْ بَيۡنَهُمۡۚ قَالَ قَآئِلٞ مِّنۡهُمۡ كَمۡ لَبِثۡتُمۡۖ قَالُواْ لَبِثۡنَا
يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۚ قَالُواْ رَبُّكُمۡ أَعۡلَمُ بِمَا لَبِثۡتُمۡ فَٱبۡعَثُوٓاْ
أَحَدَكُم بِوَرِقِكُمۡ هَٰذِهِۦٓ إِلَى ٱلۡمَدِينَةِ فَلۡيَنظُرۡ أَيُّهَآ أَزۡكَىٰ
طَعَامٗا فَلۡيَأۡتِكُم بِرِزۡقٖ مِّنۡهُ وَلۡيَتَلَطَّفۡ وَلَا يُشۡعِرَنَّ
بِكُمۡ أَحَدًا ١٩ إِنَّهُمۡ إِن يَظۡهَرُواْ عَلَيۡكُمۡ يَرۡجُمُوكُمۡ
أَوۡ يُعِيدُوكُمۡ فِي مِلَّتِهِمۡ وَلَن تُفۡلِحُوٓاْ إِذًا أَبَدٗا ٢٠

16. And as you have kept apart from them and what they worship excepting ⊃Allâh, so take (your) abode in the cave, (then) your Lord will spread for you of His mercy and will dispose for you a convenient (place) of your Command."[1]

17. And you might have seen the sun when it rose, declining from their cave towards the right; and when it set, it went past them towards the left while they were in a broad fissure of (the cave). That was one of the ⊃âyât of ⊃Allâh. Whomever ⊃Allâh guides, then he is right-guided, and whomever He leads away into error, then you will never find for him a rectifying patron.

18. And you would have reckoned that they were awake (as) they were lying down, and We turned them about towards the right and towards the left, and their dog stretching out his two fore-legs[2] on the threshold. If you had viewed them, indeed you would have turned away from them in flight and indeed been filled with horror of them.

19. And thus We made them rise again that they might ask one another.[3] A speaker from among them said, "How long have you lingered?" They said, "We have lingered a day, or part[4] of a day." (Others) said, "Your Lord knows best how long you have lingered. So send one of you forth with this money to the city, then let him look for whichever of them has the purest[5] food, so let him come up to you with a provision thereof, and let him be courteous, and definitely let no man be aware of your (presence).

20. Surely in case they get the better of you, they will stone you or bring you back to their creed, and (then) you will never prosper at all."

(1) I.e., the command of ⊃Allâh to you; or: your affair.
(2) Literally: his two arms.
(3) Literally: among themselves.
(4) Literally: some (part) of a day.
(5) Literally: most cleansed.



سورة الكهف — الجزء الخامس عشر

وكذلك أعثرنا عليهم ليعلموا أن وعد الله حق وأن الساعة لا ريب فيها إذ يتنازعون بينهم أمرهم فقالوا ابنوا عليهم بنيانا ربهم أعلم بهم قال الذين غلبوا على أمرهم لنتخذن عليهم مسجدا ﴿٢١﴾ سيقولون ثلاثة رابعهم كلبهم ويقولون خمسة سادسهم كلبهم رجما بالغيب ويقولون سبعة وثامنهم كلبهم قل ربي أعلم بعدتهم ما يعلمهم إلا قليل فلا تمار فيهم إلا مراء ظاهرا ولا تستفت فيهم منهم أحدا ﴿٢٢﴾ ولا تقولن لشاىء إني فاعل ذلك غدا ﴿٢٣﴾ إلا أن يشاء الله واذكر ربك إذا نسيت وقل عسى أن يهدين ربي لأقرب من هذا رشدا ﴿٢٤﴾ ولبثوا في كهفهم ثلث مائة سنين وازدادوا تسعا ﴿٢٥﴾ قل الله أعلم بما لبثوا له غيب السموات والأرض أبصر به وأسمع ما لهم من دونه من ولي ولا يشرك في حكمه أحدا ﴿٢٦﴾ واتل ما أوحي إليك من كتاب ربك لا مبدل لكلماته ولن تجد من دونه ملتحدا ﴿٢٧﴾

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21. And thus We made the (people of the city) discover them that they might know that the promise of ⊃Allâh is true and that the Hour, there is no supicion about it. As they were contending among themselves their Command,[1] (then) they said, "Build over them a structure; their Lord knows them best." (But) the ones who prevailed over their Command[2] said, "Indeed we will definitely build[3] over them a mosque."
22. They will say, "Three, their dog (was) the fourth of them." And (others) will say, "Five, their dog (was) the sixth of them," guessing at the Unseen. (Some others) will say, "Seven, and their dog (was) the eighth of them." Say, "My Lord knows best their right number; none knows them, except a few." So do not wrangle about them, except in outward wrangling, and do not ask any of them for a pronouncement on them.
23. And definitely do not say, regarding anything, "Surely I am performing that tomorrow,"
24. Except (if you add), If ⊃Allâh (so) decides."[4] And remember your Lord when you forget, and say, "It may be that my Lord will guide me to something nearer to rectitude than this."
25. And they lingered in their cave three hundred years, and to that they increased nine (more).
26. Say, "⊃Allâh knows best how long they lingered. To Him (belongs) the Unseen of the heavens and the earth. How well He beholds, and how well He hears!" In no way do they have any patron apart from Him, and He does not associate in His judgment anyone.
27. And recite what has been revealed to you of the Book of your Lord; none can alter[5] His Words; and apart from Him, you will never find any shielding.

(1) The Command of ⊃Allâh concerning Resurrection; or: their affair.
(2) Literally: overcame them in their Command; or: in their affair.
(3) Literally: take to ourselves.
(4) I.e., say: inshâ⊃ ⊃Allâh.
(5) Literally: none can be an alterer of.

28. And (suffer) yourself to (endure) patiently with the ones who invoke their Lord in the early morning and nightfall, willing to seek His Face, and do not let your eyes go past them,[1] willing (to gain) the adornment of the present life; and do not obey him whose heart We have made heedless of Our Remembrance, and who closely follows his own prejudices, and to whom the Command[2] has been all excess.[3]

29. And say, "The Truth is from your Lord; so whoever decides, then let him believe, and whoever decides, then let him disbelieve." Surely We have readied for the unjust a Fire whose canopy encompasses them; and in case they call for succor, they will be succored with water like molten metal that will scald their faces. Miserable is the drink, and odious is it (as) a resting place!

30. Surely the ones who have believed and done deeds of righteousness, surely We do not waste the reward of him who does fair deeds.

31. Those will have (as their recompense) Gardens of ᶜAdn (where) Rivers run from beneath them. They will be ornamented therein with bracelets of gold, and they will wear green clothes of sarcenet and brocade, reclining therein upon couches. How favorable is the requital, and how fair is (it as) a resting-place!

32. And strike for them a similitude: two men. To one of them We made two gardens of vineyards and encircled (both of) them with palm-trees, and between them We made a plantation.

33. Both of these gardens brought forth their crop and did not fail[4] in any of it, and amidst them both We caused a river to erupt forth,

34. And he had (all kinds of) produce. So he said to his companion, as he was conversing with him, "I am more than you in wealth, and mightier in man-power."

وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ
يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ
أَمْرُهُۥ فُرُطًا ﴿٢٨﴾ وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن
شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ
وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ
ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُو۟لَٰٓئِكَ
لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ
فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾ ۞ وَٱضْرِبْ
لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا
بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾ كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ
تَظْلِم مِّنْهُ شَيْـًٔا ۚ وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا ﴿٣٣﴾ وَكَانَ لَهُۥ ثَمَرٌ فَقَالَ
لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

(1) I.e., overlook them.
(2) I.e. the Command of ᵓAllâh to him, or: his affair.
(3) I.e., He has been most disbelieving.
(4) Literally: did not do injustice in anything.

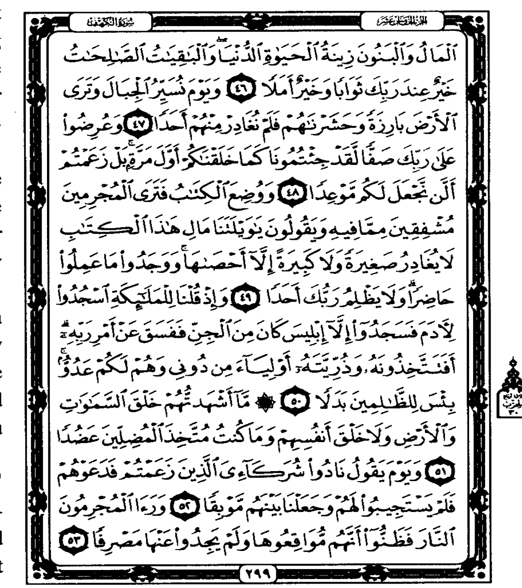
وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ
أَبَدًا ﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى
لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾ قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ
أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا
﴿٣٧﴾ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا ﴿٣٨﴾ وَلَوْلَآ إِذْ
دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ إِن تَرَنِ أَنَا۠
أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن
جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا
زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾
وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُن لَّهُۥ
فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ ٱلْوَلَٰيَةُ
لِلَّهِ ٱلْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ
ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾

٢٩٨

35. And he entered his garden, (while) he (thus) was unjust to himself. He said, "In no way do I expect that this will decay at all;
36. And in no way do I expect that the Hour is coming up; and indeed in case I am turned back to my Lord, indeed I will definitely find a more charitable[1] recourse than (this)."
37. His companion said to him, as he was conversing with him, "Do you disbelieve in Him Who created you of dust, thereafter of a sperm-drop, thereafter molded you as a man?
38. But He is ⊃Allâh, my Lord, and I do not associate with my Lord any one.
39. And if you had said as you entered your garden, Whatever ⊃Allâh decides (will be); there is no power except with ⊃Allâh,[2] (it would have been better for you.) In case you see me that I am less than you in wealth and children,
40. Yet, it may be that my Lord will bring me a more charitable (thing) than your garden and send on it a reckoned (bolt) from the heaven so that in the morning it will be a slippery dry soil.
41. Or that in the morning its water will be deep-sunken so that you will never be able to seek it out."
42. And his produce was (all) encompassed; so (in the morning) he became (remorseful), wringing his hands[3] for what he had expended upon it-and it was devastated upon its trellises- and saying, "Oh would that I had not associated with my Lord any one!"
43. And he had no community to vindicate him, apart from ⊃Allâh, and in no way could he vindicate (himself).
44. Thereover patronage belongs (only) to ⊃Allâh, The Truth; He is The Most Charitable for requital, and The Most Charitable for consequence.
45. And srike for them the similitude of the present life: (it is) as Water that We send down from the heaven, (and) so the growth of the earth mixes up with it, and then it becomes chaff that the winds winnow. And ⊃Allâh has (always) been Supreme Determiner over everything.

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(1) I.e., better.
(2) I.e., say: mâ shâ⊃ ⊃Allâh; Lâ hawlâ walâ quwwata ⊃illâ billâh.
(3)Literally: turning his two palms about.



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المال والبنون زينة الحياة الدنيا والباقيات الصالحات
خير عند ربك ثوابا وخير أملا (٤٦) ويوم نسير الجبال وترى
الأرض بارزة وحشرناهم فلم نغادر منهم أحدا (٤٧) وعرضوا
على ربك صفا لقد جئتمونا كما خلقناكم أول مرة بل زعمتم
ألن نجعل لكم موعدا (٤٨) ووضع الكتاب فترى المجرمين
مشفقين مما فيه ويقولون يا ويلتنا مال هذا الكتاب
لا يغادر صغيرة ولا كبيرة إلا أحصاها ووجدوا ما عملوا
حاضرا ولا يظلم ربك أحدا (٤٩) وإذ قلنا للملائكة اسجدوا
لآدم فسجدوا إلا إبليس كان من الجن ففسق عن أمر ربه
أفتتخذونه وذريته أولياء من دوني وهم لكم عدو
بئس للظالمين بدلا (٥٠) ما أشهدتهم خلق السماوات
والأرض ولا خلق أنفسهم وما كنت متخذ المضلين عضدا
(٥١) ويوم يقول نادوا شركائي الذين زعمتم فدعوهم
فلم يستجيبوا لهم وجعلنا بينهم موبقا (٥٢) ورأى المجرمون
النار فظنوا أنهم مواقعوها ولم يجدوا عنها مصرفا (٥٣)

٢٩٩

46. Wealth and sons are the adornment of the present life; and the enduring deeds of righteousness are more charitable in the Providence of your Lord for requital, and more charitable in aspiration.

47. And on the Day We will make the mountains to travel, and you see the earth coming forth, and We muster them so that We do not leave out any one of them.

48. And they are set before your Lord in ranks, "Indeed you have readily come to Us as We created you the first time; no indeed, you asserted that We would never make for you an appointment."

49. And the Book will be laid down.[1] So you will see the criminals (feeling) timorous about what is in it, and they say, "oh woe to us! How is it with this Book, that it leaves out (nothing), small or great, except that it has enumerated it?" And they will find whatever they did present, and your Lord does no injustice to any one.

50. And as We said to the Angels, "Prostrate (yourselves) to ⊃Âdam." So they prostrated themselves, except ⊃Iblîs. He was one of the jinn, so he (was immoral and) rebelled against his Lord's Command. Do you then take him to yourselves and his offspring to be (your) patrons, apart from Me, and they are an enemy to you? Miserable is it (as) an exchange for the unjust (ones)!

51. In no way did I make them to witness the creation of the heavens and the earth, neither the creation of themselves; and in no way would I take to Me the leaders into error[2] as supporters.

52. And on the Day He will say, "Call out My associates whom you asserted." So they will call on them, yet they will not respond to them; and We will make a chasm between them.

53. And the criminals will see the Fire; so they expect that they are falling into it and will find no turning (of refuge) from it.

(1) I.e. placed in one's hand.

(2) I.e. misleaders.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ
الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا
إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَن تَأْتِيَهُمْ سُنَّةُ
الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ
إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ
لِيُدْحِضُوا بِهِ الْحَقَّ ۖ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾ وَمَنْ
أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۚ
إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ
وَإِن تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَن يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ
الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ
الْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا مِن دُونِهِ مَوْئِلًا ﴿٥٨﴾
وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم
مَّوْعِدًا ﴿٥٩﴾ وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا
مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

54. And indeed We have already propounded for mankind in this Qur⊃ân all manner of similitude, and man has (always) been in most (things) (interested) in disputes.[1]

55. And in no way did anything prevent mankind from believing[2] as the guidance came to them and asking their Lord to forgive them, except that the enactment (for) the earliest (people) should come up to them, or that the torment should come up to them face to face.

56. And in no way do We send the Emissaries except as constant bearers of good tidings and constant warners; and the ones who have disbelieved dispute with untruth that they may rebut thereby the Truth. And they have taken to themselves My ⊃âyât and what they are warned of in mockery.

57. And who is more unjust than he who, being reminded of the ⊃âyât of his Lord, (yet) veers away from them and forgets what his (two) hands have forwarded? Surely We have made lids on their hearts so that they do not comprehend it, and in their ears an obstruction. And in case you call them to guidance, (then), they will never be guided at all.

58. And your Lord is The Ever-Forgiving, The Owner of mercy. If He should take them to task for what they have earned, He would (quickly) hasten for them the torment; no indeed, (but) they have an appointment, apart from which they will never find any safe retreat.

59. And those towns, We caused them to perish as soon as they did injustice, and We made for their perishing an appointment.

60. And as Mûsâ said to his page, "I will not leave off until I reach the junction of the two seas, or I will pass epochs away."

61. Then, as soon as they reached the junction between the two (seas), they forgot their whale;[3] so it took for itself its way into the sea, burrowing.

(1) Literally: the most disputing of things.
(2) Literally: made them not to believe.
(3) Or: large fish.

62. Then, as soon as they passed over, he said to his page, "Bring us our dinner;[1] indeed we have already encountered fatigue from this, our journey."
63. He said, "Have you seen (that) as we sought our abode on the rock, then surely I forgot the whale and in no way did anything make me forget it except ᵓAsh-Shayṭân so that I should not remember it, and it took its way into the sea in a wondrous (manner)."
64. He said, "That is what we were seeking!" So they (both) turned back upon their tracks retracing them.
65. Then they (both) found one of Our bondmen[2] to whom We had brought mercy from Our Providence, and had taught him knowledge from very close to Us.
66. Mûsâ said to him, "Shall I closely follow you on condition that you teach me of what you have been taught, right-mindedness?"

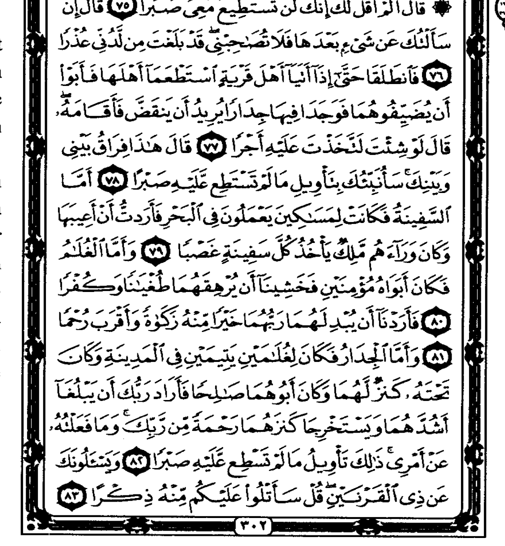
فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا
هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ
ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ
فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا
قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ
عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ
عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ
مَعِىَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ قَالَ
سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾ قَالَ
فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا
﴿٧٠﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا
لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ
لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا
تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ
قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾

٣٠١

67. Said he "Surely you will never be able to (endure) with me patiently."
68. And how should you (endure) patiently what you have not encompassed in your cognizance?"
69. He said, "You will find me, in case ᵓAllâh (so) decides, patient; and I will not disobey you in any command (of yours)."
70. Said he, "So in case you closely follow me, then do not ask me about anything until I (myself) effect a mention of it to you."
71. So they (both) went off until, when they embarked in the ship, he pierced it. He said, "Have you pierced it so as to drown its population.[3] Indeed you have already come with a grave thing."
72. Said he, "Did I not say that surely you would never be able to (endure) with me patiently?"
73. He said, "Do not take me to task that I forgot, nor oppress me with a command (too) difficult (for me)."
74. So they (both) went off until, when they (both) met a youth, then he killed him. He said, "Have you killed a most cleansed self without (his having killed another) self? Indeed you have already come with a (highly) maleficent thing."

(1) Or: early meal, breakfast.
(2) Literally: bondman from among Our bondmen.
(3) I.e., a passengers,

16 (75) Said he, "Did I not say to you that surely you would never be able to (endure) with me patiently?"



76. He said, "In case I ask you about anything after (this), then keep me in (your) company (no more); you have already had[1] excuse (sufficient) on my part."[2]

77. So they (both) went off until, when they came up to the population of a city, they asked its population for food, yet they refused to receive them hospitably.[3] Then they found therein a wall that would have collapsed down, so he set it up. He said, "If you so decided, indeed you could have taken to yourself a reward for it."

78. Said he, "This is the parting between me and you. I will soon (fully) inform you regarding the interpretation of what you were unable to (endure) patiently.

79. As for the ship, then it belonged to (certain) indigent persons who did (their business) upon the sea. Then I willingly damaged it, (and) beyond them was a king who was taking away every ship by force.

80. And as for the youth, then his parents[4] were believers; so we were apprehensive he would oppress them with (his) inordinance and disbelief.

81. So we willingly (intended) that their Lord would give them (both) in exchange a more charitable (person) in cleansing[5] than he and nearer in tenderness.

82. And as for the wall, then it belonged to two orphan youths in the city, and beneath it was a hoarding belonging to them; and their father was a righteous (man). So your Lord willed that they should reach full age and take out their hoarding as a mercy from your Lord; and in no way did I perform it upon my own command. This is the interpretation of what you were unable to (endure) patiently."

83. And they ask you concerning Ţhulqarnayn.[6] Say, "I will soon recite to you a mention of him."

(1) Literally: reached.
(2) Literally: from close to me.
(3) I.e. as guests.
(4) Literally: his two fathers.
(5) I.e., a better, purer son.
(6) I.e. the two-horned king.

إِنَّا مَكَّنَّا لَهُۥ فِي ٱلۡأَرۡضِ وَءَاتَيۡنَٰهُ مِن كُلِّ شَيۡءٖ سَبَبٗا ٨٤ فَأَتۡبَعَ سَبَبًا
٨٥ حَتَّىٰٓ إِذَا بَلَغَ مَغۡرِبَ ٱلشَّمۡسِ وَجَدَهَا تَغۡرُبُ فِي عَيۡنٍ حَمِئَةٖ
وَوَجَدَ عِندَهَا قَوۡمٗاۖ قُلۡنَا يَٰذَا ٱلۡقَرۡنَيۡنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ
فِيهِمۡ حُسۡنٗا ٨٦ قَالَ أَمَّا مَن ظَلَمَ فَسَوۡفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ
فَيُعَذِّبُهُۥ عَذَابٗا نُّكۡرٗا ٨٧ وَأَمَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَلَهُۥ جَزَآءً
ٱلۡحُسۡنَىٰۖ وَسَنَقُولُ لَهُۥ مِنۡ أَمۡرِنَا يُسۡرٗا ٨٨ ثُمَّ أَتۡبَعَ سَبَبًا ٨٩ حَتَّىٰٓ
إِذَا بَلَغَ مَطۡلِعَ ٱلشَّمۡسِ وَجَدَهَا تَطۡلُعُ عَلَىٰ قَوۡمٖ لَّمۡ نَجۡعَل لَّهُم مِّن
دُونِهَا سِتۡرٗا ٩٠ كَذَٰلِكَۖ وَقَدۡ أَحَطۡنَا بِمَا لَدَيۡهِ خُبۡرٗا ٩١ ثُمَّ أَتۡبَعَ
سَبَبًا ٩٢ حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ وَجَدَ مِن دُونِهِمَا قَوۡمٗا
لَّا يَكَادُونَ يَفۡقَهُونَ قَوۡلٗا ٩٣ قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ إِنَّ يَأۡجُوجَ وَمَأۡجُوجَ
مُفۡسِدُونَ فِي ٱلۡأَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا عَلَىٰٓ أَن تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ
سَدّٗا ٩٤ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيۡرٞ فَأَعِينُونِي بِقُوَّةٍ أَجۡعَلۡ بَيۡنَكُمۡ
وَبَيۡنَهُمۡ رَدۡمًا ٩٥ ءَاتُونِي زُبَرَ ٱلۡحَدِيدِۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيۡنَ ٱلصَّدَفَيۡنِ
قَالَ ٱنفُخُواْۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارٗا قَالَ ءَاتُونِيٓ أُفۡرِغۡ عَلَيۡهِ قِطۡرٗا
٩٦ فَمَا ٱسۡطَٰعُوٓاْ أَن يَظۡهَرُوهُ وَمَا ٱسۡتَطَٰعُواْ لَهُۥ نَقۡبٗا ٩٧

84. Surely We established him in the earth, and We brought him means to (accomplish) everything.

85. So he followed up (another) means.

86. Until, when he reached the setting of the sun,(1) he found it setting in a muddy spring, and he found a people at it. We said, "O Ţhulqarnayn, either you will torment (them) or you will take to yourself towards them a fair (way)."

87. He said, "As for him who did injustice, we will eventually torment him; thereafter he will be turned back to his Lord; then He will torment him with a highly maleficent torment.

88. And as for him who believes and does righteousness, then he will have as recompense the fairest (reward), and we soon will say to him, of our command, Ease."

89. Thereafter he followed up (another) means

90. Until, when he reached the rising of the sun, he found it rising upon a people for whom We had not made a screen therefrom.

91. Thus it was, and We already encompassed in cognizance what was close to him.

92. Thereafter he followed up (another) means.

93. Until, when he reached between the two barriers, he found close to them a people who almost did not comprehend speech.

94. They said, "O Ţhulqarnayn! Surely Ya⊃jûj and M⊃ajûj(2) are corruptors in the earth; so shall we make for you a tribute on condition that you make a barrier between us and them?"(3)

95. He said, "That wherein my Lord has established me is more charitable;(4) so help me with (your) power, so that I will make up a rampart between you and between them.

96. Bring me ingots of iron." Until, when he had leveled up between the two cliffs, he said, "Blow!" Until, when he made it a fire, he said, "Bring me, that I may pour out molten brass on it."

97. So, in no way were they able to surmount it, and in no way were they able to bore it.

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(1) The western part of the then known world.　(2) Gog and Magog.

(3) Literally: between us and between them.

(4) I.e., what I have from my lord is better than your tribute.

قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾ ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾ قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾ ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾ قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

98. He said, "This is a mercy from my Lord. Then when the promise of my Lord comes, He will make it pounded (into dust); and the promise of my Lord has (always) been true."

99. And upon that Day We will leave some of them surge against others;(1) and the Trumpet will be blown; then We will gather them in (one) gathering.

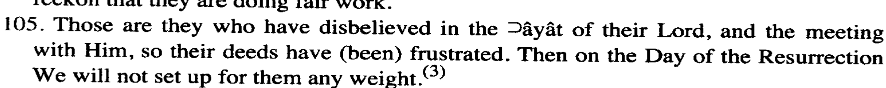
100. And We will set Hell before the disbelievers upon that Day in (plain) setting-

101. (Those) whose eyes were covered(2) against My Remembrance, and they were incapable of hearing.

102. So, do the ones who have disbelieved reckon that they may take to themselves My bondmen as patrons, apart from Me? Surely We have readied Hell for the disbelievers' hospitality.

103. Say, "Shall we fully inform you who will be the greatest losers in their deeds?"

104. The ones whose endeavor errs away in the present life, and they reckon that they are doing fair work.



105. Those are they who have disbelieved in the ⊃âyât of their Lord, and the meeting with Him, so their deeds have (been) frustrated. Then on the Day of the Resurrection We will not set up for them any weight.(3)

106. That is their recompense: Hell, for that they disbelieved and took to themselves My ⊃âyât and My Messengers in mockery.

107. Surely the ones who have believed and done deeds of righteousness, the Gardens of Paradise will (duly) be their hospitality;

108. Eternally therein, they seek no transfer out of them.

109. Say, "If the sea were (a constant) supply(4) for the Words of my Lord, indeed the sea would be depleted before the Words of my Lord are depleted, (even) if We come with a replenishment the like of it."

110. Say, "Surely I am only a mortal the like of you: it is revealed to me that surely your God is only One God. So whoever hopes for the meeting with his Lord, then let him do righteous deed(s) and not associate anyone in the worship of his Lord.

(1) Literally: Some of them against some others. (2) Literally: in a covering.
(3) I.e., their deeds will not be counted in the Balance with good deeds.
(4) Some interpret the word as "ink".

19. Sûrat Maryam (Mary)

In The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful.

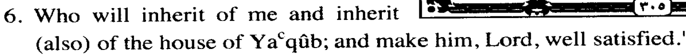
1. Kâf, Hâ, Yâ, ᶜAyn, Ṣâd.[1]
2. (This is) the mention of your Lord's mercy to His bondman Zakariyyâ
3. As he called out to his Lord a concealed call.
4. He said, "Lord! Surely the bone(s) within me have become feeble, and my head is turned white with hoary (hair)[2] and I have not been wretched in invoking you, Lord!
5. And surely I fear my patronized (relatives) beyond me,[3] and my wife is barren. So bestow upon me, from very close to You, a constant patron[4]

سُورَةُ مَرْيَمَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

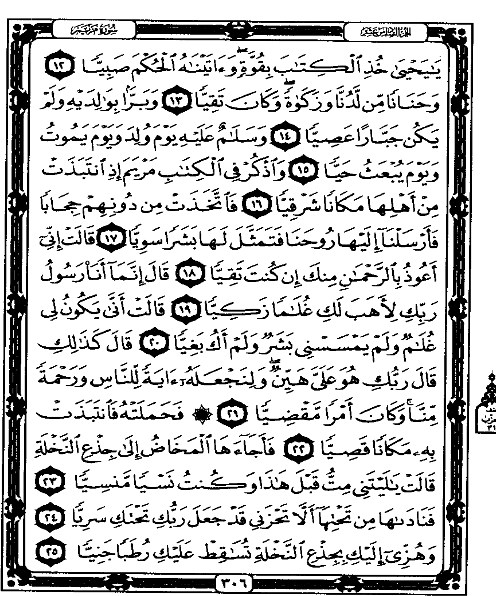
كٓهيعٓصٓ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ﴿٢﴾
إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ
مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ
شَقِيًّا ﴿٤﴾ وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ
ٱمْرَأَتِى عَاقِرًا فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا ﴿٥﴾ يَرِثُنِى وَيَرِثُ
مِنْ ءَالِ يَعْقُوبَ ۖ وَٱجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يَٰزَكَرِيَّآ
إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا
﴿٧﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى
عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَٰلِكَ
قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ
شَيْـًٔا ﴿٩﴾ قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا
تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ
مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ﴿١١﴾

٣٠٥



6. Who will inherit of me and inherit (also) of the house of Yaᶜqûb; and make him, Lord, well satisfied."
7. "O Zakariyyâ, surely We give you good tidings of a youth whose name is Yaḥyâ. No namesake have We given him earlier."
8. He said, "Lord! However can I have a youth and my wife is barren, and I have already reached the decrepitude of old age?"
9. He said, "Thus (it will be) your Lord has said. Simple is it for Me, and I already created you, earlier, and you were nothing."
10. He said, "Lord! Make for me (some) sign." Said He, "Your sign is that you shall not speak to (any of) mankind, though being in perfect shape,[5] three nights."
11. So he went out to his people from the Chamber, then he signified[6] to them, "Extol (your Lord) before sunrise and at nightfall."

(1) These are the names of letters of the Arabic alphabet and only ᵓAllâh knows their meaning here.
(2) Literally: is aflame with hoary (hair). (3) I.e. after I am gone.
(4) Some take it to mean a nephew or kinsman.
(5) I.e. being without fault, or defect; literally: in (perfect) mold.
(6) Literally: revealed.





12. "O Yahyâ, take the Book powerfully." And We brought him judgment (when) a young boy,
13. And a sympathy from very close to Us, and cleanliness. And he was pious,
14. And benign to his parents, and he was not arrogant, disobedient.
15. And peace be upon him, the day he was begotten and the day he dies, and the day he is made to rise again alive!
16. And mention in the Book Maryam as she retired from her family to an eastern place.
17. So she took to herself a curtain apart from them; then We sent to her Our Spirit;(1) so he took for himself the likeness of a mortal in perfect shape.(2)
18. She said, "Surely I take refuge in The All-Merciful from you, in case you are pious."
19. He said, "Surely I am only a Messenger of your Lord to bestow upon you a most cleansed youth."
20. She said, "However can I have a youth, and no mortal has touched me, neither have I been a prostitute?"
21. He said, "Thus (it will be). Your Lord has said, "Simple is it for Me, and that We may make him a sign for mankind and a mercy from Us, and it is a Command decreed."
22. So she conceived him, then she retired with him to a remote place.
23. Then the birthpangs made her come to the trunk of the palm-tree. She said, "Oh, would I had died before this and become a thing forgotten, completely forgotten!"
24. Then (one) called out to her from beneath her, "Do not grieve. Your Lord has already made beneath you a rivulet.
25. And shake to you the trunk of the palm-tree (and) it will let fall ripe dates down on you, readily reaped.

(1) I.e., the Angel Jibrîl (Gabriel).
(2) Or: mold.

26. So eat and drink and comfort your eye, yet in case you ever definitely see any mortal,[1] then say, "Surely I have vowed fasting to The All-Merciful, so I will never speak today to any human being."

27. Then she came up with him to her people carrying him. They said, "O Maryam, indeed you have readily come with a fabricated thing.

28. O sister of Hârûn, in no way was your father a woeful person, and in no way was your mother a prostitute."

29. So she pointed to him. They said, "How shall we speak to one who is (still) in the cradle, a young boy?"

30. He said, "Surely I am the bondman of ⊃Allâh. He has brought me the Book and made me a Prophet.

31. And He has made me blessed wherever I may be, and He has enjoined upon me prayer and Zakât as long as I am alive.

32. And ever benign to my (female) parent;[2] and He has not made me arrogant, wretched.

33. And peace be upon me, the day I was born, and the day I die, and the day I am made to rise again alive."

34. That is ᶜÎsâ son of Maryam, in word of truth, concerning which they are wrangling.

35. In no way is it for ⊃Allâh to take to Him a child. All Extolment be to Him! When He decrees a Command, then He only says to it, "Be!" and it is.

36. And surely ⊃Allâh is my Lord and your Lord, so worship Him. This is a straight Path."

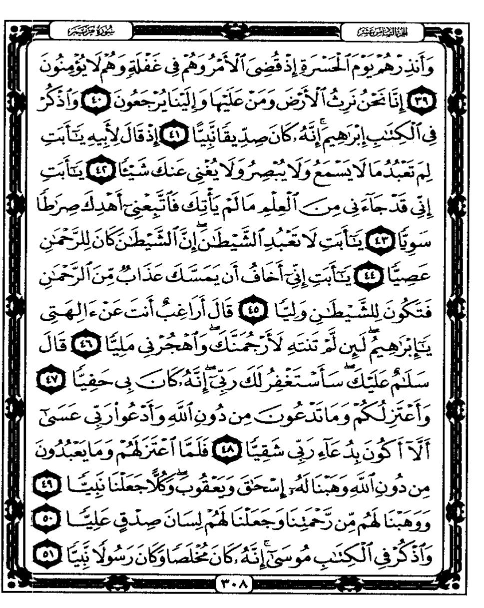
37. Yet the parties have differed among themselves; so woe to the ones who have disbelieved for the witnessing of a tremendous Day!

38. How well they will hear and behold the Day they come up to Us! But the unjust (ones) are today in evident error.

فكلي واشربي وقري عينا فإما ترين من البشر أحدا فقولي
إني نذرت للرحمن صوما فلن أكلم اليوم إنسيا ٢٦
فأتت به قومها تحمله قالوا يا مريم لقد جئت شيئا
فريا ٢٧ يا أخت هارون ما كان أبوك امرأ سوء وما كانت
أمك بغيا ٢٨ فأشارت إليه قالوا كيف نكلم من كان في
المهد صبيا ٢٩ قال إني عبد الله آتاني الكتاب وجعلني
نبيا ٣٠ وجعلني مباركا أين ما كنت وأوصاني بالصلاة
والزكاة ما دمت حيا ٣١ وبرا بوالدتي ولم يجعلني
جبارا شقيا ٣٢ والسلام علي يوم ولدت ويوم أموت
ويوم أبعث حيا ٣٣ ذلك عيسى ابن مريم قول الحق
الذي فيه يمترون ٣٤ ما كان لله أن يتخذ من ولد سبحانه
إذا قضى أمرا فإنما يقول له كن فيكون ٣٥ وإن الله ربي وربكم
فاعبدوه هذا صراط مستقيم ٣٦ فاختلف الأحزاب من
بينهم فويل للذين كفروا من مشهد يوم عظيم ٣٧ أسمع بهم
وأبصر يوم يأتوننا لكن الظالمون اليوم في ضلال مبين ٣٨

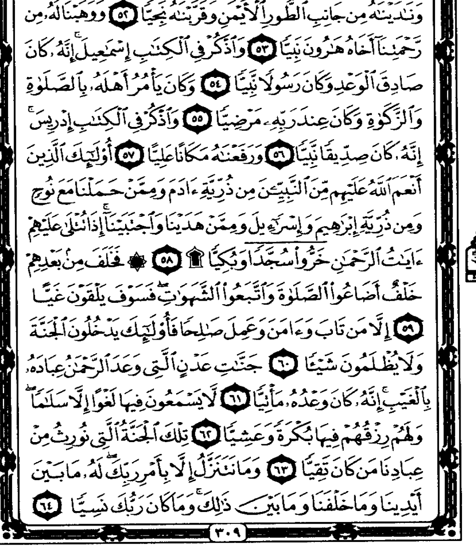
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(1) Literally: any of the mortals.
(2) Literally: She who gave birth to me.



39. And warn them of the Day of regret, as the Command is decreed, and they are in a state of heedlessness, and they do not believe.
40. Surely, We, Ever We, will inherit the earth and (all) who are upon it, and to Us they will be returned.
41. And mention in the Book ⊃Ibrâhîm; surely he was most sincere, a Prophet.
42. As he said to his father, "O my father, why do you worship that which neither hears nor beholds, nor avails you anything?
43. O my father, surely there has already come to me (something) of knowledge that did not come up to you; so closely follow me, and I will guide you on a level path.
44. O my father, do not worship ⊃Ash-Shaytân; surely ⊃Ash-Shaytân has been most disobedient to The All-Merciful.
45. O my Father, surely I fear that (some) torment from The All-Merciful will touch you, so that you become a patron to ⊃Ash-Shaytân."
46. Said he, "Do you desirously shirk from my gods, O ⊃Ibrâhîm? Indeed, in case you do not refrain, indeed I will definitely stone you; so forsake me for a long while."
47. He said, "Peace be upon you! I will soon ask my Lord to forgive you; surely He has been Ever-Hospitable to me.
48. And I keep apart from you[1] and what you invoke apart from ⊃Allâh; and I will invoke my Lord. It may be that in invoking my Lord, I will not be wretched."
49. So, as soon as he kept apart from them and what they were worshiping apart from ⊃Allâh, We bestowed upon him ⊃Ishâq and Ya^{c}qûb, and each We made a Prophet.
50. And We bestowed upon them of Our mercy, and We made for them a tongue of sincerity, most exalted.
51. And mention in the Book Mûsâ; surely he was most faithful and he was a Messenger, a Prophet.

(1) I.e. his people.



52. And We called out to him from the right side of At-Tûr and We brought him near in private conference.
53. And We bestowed upon him of Our mercy his brother Hârûn, a Prophet.
54. And mention in the Book ⊃Ismâ^{c}îl; surely he was sincerely (true) to his promise, and he was a Messenger, a Prophet.
55. And he used to command his family to (keep up) the prayer and (to give) Zakât; and he was most satisfied in the Providence of his Lord.
56. And mention in the Book ⊃Idrîs; surely he was most sincere, a Prophet.
57. And We raised him to a most exalted place.
58. Those are they whom ⊃Allâh has favored among the Prophets of the offspring of ⊃Âdam, and of the ones We carried with Nûh,and of the offspring of ⊃Ibrâhîm and ⊃Isrâ⊃îl and of the ones We guided and selected. When the ⊃âyât of The All-Merciful were recited to them, they collapsed constantly prostrating and weeping.*
59. Then there succeeded even after them a succession who wasted the prayer and closely followed lusts; so they will eventually meet misguidance.
60. Except him who repents and believes and does righteousness; so those will enter the Garden and they will not be done injustice in anything.
61. Gardens of ^{c}Adn that The All-Merciful promised His bondmen in the Unseen; sure it is that His promise is forthcoming.
62. They hear therein no idle (talk), except (only) peace; and they will have their provision therein before sunrise and at nightfall.
63. That is the Garden which We cause the ones of Our bondmen who were pious, to inherit.
64. And we[1] do not keep coming down except at the Command of your Lord. To Him belongs whatever is before us,[2] and whatever is behind us, and whatever is between that. And in no way is your Lord forgetful.

(1) The Angels.
(2) Literally: between our hands.
* A prostration is to be performed here.

65. The Lord of the heavens and the earth and whatever is between them. So worship Him, and (endure) patiently, constantly in His worship. Do you know of any that is given His namesake?
66. And man says, "When I have (already) died, will I indeed be eventually brought out alive?
67. And does not man remember that We created him earlier, and he was nothing?
68. So, by your Lord, indeed We will definitely muster them and ⊃Ash-Shayâṭin thereafter indeed We will definitely present them forward around Hell,[1] (abjectly) kneeling.
69. Therefter indeed We will definitely draw out from every sect whichever of them was the most strict in rebellion against The All-Merciful.
70. Thereafter indeed We know best the ones most deserving to roast constantly therein.
71. And decidedly not one of you (there is), except that he will go (herded) down to it; that, for your Lord, has been a thing decreed, a must.
72. Thereafter We will safely deliver the ones who were pious and leave behind the unjust (ones), (abjectly) kneeling.
73. And when Our ⊃âyât are recited to them as supremely evident (⊃âyât), the ones who have disbelieved say to the ones who have believed, "Whichever of the two groups is more charitable in station and fairer council?"
74. And how many a generation We caused to perish before them. They were fairer in furnishings and outward show!
75. Say, "Whoever has been in errancy, then indeed The All-Merciful will grant him an extension of days[2] until, when they see what they were promised, whether the torment or the Hour, then they will soon know who is in an eviler place and weaker in hosts."
76. And ⊃Allâh increases the ones who have been guided in guidance. And the enduring things, the deeds of righteousness, are more charitable from the Providence of your Lord in requital and more charitable for turning back.

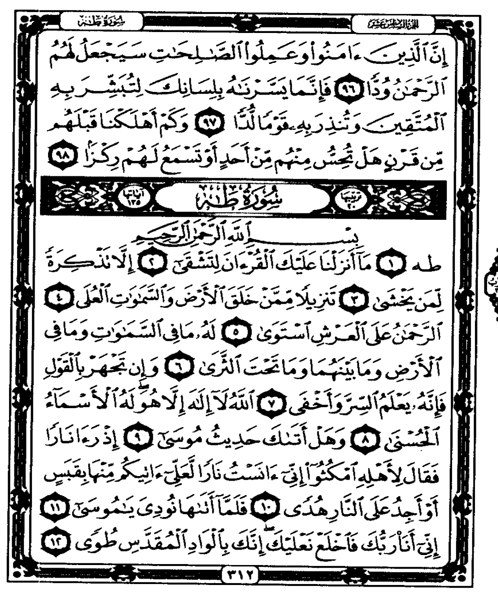
رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا فَٱعۡبُدۡهُ وَٱصۡطَبِرۡ لِعِبَٰدَتِهِۦۚ
هَلۡ تَعۡلَمُ لَهُۥ سَمِيّٗا ٦٥ وَيَقُولُ ٱلۡإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوۡفَ
أُخۡرَجُ حَيًّا ٦٦ أَوَلَا يَذۡكُرُ ٱلۡإِنسَٰنُ أَنَّا خَلَقۡنَٰهُ مِن قَبۡلُ
وَلَمۡ يَكُ شَيۡـٔٗا ٦٧ فَوَرَبِّكَ لَنَحۡشُرَنَّهُمۡ وَٱلشَّيَٰطِينَ ثُمَّ
لَنُحۡضِرَنَّهُمۡ حَوۡلَ جَهَنَّمَ جِثِيّٗا ٦٨ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ
شِيعَةٍ أَيُّهُمۡ أَشَدُّ عَلَى ٱلرَّحۡمَٰنِ عِتِيّٗا ٦٩ ثُمَّ لَنَحۡنُ أَعۡلَمُ بِٱلَّذِينَ
هُمۡ أَوۡلَىٰ بِهَا صِلِيّٗا ٧٠ وَإِن مِّنكُمۡ إِلَّا وَارِدُهَاۚ كَانَ عَلَىٰ رَبِّكَ
حَتۡمٗا مَّقۡضِيّٗا ٧١ ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَواْ وَّنَذَرُ ٱلظَّٰلِمِينَ
فِيهَا جِثِيّٗا ٧٢ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ قَالَ ٱلَّذِينَ كَفَرُواْ
لِلَّذِينَ ءَامَنُوٓاْ أَيُّ ٱلۡفَرِيقَيۡنِ خَيۡرٞ مَّقَامٗا وَأَحۡسَنُ نَدِيّٗا ٧٣ وَكَمۡ
أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ هُمۡ أَحۡسَنُ أَثَٰثٗا وَرِءۡيٗا ٧٤ قُلۡ مَن
كَانَ فِي ٱلضَّلَٰلَةِ فَلۡيَمۡدُدۡ لَهُ ٱلرَّحۡمَٰنُ مَدًّاۚ حَتَّىٰٓ إِذَا رَأَوۡاْ مَا يُوعَدُونَ
إِمَّا ٱلۡعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعۡلَمُونَ مَنۡ هُوَ شَرّٞ مَّكَانٗا
وَأَضۡعَفُ جُندٗا ٧٥ وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهۡتَدَوۡاْ هُدٗىۗ
وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ عِندَ رَبِّكَ ثَوَابٗا وَخَيۡرٞ مَّرَدًّا ٧٦

(1) I.e., the disbelievers and the devils will be gathered around hell.
(2) Literally: extend for him an extension (of days).



77. So, have you seen (him) who has disbelieved in Our ᵓâyât and said, "Indeed I will definitely be brought wealth and children"?
78. Has he viewed the Unseen or taken to himself a covenant from the Providence of The All-Merciful?
79. Not at all! We will soon write down whatever he says, and We will grant him an extension[1] of torment.
80. And We will inherit from him whatever he says, and he will come up to Us a single (person).
81. And they have taken to themselves (other) gods apart from ᵓAllâh, that they would be for them a might.[2]
82. Not at all! They will soon disbelieve in their worship of them and will be opponents against them.
83. Have you not seen that We sent ᵓAsh-Shayâṭîn against the disbelievers, alluring them by (every manner of) allurement?
84. So do not hasten against them; surely We are only numbering for them a number (of days).
85. On the Day We will muster the pious to The All-Merciful as a (welcome) deputation.
86. And drive the criminals into Hell, (a thirsty) herd.
87. They do not possess (any means of) intercession, except the ones who have taken to him from the Providence of the All-Merciful a covenant.
88. And they have said, "The All-Merciful has taken to Him a child."
89. Indeed you have already come with a hideous thing.
90. The heavens are almost about to be rent asunder thereof, and the earth cloven and the mountains to collapse, razed (completely),
91. For that they have attributed to The All-Merciful a child;
92. And in no way does it behoove The All-Merciful to take to Him a child.
93. Decidedly none is there[3] in the heavens and the earth except that he comes up to The All-Merciful as a slave.
94. Indeed He has already enumerated them, and He has numbered them with (exact) numbering.
95. And all of them will be coming up to Him upon the Day of the Resurrection, every one singly.

(1) Literally: extend him an extension.
(2) I.e., that the gods would make them mighty.
(3) Literally: all that are there.



إن الذين ءامنوا وعملوا الصالحات سيجعل لهم
الرحمن ودا ﴿٩٦﴾ فإنما يسرناه بلسانك لتبشر به
المتقين وتنذر به قوما لدا ﴿٩٧﴾ وكم أهلكنا قبلهم
من قرن هل تحس منهم من أحد أو تسمع لهم ركزا ﴿٩٨﴾

سورة طه

بسم الله الرحمن الرحيم

طه ﴿١﴾ ما أنزلنا عليك القرءان لتشقى ﴿٢﴾ إلا تذكرة
لمن يخشى ﴿٣﴾ تنزيلا ممن خلق الأرض والسموات العلى ﴿٤﴾
الرحمن على العرش استوى ﴿٥﴾ له ما في السموات وما في
الأرض وما بينهما وما تحت الثرى ﴿٦﴾ وإن تجهر بالقول
فإنه يعلم السر وأخفى ﴿٧﴾ الله لا إله إلا هو له الأسماء
الحسنى ﴿٨﴾ وهل أتاك حديث موسى ﴿٩﴾ إذ رءا نارا
فقال لأهله امكثوا إني ءانست نارا لعلي ءاتيكم منها بقبس
أو أجد على النار هدى ﴿١٠﴾ فلما أتاها نودي يموسى ﴿١١﴾
إني أنا ربك فاخلع نعليك إنك بالواد المقدس طوى ﴿١٢﴾

٣١٢

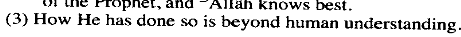
96. Surely the ones who have believed and done deeds of righteousness, for them The All-Merciful will soon show(1) affection.
97. So surely We have made it easy in your tongue only that you may bear good tidings thereby to the pious and warn thereby an obstinate people.
98. And how many a generation We caused to perish before them! Do you perceive even so much as one of them or hear of them a murmur?

20. Sûrat Ṯâ-Hâ

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Ṯâ-Hâ.(2)
2. In no way have We sent down the Qur⊃ân upon you for you to be wretched;
3. (We have not sent it down) except as a reminding to him who (is) apprehensive;
4. A successive sending down from Him Who created the earth and the exalted heavens.
5. The All-Merciful has upon the Throne leveled Himself(3).
6. To Him belong whatever is in the heavens, and whatever is in the earth, and whatever is between them, and whatever is beneath the ground.
7. And in case you are loud in (your) speech, then surely He knows the secret and whatever is (yet) more concealed.
8. ⊃Allâh-there is no god except He. To Him belong The Fairest Names.
9. And has there come up to you the discourse of Mûsâ.
10. As he saw a fire, so he said to his family, "Stay (here); surely I perceive a fire; possibly I will come up to you with a (flaming) brand from it, or I will find at the fire guidance."
11. Then, as soon as he came up to it, he was called out (by name), "O Mûsâ!
12. Surely I, Ever I, am your Lord. So take off your shoes, surely you are in the holy valley, Ṯuwâ.

(1) Literally: make for them.
(2) These are the names of letters of the Arabic alphabet. they are somtimes understood as one of the names of the Prophet, and ⊃Allâh knows best.



(3) How He has done so is beyond human understanding.

13. And I, Ever I, have chosen you; so listen to whatever is revealed.
14. Surely I, Ever I, am ⊃Allâh; there is no god except I; so worship Me, and keep up the prayer for My Remembrance.
15. Surely the Hour is coming up-I would almost conceal it-that every self may be recompensed for whatever it endeavors (to achieve).
16. So definitely do not let him who does not believe in it and closely follows his (own) prejudices bar you from it (and) then you will topple down.
17. And what is that in your right hand, O Mûsâ?"
18. He said, "It is my staff. I lean upon it, and with it I beat down (leaves) for my sheep; and I (also) have other purposes for it."
19. Said He, "Cast it down, O Mûsâ!"
20. So he cast it down, then, only then was it a living snake, gliding along.
21. Said He, "Take it, and do not fear (anything). We will soon bring it back to its first condition.
22. And clasp your hand to your arm-pit;(1) it will come out(2) white, without any odious (imperfection); (that is) another sign
23. That We may show you (some) of Our greatest ⊃âyât.
24. Go to Fir^c^awn; surely he has tyrannized."
25. He said, "Lord! Expand my breast,
26. And ease for me my Command,(3)
27. And loosen a knot from my tongue,
28. That they may comprehend my saying.
29. And make for me a counsellor of my family,
30. Hârûn, my brother.
31. Uphold my back(4) by him,
32. And associate him with me in my Command.
33. That we may extol You much,
34. And remember You much.
35. Surely You have been Ever-Beholding us."
36. Said He, "You are already granted(5) your request, O Mûsâ.
37. And indeed already another time We have been bounteous to you,

وَأَنَا ٱخۡتَرۡتُكَ فَٱسۡتَمِعۡ لِمَا يُوحَىٰٓ ﴿١٣﴾ إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠
فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ﴿١٤﴾ إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ
أَكَادُ أُخۡفِيهَا لِتُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا تَسۡعَىٰ ﴿١٥﴾ فَلَا يَصُدَّنَّكَ
عَنۡهَا مَن لَّا يُؤۡمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرۡدَىٰ ﴿١٦﴾ وَمَا تِلۡكَ
بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ عَلَيۡهَا
وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخۡرَىٰ ﴿١٨﴾ قَالَ أَلۡقِهَا
يَٰمُوسَىٰ ﴿١٩﴾ فَأَلۡقَىٰهَا فَإِذَا هِيَ حَيَّةٞ تَسۡعَىٰ ﴿٢٠﴾ قَالَ خُذۡهَا
وَلَا تَخَفۡۖ سَنُعِيدُهَا سِيرَتَهَا ٱلۡأُولَىٰ ﴿٢١﴾ وَٱضۡمُمۡ يَدَكَ
إِلَىٰ جَنَاحِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٍ ءَايَةً أُخۡرَىٰ ﴿٢٢﴾ لِنُرِيَكَ
مِنۡ ءَايَٰتِنَا ٱلۡكُبۡرَى ﴿٢٣﴾ ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾ قَالَ
رَبِّ ٱشۡرَحۡ لِي صَدۡرِي ﴿٢٥﴾ وَيَسِّرۡ لِيٓ أَمۡرِي ﴿٢٦﴾ وَٱحۡلُلۡ عُقۡدَةٗ مِّن
لِّسَانِي ﴿٢٧﴾ يَفۡقَهُواْ قَوۡلِي ﴿٢٨﴾ وَٱجۡعَل لِّي وَزِيرٗا مِّنۡ أَهۡلِي ﴿٢٩﴾ هَٰرُونَ
أَخِي ﴿٣٠﴾ ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ﴿٣١﴾ وَأَشۡرِكۡهُ فِيٓ أَمۡرِي ﴿٣٢﴾ كَيۡ نُسَبِّحَكَ
كَثِيرٗا ﴿٣٣﴾ وَنَذۡكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرٗا ﴿٣٥﴾ قَالَ قَدۡ
أُوتِيتَ سُؤۡلَكَ يَٰمُوسَىٰ ﴿٣٦﴾ وَلَقَدۡ مَنَنَّا عَلَيۡكَ مَرَّةً أُخۡرَىٰٓ ﴿٣٧﴾

(1) Literally: your wing.
(2) Literally: go out.
(3) Or: my affair.
(4) I.e. confirm my strength.
(5) Literally: brought.

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ (٣٨) أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي (٣٩) إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ (٤٠) وَاصْطَنَعْتُكَ لِنَفْسِي (٤١) اذْهَبْ أَنتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي (٤٢) اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ (٤٣) فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ (٤٤) قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَا أَوْ أَن يَطْغَىٰ (٤٥) قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ (٤٦) فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ (٤٧) إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ (٤٨) قَالَ فَمَن رَّبُّكُمَا يَا مُوسَىٰ (٤٩) قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ (٥٠) قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ (٥١)

٣١٤

38. As We revealed what was revealed to your mother:
39. (Saying), '"Hurl him in the coffer, then hurl it in the main; so let the main cast it on the shore. An enemy of Mine and his will take him." And I cast on you belovedness from Me, and to be worked out under My Eye.[1]
40. As your sister walked about, (and) so said, '"Shall I indicate to you one to sponsor him?"' So We returned you to your mother so that she might comfort her eye[2] and might not grieve. And you killed a self,[3] yet We safely delivered you out of suffering, and We tempted you with many temptations. Then you lingered years among the population of Madyan. Thereafter you came (here), according to a determined (estimate), O Mûsâ.
41. And I had you worked out for Myself.
42. Go, you and your brother, with My ᵓâyât, and do not slacken in Remembrance of Me.
43. Go, (both of you), to Firᶜawn; surely he has tyrannized.
44. So speak (you both) leniently[4] to him, that possibly he would remind himself or would be apprehensive."
45. They (both) said, "Our Lord, surely we (ourselves) fear he may exceed against us or tyrannize (us)."
46. Said He, "Do not fear (him). Surely I (Myself) will be with you (both); I hear and I see.
47. So come you up (both) to him, then say, 'Surely we are (both) the Messengers of your Lord; so send (forth) with us the Seeds of ᵓIsrâᵓîl, and do not torment them; we have already come to you with a sign from your Lord; and peace be upon him who closely follows the guidance!
48. Surely it has already been revealed to us that the torment shall be for him who cries lies and turns away."
49. He (Firᶜawn) said, "Who then is the Lord of both of you, O Mûsâ?"
50. He said, "Our Lord is He Who gave everything its creation (and) thereafter guided (it)."
51. He said, "Then what about the earliest generations?"

(1) I.e., to be chosen for my Revelation.
(2) Literally: that her eye might settle down.
(3) I.e. a person.
(4) Literally: say a lenient saying.

سُورَةُ طه — الجُزْءُ السَّادِسَ عَشَرَ

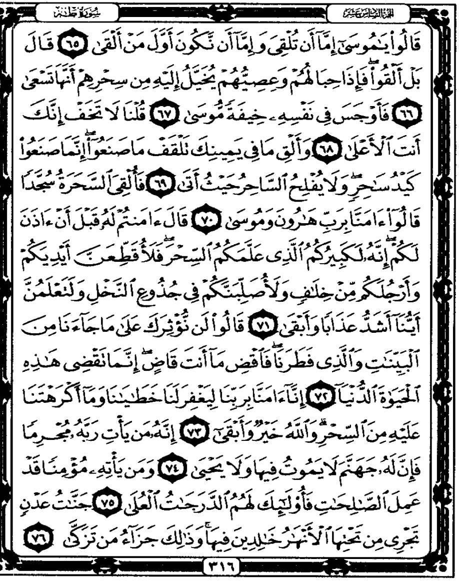
قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَٰبٍ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ٥٢
ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدٗا وَسَلَكَ لَكُمۡ فِيهَا سُبُلٗا وَأَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّن نَّبَاتٖ شَتَّىٰ ٥٣ كُلُواْ
وَٱرۡعَوۡاْ أَنۡعَٰمَكُمۡ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّأُوْلِي ٱلنُّهَىٰ ٥٤ ۞ مِنۡهَا
خَلَقۡنَٰكُمۡ وَفِيهَا نُعِيدُكُمۡ وَمِنۡهَا نُخۡرِجُكُمۡ تَارَةً أُخۡرَىٰ ٥٥ وَلَقَدۡ
أَرَيۡنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ٥٦ قَالَ أَجِئۡتَنَا لِتُخۡرِجَنَا
مِنۡ أَرۡضِنَا بِسِحۡرِكَ يَٰمُوسَىٰ ٥٧ فَلَنَأۡتِيَنَّكَ بِسِحۡرٖ مِّثۡلِهِۦ
فَٱجۡعَلۡ بَيۡنَنَا وَبَيۡنَكَ مَوۡعِدٗا لَّا نُخۡلِفُهُۥ نَحۡنُ وَلَآ أَنتَ مَكَانٗا
سُوٗى ٥٨ قَالَ مَوۡعِدُكُمۡ يَوۡمُ ٱلزِّينَةِ وَأَن يُحۡشَرَ ٱلنَّاسُ ضُحٗى
٥٩ فَتَوَلَّىٰ فِرۡعَوۡنُ فَجَمَعَ كَيۡدَهُۥ ثُمَّ أَتَىٰ ٦٠ قَالَ لَهُم
مُّوسَىٰ وَيۡلَكُمۡ لَا تَفۡتَرُواْ عَلَى ٱللَّهِ كَذِبٗا فَيُسۡحِتَكُم بِعَذَابٖ
وَقَدۡ خَابَ مَنِ ٱفۡتَرَىٰ ٦١ فَتَنَٰزَعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ وَأَسَرُّواْ
ٱلنَّجۡوَىٰ ٦٢ قَالُوٓاْ إِنۡ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخۡرِجَاكُم
مِّنۡ أَرۡضِكُم بِسِحۡرِهِمَا وَيَذۡهَبَا بِطَرِيقَتِكُمُ ٱلۡمُثۡلَىٰ ٦٣ فَأَجۡمِعُواْ
كَيۡدَكُمۡ ثُمَّ ٱئۡتُواْ صَفّٗا وَقَدۡ أَفۡلَحَ ٱلۡيَوۡمَ مَنِ ٱسۡتَعۡلَىٰ ٦٤

٣١٥



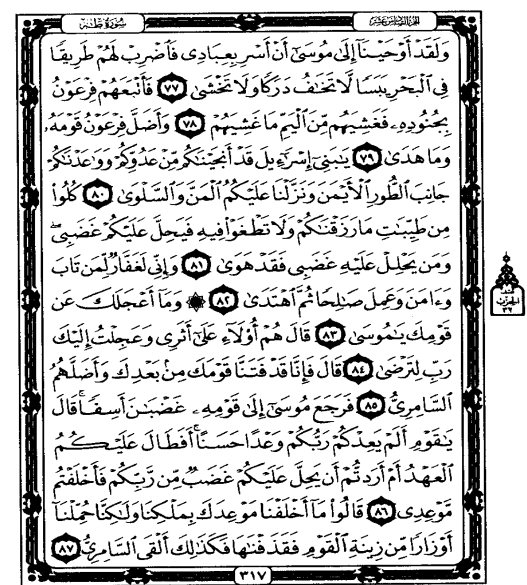
52. He said, "The knowledge of them is in the Providence of my Lord, in a Book; my Lord does not err, nor does He forget."
53. He who has made the earth (as) a cradle for you, and inserted ways therein for you, and sent down water from the heaven; so We have brought out therewith pairs of divers (kinds of) growth.
54. Eat (thereof), and pasture your cattle! Surely in that are indeed ᵓâyât for ones endowed with intelligence.
55. Thereof We created you, and We will bring you back into it, and We bring you out of it on another occasion.[1]
56. And indeed We already showed him (Firᶜawn) all Our ᵓâyât, yet he cried lies and refused.
57. He said, "Have you come to us to drive us out of our land by your sorcery, O Mûsâ?
58. Then, indeed we will definitely come up to you with sorcery the like of it; so set[2] an appointment between us and you, and we will not fail it, neither we nor you, a place (equally) convenient (to us both)."
59. He (Mûsâ) said, "Your appointment shall be upon the adornment day,[3] and let the multitudes be mustered at the forenoon."
60. Then Firᶜawn turned away and so gathered his plotting; thereafter (he) came up.
61. Mûsâ said to them, "Woe to you! Do not fabricate a lie against ᵓAllâh (or) then He will eradicate you with a torment; and whoever fabricates (a lie) is readily disappointed."
62. Then they contended among themselves their command,[4] and they conferred in secret.
63. They said, "Decidedly these two (men) are indeed (both) sorcerers; they would (like) to drive you out of your land by their sorcery, and go away with your exemplary mode (of life).
64. So gather your plotting, (and) thereafter come up in ranks;[5] and whoever seeks exaltedness today will readily prosper."

(1) I.e. a second time. (2) Literally: make. (3) I.e. the feast day.
(4) Or: their affair. (5) I.e. in battle, ranks.



65. They said, "O Mûsâ, either you will cast, or we will be the first to cast."
66. He said, "No indeed, you cast!" Then only then, their ropes and their staffs were made to appear to him, by their sorcery, to be gliding along.
67. So Mûsâ entertained a fright within himself.
68. We said (to Mûsâ), "Do not fear (anything); surely you (yourself) are the most exalted.
69. And cast down what is in your right (hand). It will gulp what they have worked out; surely what they have worked out is only the plotting of a sorcerer; and the sorcerer will not prosper where he comes up."
70. Then the sorcerers were (all) cast down constantly prostrating. They said, "We believe in The Lord of Hârûn and Mûsâ."
71. He (Fir^cawn) said, "Have you believed him before I gave permission (to do so)? Surely he is indeed your great (master) who has taught you sorcery; so indeed I will definitely cut off[1] your hands and legs, alternately; and indeed I will definitely crucify you upon the trunks of palm-trees; and indeed you will definitely know whichever of us is more strict in torment and more enduring."
72. They said, "We will never prefer you over the supreme evidences that have come to us, nor over Him Who originated us; so decree whatever you will decree; surely you will only decree touching this present life.
73. Surely we believe in our Lord that He may forgive us our sins and the sorcery you have compelled us to (practice); and ⊃Allâh is The Most Charitable and The Most Enduring."
74. Surely whoever comes up to his Lord a criminal, then surely for him will be Hell wherein he will neither die nor live.
75. And whoever comes up to Him a believer, having already done deeds of righteousness, then those, for them are the exalted degrees.
76. Gardens of ^cAdn, from beneath which rivers run, eternally (abiding) therein, and that is the recompense of him who has cleansed (himself).

(1) The form of the verb implies an action done repeatedly or to a great extent or high degree. of Sûrat Yûsuf 31.



77. And indeed We already revealed to Mûsâ, (saying), "Set forth by night with My bondmen; so strike for them a dry road in the sea, fearing neither to be overtaken nor being apprehensive (of the sea)."
78. Then Fir^cawn followed them up with his hosts, yet they were enveloped by the main in that (manner) of enveloping.
79. And Fir^cawn led his people into error, and in no way did he guide them.
80. "O Seeds of ᵓIsrâᵓîl, We have already delivered you from your enemy; and We fixed an appointment with you upon the right side of At-Tûr,[1] and We kept sending down on you manna and quails.
81. Eat of whatever good things wherewith We have provided you; and do not be inordinate therein, (or) then My anger will alight on you; and on whomever My anger alights, then he is readily tumbled down (lost).
82. And surely I am indeed Superb Forgiver towards him who repents and believes and does righteousness and thereafter is (rightly) guided."
83. "And what has made you hasten from your people, O Mûsâ?"
84. He (Mûsâ) said, "They are those ones upon my track; and I have hastened on to You, Lord, that You may be satisfied (with me)."
85. Said He, "Yet surely We have already tempted your people even after you;[2] and ᵓAs- Sâmiriyy[3] has led them into error."
86. So Mûsâ returned to his people, angry (and) sorrowful. He said, "O my people, did your Lord not promise you a fair promise? Then did (the time of) the covenant seem long to you, or were you willing to have anger alight on you from your Lord so that you failed in (your) promise to me?"
87. They said, "In no way did we fail your promise of our volition; but we were burdened with encumbrances of adornment of the people; so we hurled them (into the fire). So, (even) thus did ᵓAs-Sâmiriyy also cast."

(1) The Mount.
(2) I.e., after your departure from them.
(3) The Samaritan.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟ هَٰذَآ إِلَٰهُكُمْ
وَإِلَٰهُ مُوسَىٰ فَنَسِىَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ
يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟
أَمْرِى ﴿٩٠﴾ قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ
﴿٩١﴾ قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ ۖ
أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾ قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ ۖ
إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ
قَوْلِى ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِىُّ ﴿٩٥﴾ قَالَ بَصُرْتُ
بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ
فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾ قَالَ
فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ
مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ
عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾ إِنَّمَآ
إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾

88. Then he brought out for them a corporeal calf that had a lowing (voice); so they said, "This is your god, and the god of Mûsâ, yet he has forgotten."

89. Do they not then see that it does not return any speech to them, neither does it possess (any power) for harm or profit to them?

90. And Hârûn had indeed earlier said to them, "O my people, surely you have only been tempted by (this calf); and surely your Lord is The All-Merciful; so closely follow me, and obey my command."

91. They said, "We will never leave off consecrating ourselves to it, until Mûsâ returns to us."

92. He (Mûsâ) said, "O Hârûn, what prevented you, when you saw them err away,

93. So that you did not closely follow me? Did you then disobey my command?"

94. He (Hârûn) said, "O son of my mother, do not take hold of my beard or of my head! I was apprehensive that you would say, 'You have caused disunity among the Seeds of ᵓIsrâᵓîl, and you have not respected my saying."

95. He (Mûsâ) said, "Then what is your concern, O Sâmiriyy?"

96. Said he, "I beheld what they did not behold; so I grasped a handful(1) (of dust) from the messenger's track; then flung it off. Thus my self instigated (that) to me."

97. He (Mûsâ) said, "Then go! Yet, surely it shall be for you in (this) life to say, 'Untouchable!'(2) And surely there is for you an appointment you will never be allowed to fail; and behold your god, to whom you lingered on consecrating yourself! Indeed we will definitely burn it away; thereafter indeed we will definitely crush it (into powder)(3) into the main.

98. Surely your God is only ᵓAllâh; there is no god except He (alone); He has embraced everything (in) His Knowledge.

(1) Literally: I grasped a grasp.
(2) Literally: no mutual contact, i.e, ᵓAs-Sâmiriyy was made untouchable.
(3) Literally: crush it (an utter) crushing.

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ﴿١٠٠﴾ خَٰلِدِينَ فِيهِ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا ﴿١٠١﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ﴿١١٠﴾ ۞ وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

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99. Thus We narrate to you (some) tidings of what has gone before; and We have already brought you a Remembrance from very close to Us.

100. Whoever veers away from it, then surely upon the Day of the Resurrection he will carry an encumbrance,

101. Eternally (abiding) therein; and (how) odious for them upon the Day of the Resurrection is it as a burden.

102. The Day the Trumpet will be blown, and We will muster the criminals upon that day blue (with terror),

103. (Speaking) among themselves in a hushed voice, "Decidedly you lingered (nothing) except ten (days)."

104. We know best what they say, as the most exemplary of them in (their) mode (of life) say, "Decidedly you have lingered (nothing) except a day."

105. And they ask you about the mountains. Then say, "My Lord will crush them into powder.[1]

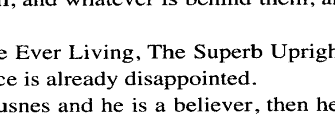
106. So He will leave them behind as a desolate spacious plain

107. Wherein you will see no crookedness nor any curving."

108. Upon that Day, they will closely follow the caller in whom is no crookedness; and voices will submit to The All-Merciful so that you hear nothing except a (faint) muttering.

109. Upon that Day (the) intercession will not profit, except for him whom The All-Merciful has given permission, and with whose speech He is satisfied.

110. He knows whatever is before[2] them, and whatever is behind them, and they do not encompass Him in knowledge.

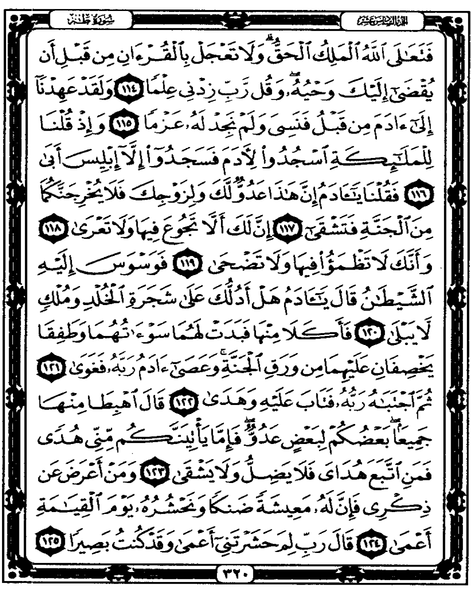


111. And faces will be subservient to The Ever Living, The Superb Upright Sustainer,[3] and he who bears (a burden of) injustice is already disappointed.

112. And whoever does deeds of righteousnes and he is a believer, then he will fear neither injustice nor forfeiture.

113. And thus We have sent it down as an Arabic Qur⊃ân, and We have propounded in it (something) of threats, that possibly they would be pious or it would effect in them remembrance.

(1) Literally: crush them (an utter) crushing.
(2) Literally: between their hands.
(3) Or: The Most Upright.



114. So Supremely Exalted be ⊃Allâh, The True King! And do not hasten with the Qur⊃ân before its revelation is accomplished to you, and say, "Lord! Increase me in knowledge."
115. And indeed We already convenanted with ⊃Âdam earlier, yet he forgot and We found in him no resolve.
116. And as We said to the Angels, "Prostrate yourselves to ⊃Âdam." So they prostrated themselves, except ⊃Iblîs; he refused.
117. Then We said, "O⊃Âdam, surely this is an enemy to you and to your spouse; so definitely do not let him drive you both out of the Garden, so that you(1) be wretched."
118. Surely it is (given) to you neither to hunger therein, nor to go naked,
119. And that you neither thirst therein, nor suffer the heat (of the sun)."
120. Then ⊃Ash-Shayțân whispered to him. He said, "O ⊃Âdam, shall I indicate to you the Tree of Eternity and a Kingdom that does not decay?"
121. So the two of them ate of it, (and) so their shameful parts became displayed to them, and they took to splicing upon themselves (some) of the leaves of the Garden. And ⊃Âdam disobeyed his Lord; so he became misguided.
122. Thereafter his Lord selected him; so He relented to him, and He guided him.
123. Said He, "Get down, you two altogether out of it; some of you an enemy to some (others); yet, in case ever there definitely comes to you from Me guidance, then whoever closely follows My guidance, so he will not err away, nor will he be wretched;
124. And whoever veers away from My Remembrance, then surely he will have a cramped subsistence and We will muster him blind on the Day of the Resurrection."
125. He will say, "Lord! Why have You mustered me blind, and I was already constantly beholding?"

(1) The Arabic pronoun here is singular.

قَالَ كَذَٰلِكَ أَتَتۡكَ ءَايَٰتُنَا فَنَسِيتَهَاۖ وَكَذَٰلِكَ ٱلۡيَوۡمَ تُنسَىٰ ١٢٦ وَكَذَٰلِكَ
نَجۡزِي مَنۡ أَسۡرَفَ وَلَمۡ يُؤۡمِنۢ بِـَٔايَٰتِ رَبِّهِۦۚ وَلَعَذَابُ ٱلۡأٓخِرَةِ أَشَدُّ
وَأَبۡقَىٰٓ ١٢٧ أَفَلَمۡ يَهۡدِ لَهُمۡ كَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّنَ ٱلۡقُرُونِ يَمۡشُونَ
فِي مَسَٰكِنِهِمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّأُوْلِي ٱلنُّهَىٰ ١٢٨ وَلَوۡلَا كَلِمَةٞ
سَبَقَتۡ مِن رَّبِّكَ لَكَانَ لِزَامٗا وَأَجَلٞ مُّسَمّٗى ١٢٩ فَٱصۡبِرۡ عَلَىٰ
مَا يَقُولُونَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ قَبۡلَ طُلُوعِ ٱلشَّمۡسِ وَقَبۡلَ غُرُوبِهَاۖ
وَمِنۡ ءَانَآيِٕ ٱلَّيۡلِ فَسَبِّحۡ وَأَطۡرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرۡضَىٰ ١٣٠ وَلَا
تَمُدَّنَّ عَيۡنَيۡكَ إِلَىٰ مَا مَتَّعۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّنۡهُمۡ زَهۡرَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
لِنَفۡتِنَهُمۡ فِيهِۚ وَرِزۡقُ رَبِّكَ خَيۡرٞ وَأَبۡقَىٰ ١٣١ وَأۡمُرۡ أَهۡلَكَ بِٱلصَّلَوٰةِ
وَٱصۡطَبِرۡ عَلَيۡهَاۖ لَا نَسۡـَٔلُكَ رِزۡقٗاۖ نَّحۡنُ نَرۡزُقُكَۗ وَٱلۡعَٰقِبَةُ لِلتَّقۡوَىٰ
١٣٢ وَقَالُواْ لَوۡلَا يَأۡتِينَا بِـَٔايَةٖ مِّن رَّبِّهِۦٓۚ أَوَلَمۡ تَأۡتِهِم بَيِّنَةُ مَا فِي
ٱلصُّحُفِ ٱلۡأُولَىٰ ١٣٣ وَلَوۡ أَنَّآ أَهۡلَكۡنَٰهُم بِعَذَابٖ مِّن قَبۡلِهِۦ
لَقَالُواْ رَبَّنَا لَوۡلَآ أَرۡسَلۡتَ إِلَيۡنَا رَسُولٗا فَنَتَّبِعَ ءَايَٰتِكَ مِن
قَبۡلِ أَن نَّذِلَّ وَنَخۡزَىٰ ١٣٤ قُلۡ كُلّٞ مُّتَرَبِّصٞ فَتَرَبَّصُواْۖ
فَسَتَعۡلَمُونَ مَنۡ أَصۡحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِيِّ وَمَنِ ٱهۡتَدَىٰ ١٣٥

٣٢١

126. Said He, "Thus it is. Our ⊃âyât came up to you, yet you forgot them; and thus today you are forgotten."

127. And thus We recompense him who exceeds all bounds and does not believe in the âyât of his Lord; and indeed the torment of the Hereafter is more strict and more enduring.

128. So, is it not (an ⊃âyah) to guide them, how many generations We have caused to perish before them, in whose dwellings they walk? Surely in that are indeed ⊃âyât for the ones endowed with intelligence.

129. And had it not been for a Word that had gone before from your Lord and a stated term, indeed (torment)(1) would have been an imposition.

130. So (endure) patiently under what they say, and extol (with) the praise of your Lord before the rising of the sun and before its setting; and then extol (Him) at various times of the night and at the two extremes of the daytime, that possibly you would be satisfied.

131. And do not definitely extend(2) your eyes to what We have given pairs of them to enjoy- the flower of the present life that We may tempt them therein. And the provision of your Lord is more charitable, and more enduring.

132. And command your (extended) family to (observe) the prayer and constantly (endure) patiently in it. We do not ask of you (any) provision. We, Ever We, provide you, and the end is to (the ones having) piety.

133. And they have said, "if only he had come up to us with a sign from his Lord!" And has there not come up to them the supreme evidence of what is in the earliet scrolls?

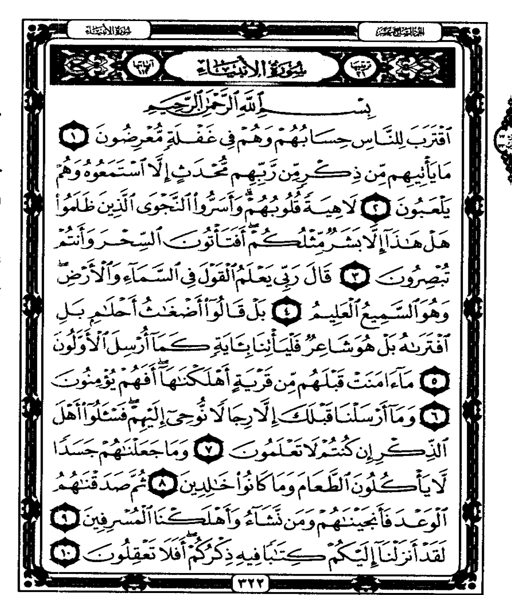
134. And if We had caused them to perish with a torment even before it, they would indeed have said, "Our Lord, if only You had sent a Messenger to us, so that we might have closely followed Your ⊃âyât even before that we were humiliated and disgraced!"

135. Say, "Everyone is awaiting, so await. Then you will soon know who are the companions on the level Path and who are guided."

(1) I.e. torment for disobedience.

(2) Or: dilate.

21.Sûrat ⊃Al-⊃Anbiyâ⊃ (The Prophets)



In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

17 (1) Near to mankind has drawn their reckoning, and they, in (a state of) heedlessness, are veering away.

2. In no way does any Remembrance from their Lord come up to them a recent discourse[1] except that they listen to it (while) they are playing.
3. Diverted (are) their hearts. The ones who do injustice confer in secret among themselves, "Is this nothing except a mortal like yourselves? Will you then take to sorcery while you are beholding?"[2]
4. He has said, "My Lord knows what is said[3] in the heaven and the earth, and He is The Ever - Hearing, The Ever - Knowing."
5. "No indeed," they said, "Jumbled dreams! No indeed, he has fabricated it; no indeed, he is a poet! Then let him come up to us with a sign, as the earliest ones were sent (as Messengers)."
6. In no way did any town that We caused to perish believe before them. Would they then believe?
7. And in no way did We send before you except men to whom We revealed (the Message). So ask[4] the Population of the Remembrance, in case you do not know.
8. And in no way did We make them (corporeal) forms that would not eat food, and in no way were they eternally (abiding).
9. Thereafter We sincerely (made good Our) promise to them; so We delivered them and whomever We decided (to deliver) and We caused the extravagant (ones) to perish.
10. Indeed We have already sent down to you a Book wherein is your Remembrance; will you[4] then not consider?

(1) I.e., recently revealed.
(2) I.e. with your eyes wide open.
(3) Literally: the saying.
(4) This is addressed to the disbelievers.



وكم قصمنا من قرية كانت ظالمة وأنشأنا بعدها قوما آخرين ﴿١١﴾ فلما أحسوا بأسنا إذا هم منها يركضون ﴿١٢﴾ لا تركضوا وارجعوا إلى ما أترفتم فيه ومساكنكم لعلكم تسألون ﴿١٣﴾ قالوا يا ويلنا إنا كنا ظالمين ﴿١٤﴾ فما زالت تلك دعواهم حتى جعلناهم حصيدا خامدين ﴿١٥﴾ وما خلقنا السماء والأرض وما بينهما لاعبين ﴿١٦﴾ لو أردنا أن نتخذ لهوا لاتخذناه من لدنا إن كنا فاعلين ﴿١٧﴾ بل نقذف بالحق على الباطل فيدمغه فإذا هو زاهق ولكم الويل مما تصفون ﴿١٨﴾ وله من في السماوات والأرض ومن عنده لا يستكبرون عن عبادته ولا يستحسرون ﴿١٩﴾ يسبحون الليل والنهار لا يفترون ﴿٢٠﴾ أم اتخذوا آلهة من الأرض هم ينشرون ﴿٢١﴾ لو كان فيهما آلهة إلا الله لفسدتا فسبحان الله رب العرش عما يصفون ﴿٢٢﴾ لا يسأل عما يفعل وهم يسألون ﴿٢٣﴾ أم اتخذوا من دونه آلهة قل هاتوا برهانكم هذا ذكر من معي وذكر من قبلي بل أكثرهم لا يعلمون الحق فهم معرضون ﴿٢٤﴾

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11. And how many a town that was unjust We have shattered, and We brought into being after it another people.
12. Then, when they perceived Our violence, only then did they (run) scampering out of it.
13. "Do not scamper out and return to whatever luxury you were given to live in and to your dwellings, that you would be questioned."
14. They said, "O woe to us! Surely we have been unjust."
15. So that their (unjust) plea did not cease until We made them a harvest mown down.
16. And in no way did We create the heaven and the earth and whatever is between them as playing.
17. If We had taken to Us a diversion, We would indeed have taken it to Us from very close to Us, in case We are performing (that).
18. No indeed, We hurl the Truth against the untruth; so (Truth) smashes it; then, only then does (untruth) expire. And woe to you for whatever you describe!
19. And to Him belongs whoever is in the heavens and the earth; and whoever are in His Providence do not wax too proud to do Him worship, nor do they (grow) weary.(1)
20. They extol (Him) by night and by daytime (and) they do not flag.
21. Or even have they taken to themselves gods from the earth who make (the dead) rise up again?
22. If there were in both of them(2) gods except ⊃Allâh, indeed they would (both) suffer corruption. All Extolment be to ⊃Allâh, The Lord of the Throne, above whatever they describe.
23. He will not be questioned as (to) what He performs, and they will be questioned.
24. Or even have they taken to themselves gods apart from Him? Say, "Offer your proof! This is the Remembrance of whomever are with me, and the Remembrance of whomever were before me." No indeed, most of them do not know the Truth, so they are veering away.

(1) Or: nor do they regret.

(2) I.e. the heaven and the earth.



25. And in no way did We send (any) Messenger even before you except that We revealed to him, (saying), "There is no god except I; so worship Me."

26. And they have said, "The All-Merciful has taken to Him a child." All Extolment be to Him. No indeed, they[1] are honored bondmen.

27. They do not outstrip Him in speech, and they do according to His Command.

28. He knows whatever is before them[2] and whatsoever is behind them, and they do not intercede except for them with whom He is divinely satisfied, and they feel timorous in apprehension of Him.

29. And whoever of them should say, "Surely I am a god apart from Him," then that one We recompense with Hell; thus We recompense the unjust.

30. And have not the ones who disbelieved seen that the heavens and the earth were an integrated (mass), then We unseamed them, and of water We have made every living thing? Would they then not believe?

31. And We have made in the earth anchorages[3] so that it should not reel with them, and We made therein ravines[4] as ways, that possibly they would be guided.

32. And We have made the heaven as a roof well-preserved, and (yet still) from its ⊃âyât they are veering away.

33. And He (is) The One Who created the night and the daytime, and the sun and the moon, each swimming in an orbit.

34. And in no way did We make eternity to[5] any mortal even before you. So, in case you die, are they then the eternal ones?

35. Every self will be tasting of death. And We try you with evil and charity[6] for a temptation, and to Us you will be returned.

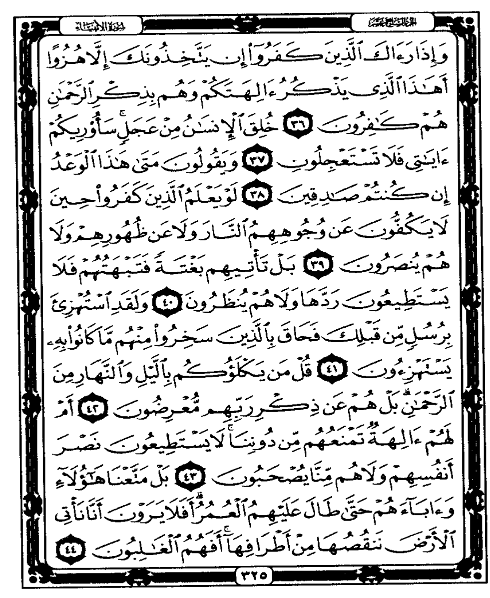
(1) I.e., the Messengers.
(2) Literally: between their hands.
(3) I.e., the mountains.
(4) Or: passageways.
(5) Or: for.
(6) Or: good.

36. And when the ones who have disbelieved see you, decidedly they take you only for mockery, (saying), "Is this the one who makes mention of[1] your gods?" And they are they who in the Remembrance of The All-Merciful are the ones (who) are disbelievers.

37. Man was created of haste. Soon I will show you My ᵓâyât, so do not ask Me to hasten.

38. And they say, "When will this promise (come to pass), in case you are sincere?"

39. If the ones who have disbelieved knew while[2] they will not restrain the Fire from their faces nor from their backs, nor will they be vindicated.



وإذا رءاك الذين كفروا إن يتخذونك إلا هزوا أهذا الذي يذكر ءالهتكم وهم بذكر الرحمن هم كفرون ﴿٣٦﴾ خلق الإنسن من عجل سأوريكم ءايتي فلا تستعجلون ﴿٣٧﴾ ويقولون متى هذا الوعد إن كنتم صدقين ﴿٣٨﴾ لو يعلم الذين كفروا حين لا يكفون عن وجوههم النار ولا عن ظهورهم ولا هم ينصرون ﴿٣٩﴾ بل تأتيهم بغتة فتبهتهم فلا يستطيعون ردها ولا هم ينظرون ﴿٤٠﴾ ولقد استهزئ برسل من قبلك فحاق بالذين سخروا منهم ما كانوا به يستهزءون ﴿٤١﴾ قل من يكلؤكم باليل والنهار من الرحمن بل هم عن ذكر ربهم معرضون ﴿٤٢﴾ أم لهم ءالهة تمنعهم من دوننا لا يستطيعون نصر أنفسهم ولا هم منا يصحبون ﴿٤٣﴾ بل متعنا هؤلاء وءاباءهم حتى طال عليهم العمر أفلا يرون أنا نأتي الأرض ننقصها من أطرافها أفهم الغلبون ﴿٤٤﴾

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40. No indeed, it will come up to them suddenly; then it will dumbfound them, so they shall not be able to turn it back, and they will not be respited.

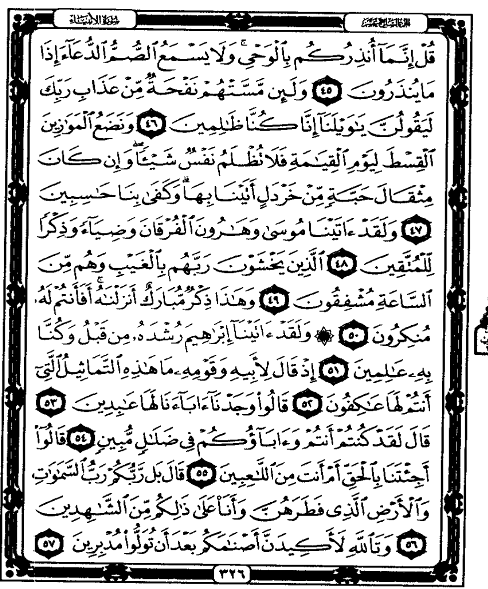
41. And Messengers even before you were indeed already mocked at, then whatever (the disbelievers) mocked at redounded upon the ones[3] who scoffed at them.[4]

42. Say, "Who will take good care of you by night and in the daytime from The All-Merciful?" No indeed, (but) from the Remembrance of their Lord they are veering away.

43. Or even have they gods that will prevent (their punishment), apart from Us? They are not able to vindicate themselves, nor will they be kept company by Us.

44. No indeed, (but) We gave these and their fathers enjoyment (of days), until age grew long for them. Do they then not see that We come up to the earth, diminishing it in its extremes? Or are they then the overcomers?

(1) I.e. mentions (their uselessness).
(2) Or: the time when.
(3) I.e. the disbelievers.
(4) The Messengers.


قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا
مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾ وَنَضَعُ الْمَوَازِينَ
الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ
﴿٤٧﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا
لِّلْمُتَّقِينَ ﴿٤٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُم مِّنَ
السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنتُمْ لَهُ
مُنكِرُونَ ﴿٥٠﴾ ۞ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا
بِهِ عَالِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي
أَنتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾
قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾ قَالُوا
أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾ قَالَ بَل رَّبُّكُمْ رَبُّ السَّمَاوَاتِ
وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُم مِّنَ الشَّاهِدِينَ
﴿٥٦﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُم بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾
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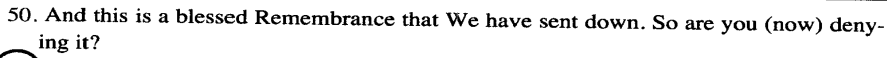
45. Say, "Surely I am only warning you by the Revelation." And (yet) they that are deaf do not hear the call (even) when they are warned.

46. And indeed in case a gust of your Lord's torment touched them, indeed they would definitely say, "O, woe to us! Surely we were an unjust (people)."

47. And We will lay down the equitable scales for the Day of the Resurrection, so that not one self will be done an injustice in anything, and even in case it be the weight of one grain of mustard-seed, We will come up with it. And Sufficient are We for reckoners.

48. And indeed We already brought Mûsâ and Hârûn the Furqân[1] and an Illumination and a Remembrance for the pious,

49. The ones who are apprehensive of their Lord in the Unseen, and they are timorous (because of) the Hour.



50. And this is a blessed Remembrance that We have sent down. So are you (now) denying it?

51. And indeed We already brought ⊃Ibrâhîm earlier his right-mindedness and We were Knowledgeable of him.

52. As he said to his father and his people, "What are these statues to which you are consecrating (yourselves)?"

53. They said, "We found our fathers worshiping them."

54. He said, "Indeed you were already, you and your fathers, in evident error."

55. They said, "Have you come to us with the Truth, or are you of the ones that play?"

56. He said,"No indeed, (but) your Lord is the Lord of the heavens and the earth Who originated them,[2] and I am of the ones who testify to this.

57. And by ⊃Allâh, indeed I will definitely plot against your idols after you have withdrawn, turning away."

(1) The all-distinctive Criterion

(2) I.e. brought them into existence.

فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ
﴿٥٨﴾ قَالُوا مَن فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾
قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ
عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَأَنتَ فَعَلْتَ
هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ
هَٰذَا فَاسْأَلُوهُمْ إِن كَانُوا يَنطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ
أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُوا عَلَىٰ
رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنطِقُونَ ﴿٦٥﴾ قَالَ
أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا
يَضُرُّكُمْ ﴿٦٦﴾ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا
تَعْقِلُونَ ﴿٦٧﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ
فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾
وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَاهُ
وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا
لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

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58. So he made them into scraps, except a great one they had, that possibly they would return to it.
59. They said, "Who has perfomed this with our gods? Surely he is indeed of the unjust."
60. They said, "We heard a young man making mention of them; he is called ⊃Ibrâhîm."
61. They said, "Then come up with him(1) before the eyes of the multitude, that possibly they would testify."
62. They said, "Is it you who performed this with our gods, O ⊃Ibrâhîm?"
63. He said, "No indeed, it was this great one of them that performed it; so, ask them in case they (can) pronounce (a word)."
64. So they returned one to another(2) (and) then said, "Surely you yourselves are the unjust."
65. Thereafter they were made to relapse(3) (into idolatry), (saying), "Indeed you already know that these (can) in no way pronounce (a word)."
66. He said, "Do you then worship, apart from ⊃Allâh, that which does not profit you anything nor harms you?
67. Fie upon you and upon whatever you worship apart from ⊃Allâh! Do you then not consider?"
68. They said, "Burn him away and vindicate your gods, in case you are performing that."
69. We said, "O fire, be coolness and peace upon ⊃Ibrâhîm!"
70. And they would (devise) a plot against him; yet We made them the greatest losers.
71. And We safely delivered him and Lût to the land We have blessed for the worlds.
72. And We bestowed upon him ⊃Ishâq and Yacqûb, (additional) gift (to him), and each (one) of them We made righteous.

(1) I.e., bring him.
(2) Literally: returned to themselves.
(3) Literally: they were turned upon their heads.

وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ
ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا
عَٰبِدِينَ ﴿٧٣﴾ وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ
ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۗ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ
فَٰسِقِينَ ﴿٧٤﴾ وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ ۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ
﴿٧٥﴾ وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ
وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾ وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ
أَجْمَعِينَ ﴿٧٧﴾ وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ
نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾
فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا
مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾
وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ
فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾ وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ
إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ ﴿٨١﴾

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73. And We made them ⊃Imâms[1] guiding by Our Command, and We revealed to them the performance of charitable deeds, and keeping up the prayer, and the bringing of the Zakât; and they were worshipers of Us (alone).

74. And Lût, to him We brought judgment and knowledge, and We safely delivered him from the town that had been doing wicked deeds. Surely they were a woeful people, (and) immoral.

75. And We caused him to enter into Our mercy; surely he (was) of the righteous.

76. And Nûh, as he called out (to Us) earlier, so We responded to him; then We safely delivered him and his family from the tremendous agony.

77. And We vindicated him against the people who cried lies to Our ⊃âyât; surely they were woeful people, so We drowned them all together.

78. And Dâwûd and Sulaymân as they gave judgment concerning the tillage, as the sheep of the people roamed therein, and We were witnesses to their judgment.

79. So We made Sulaymân to understand it, and to each We brought judgment and knowledge. And with Dâwûd We subjected the mountains to extol, and the birds; and We were Performers.

80. And We taught him the working out of clothing [2] for you to fortify you against your violence; then are you thankful?

81. And to Sulaymân (We subjected) the wind, tempestuous, to run at his command to the land that We had blessed; and We were Knowledgeable of everything.

(1) I. e. leaders. (2) I.e. coat of mail.



82. And of the ⊃Ash-Shayâṭîn (some) dived for him, and did lesser deeds than that; and We were their Preservers.

83. And ⊃Ayyûb, as he called out to his Lord, (saying), "Adversity has touched me, and You are The Most Merciful of the merciful."

84. Then We responded to him; so We lifted off the adversity that was upon him, and We brought him his family and the like of them with them, a mercy from Our Providence and a Reminding to the worshipers.

85. And ⊃Ismâ^c^îl and ⊃Idrîs and Ṯhal-kifl, each was of the patient.

86. And We caused them to enter into Our mercy; surely they are of the righteous.

87. And Ṯhan-Nûn,(1) as he went away angered. So he surmised that We should never have mastery over him. Then he called out in the darkness(2) (saying), "There is no god except You. All Extolment be to You! Surely, I have been of the unjust."

88. So We responded to him and safely delivered him from suffering; and thus do We deliver the believers.

89. And Zakariyyâ, as he called out to his Lord, "Lord! Leave me not out single,(3) and You are The Most Charitable of inheritors!"

90. So We responded to him and bestowed on him Yaḥyâ, and We set his(4) spouse righteous for him; surely they used to vie swiftly (with one another) in charitable deeds and to invoke Us, being desirous of (reward) and in awe; and they were submissive to Us.

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(1) Jonah.
(2) Literally: darkenesses.
(3) I.e. without offspring.
(4) Zechariah's.

91. And she who attended to her private parts,[1] so We breathed into her of Our Spirit and made her and her son a sign to the worlds.

92. Surely this nation of yours is one nation, and I am your Lord, so worship Me.

93. And they differed about their Command[2] among themselves; all are returning to Us.

94. So whoever does deeds of righteousness, and he is a believer, then there will be no disavowal of his endeavor; and surely We write it down for him.

95. And it is prohibited for any town We have caused to perish that they will not return.[3]

96. Till, when Yaᵓjûj and Maᵓjûj[4] are opened up, and they press down from every slope,

97. And the True Promise has drawn near; so, only then, do the beholdings of the ones who disbelieved (keep)glazing[5] over. "O woe to us! We were already in (a state of) heedlessness of this; no indeed, we were unjust."

98. Surely you and whatever you worshiped apart from ᵓAllâh are gravel for Hell; you will herd (yourselves) down to it.

99. If these had been gods, in no way would they have herded themselves down to it; and all of them are therein eternally (abiding).

100. Therein there will be groaning for them, and therein they will not hear (anything).

101. Surely the ones to whom the fairest reward has gone before from Us, those will be kept far from it.

سورة الأنبياء — الجزء السابع عشر

وَٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهَا مِن رُّوحِنَا
وَجَعَلۡنَٰهَا وَٱبۡنَهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ ٩١ إِنَّ هَٰذِهِۦٓ
أُمَّتُكُمۡ أُمَّةٗ وَٰحِدَةٗ وَأَنَا۠ رَبُّكُمۡ فَٱعۡبُدُونِ ٩٢
وَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡۖ كُلٌّ إِلَيۡنَا رَٰجِعُونَ ٩٣
فَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ فَلَا كُفۡرَانَ
لِسَعۡيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ٩٤ وَحَرَٰمٌ عَلَىٰ قَرۡيَةٍ
أَهۡلَكۡنَٰهَآ أَنَّهُمۡ لَا يَرۡجِعُونَ ٩٥ حَتَّىٰٓ إِذَا فُتِحَتۡ
يَأۡجُوجُ وَمَأۡجُوجُ وَهُم مِّن كُلِّ حَدَبٖ يَنسِلُونَ ٩٦
وَٱقۡتَرَبَ ٱلۡوَعۡدُ ٱلۡحَقُّ فَإِذَا هِيَ شَٰخِصَةٌ أَبۡصَٰرُ ٱلَّذِينَ
كَفَرُواْ يَٰوَيۡلَنَا قَدۡ كُنَّا فِي غَفۡلَةٖ مِّنۡ هَٰذَا بَلۡ كُنَّا
ظَٰلِمِينَ ٩٧ إِنَّكُمۡ وَمَا تَعۡبُدُونَ مِن دُونِ
ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمۡ لَهَا وَٰرِدُونَ ٩٨ لَوۡ كَانَ
هَٰٓؤُلَآءِ ءَالِهَةٗ مَّا وَرَدُوهَاۖ وَكُلّٞ فِيهَا خَٰلِدُونَ ٩٩
لَهُمۡ فِيهَا زَفِيرٞ وَهُمۡ فِيهَا لَا يَسۡمَعُونَ ١٠٠ إِنَّ ٱلَّذِينَ
سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ أُوْلَٰٓئِكَ عَنۡهَا مُبۡعَدُونَ ١٠١

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(1) I.e., safeguarded her chastity.
(2) I.e., broken themselves into sects.
(3) I.e., that they do not return to this world.
(4) Gog and Magog.
(5) I.e., eyesights.



102. They will not hear its perceptible (hissing) sound, and they are eternally (abiding) in whatever their selves craved for.(1)

103. The greatest alarm will not grieve them, and the Angels will receive them: "This is your Day that you were promised."

104. The Day when We will fold the heaven as the Recorder's folding of the Books. As We began the first creation, We will bring it back again -a promise (binding) on Us. Surely We have been Performers.

105. And indeed We have already written in the Scripture,(2) even after the Remembrance, (that) "My righteous bondmen will inherit the earth."

106. Surely in this is indeed a proclamation to a worshiping people.

107. And in no way have We sent you except as a mercy to the worlds.

108. Say, "Surely what is revealed to me is only that your God is (only) one God; so will you then be Muslims?"(3)

109. So if they turn away, then say, "I have notified you (all) equally, and decidedly I do not realize whether what you are promised is near or far.

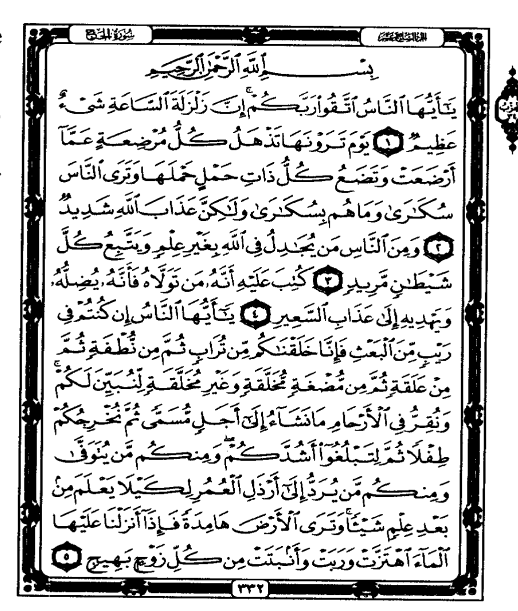
110. Surely He knows what is spoken aloud,(4) and He knows what you keep back.

111. And decidedly I do not realize (that) perhaps it would be a temptation for you, and an enjoyment for a while."(5)

112. He said, "Lord! Judge with the truth! And our Lord is The All-Merciful; His help is to be sought against whatever you describe."

(1) Literally: lusted for.
(2) The Zabûr= the Psalms.
(3) I.e., those who surrender (to ᵓAllâh).
(4) Literally: loud saying.
(5) I.e., your disbelief.

22. Sûrat ⊃Al-Hajj (The Pilgrimage)



In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. O you mankind, be pious to your Lord; surely the earthquake of the Hour is a tremendous thing.
2. On the Day you will see it, every suckling female will get distracted away from whatever she has suckled, and every pregnant female will lay down her burden; and you see mankind drunken, and in no way are they drunken but the torment of ⊃Allâh is strict.
3. And among mankind is he who disputes concerning ⊃Allâh without knowledge and closely follows every most insurgent Shaytân.
4. Against him is written down that whomever takes the devil as patron then the devil leads into error and guides him to the torment of the Blaze.
5. O you mankind, in case you are suspicious as to the Rising again, then surely We created you from dust, thereafter from a sperm-drop, thereafter from a clot,(1) thereafter from a chewed up morsel in shapely created form and other than shapely created (from) that We make (it) evident for you. And We make to reside in the wombs whatever We decide till a stated term, thereafter We bring you out as young children,(2) thereafter that you may reach full age. And among you there is he who is taken up,(3) and among you there is he who is turned back to the most decrepit age, so that even after (some) knowledge, he knows nothing.(4) And you see the earth torpid; then when We send down water upon it, it shakes and swells and grows of every (growth) a delightful pair.

(1) I.e., embryo.
(2) Literally: as a child.
(3) I.e. dies.
(4) Literally: he does not know a thing.

6. That is for that ⊃Allâh-He is The Truth, and that He gives life to the dead and that He is Ever-Determiner over everything.
7. And for that the Hour is coming up; there is no suspicion about it, and that ⊃Allâh will make whomever is in the tombs to rise again.
8. And among mankind is he who disputes concerning ⊃Allâh without knowledge or guidance or an Enlightening Book.
9. Bending his side[1] to lead into error away from the way of ⊃Allâh; for him is disgrace in the present (life), and on the Day of the Resurrection We will let him taste the torment of burning.
10. That is for what your (two) hands have forwarded, and for that ⊃Allâh is not unjust to (His) bondmen.

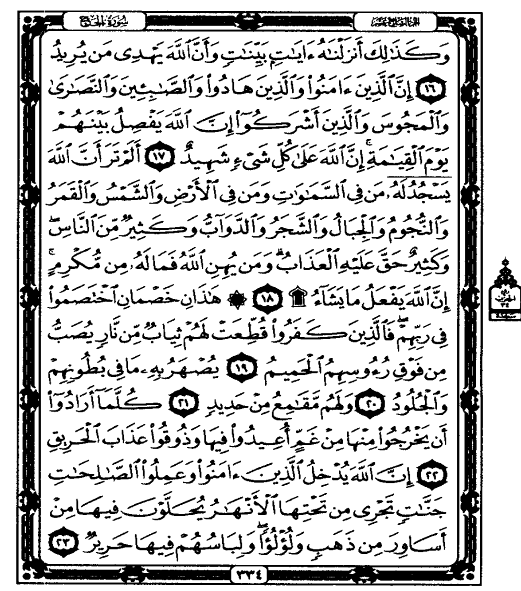
سُورَةُ الحَجِّ — الجُزءُ السَّابِعَ عَشَر

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْيِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
﴿٦﴾ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِي
ٱلْقُبُورِ ﴿٧﴾ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى
وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾ ثَانِيَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ لَهُۥ فِي
ٱلدُّنْيَا خِزْيٌ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ عَذَابَ ٱلْحَرِيقِ ﴿٩﴾ ذَٰلِكَ
بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾ وَمِنَ ٱلنَّاسِ
مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ وَإِنْ أَصَابَتْهُ
فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ ذَٰلِكَ هُوَ
ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١١﴾ يَدْعُوا مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ
وَمَا لَا يَنفَعُهُۥ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٢﴾ يَدْعُوا لَمَن
ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾
إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّٰلِحَٰتِ جَنَّٰتٍ
تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَن كَانَ
يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِي ٱلدُّنْيَا وَٱلْءَاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى
ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ ﴿١٥﴾

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11. And among mankind is he who worships ⊃Allâh upon the (very) edge;[2] so in case a charitable gain alights upon[3] him he is composed therewith, and in case a temptation afflicts him he turns over his face; he loses the present (life) and the Hereafter; that evidently is the greatest loss.
12. He invokes, apart from ⊃Allâh, that which does not harm him and which neither profits him (anything); that is the thing that is in far error.
13. He invokes him whose harm is indeed nearer than his profit. Miserable indeed is the patronizer and miserable indeed is the consort!
14. Surely ⊃Allâh will cause the ones who have believed and done deeds of righteousness to enter Gardens from beneath which Rivers run; surely ⊃Allâh performs whatever He wills.
15. Whoever has (ever) surmised that ⊃Allâh will never give him victory in the present (life) and the Hereafter, then let him extend forth a means to the heaven, thereafter let him cut it off. Then let him look (for himself): does his plotting definitely put away what enrages him?

(1) I.e., dissuading.
(2) I.e., between doubt and faith.
(3) Literally: afflicts.



16. And thus We have sent it down supremely evident ⊃âyât, and for that ⊃Allâh guides whomever He wills.
17. Surely the ones who have believed, and the ones who have Judaized, and the Sâbi⊃în(1) and Nasârâ, and the Majûs(2) and the ones who have associated, surely ⊃Allâh will distinguish between them on the Day of the Resurrection; surely ⊃Allâh is an Ever-present Witness over everything.
18. Have you not seen that to ⊃Allâh prostrate themseleves whoever are in the heavens, and whoever are in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and (all) beasts and many of mankind? And to many torment will (come) true; and whomever ⊃Allâh degrades, then none will honor him. Surely ⊃Allâh performs whatever He decides.*
19. These(3) are two adversaries (who) took adversary stands concerning their Lord. So, for the ones who have disbelieved, clothes of fire will be cut up; there will be poured from above their heads scalding water
20. Whereby whatever is in their bellies is melted and the skins (too).
21. And for them are hooked rods of iron.
22. Whenever they would (try to) go out of it (because) of their suffering, they will be brought back into it, and (it is said to them), "Taste the torment of the burning."
23. Surely ⊃Allâh will cause the ones who have believed and done deeds of rigteousness to enter Gardens from beneath which Rivers run; therein they will be ornamented with bracelets of gold, and with pearls, and their garment therein will be of silk;

(1) The Sabaeans.
(2) The Magians.
(3) The Arabic pronoun is in the dual form.
* A prostration is to be performed here.



سورة الحج

وَهُدُوٓا إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓا إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾ وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾ وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِّيَشْهَدُوا مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ فَكُلُوا مِنْهَا وَأَطْعِمُوا ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِٱلْبَيْتِ ٱلْعَتِيقِ ﴿٢٩﴾ ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ وَأُحِلَّتْ لَكُمُ ٱلْأَنْعَٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَٱجْتَنِبُوا ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا قَوْلَ ٱلزُّورِ ﴿٣٠﴾

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24. And they will be guided to goodly speech, and they will be guided to the path of The Ever-Praiseworthy.

25. Surely the ones who have disbelieved and bar from the way of ⊃Allâh and the Inviolable Mosque that We have made equal to mankind-(alike are) him who consecrates himself therein and the nomad-(1) and whoever would (dare) blaspheme therein unjustly,(2) We will let him taste (his share) of a painful torment.

26. And as We located for ⊃Ibrâhîm the place of the Home (saying), "You shall not associate with Me anything; and purify My Home for the circumambulators, and the upright ones, and (the ones) oft bowing down (and) prostrating themselves (in prayer).

27. And announce to mankind the Pilgrimage; they shall come up (hurriedly) to you on foot and upon every slender (conveyance); they shall definitely come up from every deep ravine

28. That they may witness (things) profitable to them and mention the Name of ⊃Allâh on days well-known over such brute cattle as He has provided them. So eat thereof, and feed the miserable poor."

29. Thereafter let them make an end of their unkemptness, and let them fulfill their vows, and let them circumambulate the Ancient Home.

30. That is (the Command); and whoever (constantly) magnifies the inviolable (Rites) of ⊃Allâh, then it will be most charitable for him in the Providence of his Lord. And the cattle are made lawful to you, except that which is recited to you. So avoid the abomination of graven images, and avoid the speaking of forgery,

(1) Sometimes understood to mean: stranger, frequenter.

(2) Literally: with injustice.



31. Being unswervingly upright towards ⊃Allâh, without associating with Him (anything). And whoever associates with ⊃Allâh (anything), then it is as though he has collapsed from the heaven, so the birds snatch him away, or the wind sweeps down with him into a far-off place.

32. That (is the Command); and whoever (constantly) magnifies the waymarks of ⊃Allâh, then surely it is of the piety of the hearts.

33. Therein are benefits for you to a stated term; thereafter their lawful destination[1] is by the Ancient Home.

34. And for every nation We have made a ritual that they may mention the Name of ⊃Allâh over such brute cattle[2] as He has provided them. So your God is One God; then to Him surrender and give good tidings to the venerating ones

35. Who, when ⊃Allâh is mentioned, their hearts are tremulous, and the patient ones (in face) of whatever afflicts them, and the ones keeping up the prayer and (who) expend of whatever We have provided them.

36. And the fleshy cattle, We have made them for you as among the waymarks of ⊃Allâh; therein is charity for you. So mention The Name of ⊃Allâh over them, (standing) in ranks. So, when their sides[3] are (properly) readied,[4] then eat of them, and feed the contented poor and the suppliant. Thus We have subjected them to you that possibly you would thank (Me).

37. Their meats will never attain pertain to ⊃Allâh, nor their blood;[5] but piety from you will reach Him. Thus He has subjected them to you, that you may magnify ⊃Allâh for that He has guided you. And give good tidings to the fair-doers.

38. Surely ⊃Allâh defends the ones who have believed; surely ⊃Allâh does not love any most treacherous, most disbelieving person.

(1) I.e. for sacrifice.
(2) *An^c^âm* includes cattle, camels. sheep and goats.
(3) I.e., flanks.
(4) Or: collapse, fall.
(5) Literally: bloods.

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمۡ ظُلِمُواْۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصۡرِهِمۡ
لَقَدِيرٌ ٣٩ ٱلَّذِينَ أُخۡرِجُواْ مِن دِيَٰرِهِم بِغَيۡرِ حَقٍّ إِلَّآ أَن
يَقُولُواْ رَبُّنَا ٱللَّهُۗ وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ بَعۡضَهُم بِبَعۡضٖ لَّهُدِّمَتۡ
صَوَٰمِعُ وَبِيَعٞ وَصَلَوَٰتٞ وَمَسَٰجِدُ يُذۡكَرُ فِيهَا ٱسۡمُ ٱللَّهِ
كَثِيرٗاۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓۚ إِنَّ ٱللَّهَ لَقَوِيٌّ
عَزِيزٌ ٤٠ ٱلَّذِينَ إِن مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ أَقَامُواْ ٱلصَّلَوٰةَ
وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلۡمَعۡرُوفِ وَنَهَوۡاْ عَنِ ٱلۡمُنكَرِۗ
وَلِلَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ٤١ وَإِن يُكَذِّبُوكَ فَقَدۡ كَذَّبَتۡ
قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَعَادٞ وَثَمُودُ ٤٢ وَقَوۡمُ إِبۡرَٰهِيمَ وَقَوۡمُ لُوطٖ ٤٣
وَأَصۡحَٰبُ مَدۡيَنَۖ وَكُذِّبَ مُوسَىٰۖ فَأَمۡلَيۡتُ لِلۡكَٰفِرِينَ ثُمَّ
أَخَذۡتُهُمۡۖ فَكَيۡفَ كَانَ نَكِيرِ ٤٤ فَكَأَيِّن مِّن قَرۡيَةٍ
أَهۡلَكۡنَٰهَا وَهِيَ ظَالِمَةٞ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَبِئۡرٖ مُّعَطَّلَةٖ وَقَصۡرٖ مَّشِيدٍ ٤٥ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ
فَتَكُونَ لَهُمۡ قُلُوبٞ يَعۡقِلُونَ بِهَآ أَوۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۖ فَإِنَّهَا
لَا تَعۡمَى ٱلۡأَبۡصَٰرُ وَلَٰكِن تَعۡمَى ٱلۡقُلُوبُ ٱلَّتِي فِي ٱلصُّدُورِ ٤٦

39. The ones who are (forced to) fight are permitted (to defend themselves) for that they are unjustly (attacked); and surely ⊃Allâh is indeed Ever-Determiner over giving them victory.

40. (Those) who have been driven out of their residences untruthfully[1] except that they say, "Our Lord is ⊃Allâh." And had it not been the repelling by ⊃Allâh of mankind, some by the means of others,[2] indeed there would have been completely demolished synagogus, and churches, and monostries, and mosques, wherein The Name of ⊃Allâh is much mentioned. And indeed ⊃Allâh will definitely give victory to whomever vindicates Him. Surely ⊃Allâh is indeed Ever-Powerful, Ever-Mighty.

41. (Those) who, in case We establish them in the earth, keep up the prayer, and bring the Zakât and command beneficence and forbid maleficence; and to ⊃Allâh belongs the end of the Commands.[3]

42. And in case they cry lies to you, so (too) before them the people of Nûh cried lies, and cÂd, and Thamûd,

43. And the people of ⊃Ibrâhîm, and the people of Lût.

44. And the inhabitants of Madyan; and Mûsâ was (also) cried lies to. So I reprieved the disbelievers; thereafter I took them (away); so how was My disclaiming (of them)!

45. So, (similarly) many a town We have caused to perish (while) it was unjust; so it is (now) devastated upon its turrets![4] And many a well (lies) untended and (many) an (imposingly) constructed palace (is left vacant)!

46. Then have they not traveled in the earth so that they have hearts to consider with or ears to hear with? Surely then it is not the beholdings[5] that (grow) blind, but (it is) the hearts within the breasts that (grow) blind.

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(1) I.e., without right.
(2) Literally: some by means of some others.
(3) Or: the issues of all affairs.
(4) Literally: trellises.
(5) I.e. the eyes.



ويستعجلونك بالعذاب ولن يخلف الله وعده وإن يوما عند ربك كألف سنة مما تعدون ﴿٤٧﴾ وكأين من قرية أمليت لها وهي ظالمة ثم أخذتها وإلي المصير ﴿٤٨﴾ قل يا أيها الناس إنما أنا لكم نذير مبين ﴿٤٩﴾ فالذين آمنوا وعملوا الصالحات لهم مغفرة ورزق كريم ﴿٥٠﴾ والذين سعوا في آياتنا معاجزين أولئك أصحاب الجحيم ﴿٥١﴾ وما أرسلنا من قبلك من رسول ولا نبي إلا إذا تمنى ألقى الشيطان في أمنيته فينسخ الله ما يلقي الشيطان ثم يحكم الله آياته والله عليم حكيم ﴿٥٢﴾ ليجعل ما يلقي الشيطان فتنة للذين في قلوبهم مرض والقاسية قلوبهم وإن الظالمين لفي شقاق بعيد ﴿٥٣﴾ وليعلم الذين أوتوا العلم أنه الحق من ربك فيؤمنوا به فتخبت له قلوبهم وإن الله لهاد الذين آمنوا إلى صراط مستقيم ﴿٥٤﴾ ولا يزال الذين كفروا في مرية منه حتى تأتيهم الساعة بغتة أو يأتيهم عذاب يوم عقيم ﴿٥٥﴾

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47. And they ask you to hasten the torment! And ⊃Allâh will never fail His promise; and surely a Day in the Reckoning of your Lord is as a thousand years of what you count.

48. And (similarly) many a town I have reprieved, (while) it was unjust; thereafter I took it (away), and to Me is the Destiny.

49. Say, "O you mankind, surely I am only for you an evident warner."

50. So, the ones who have believed and done deeds of righteousness, for them will be forgiveness and an honorable provision.

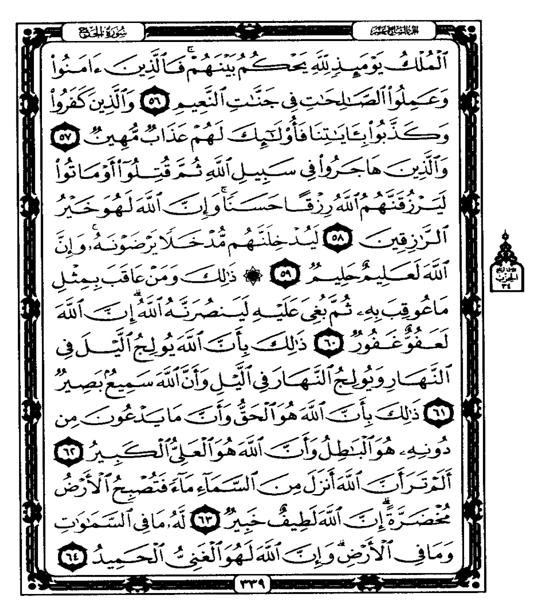
51. And the ones who have endeavored against Our ⊃âyât trying to defy them, those will be the inhabitants of Hell-Fire.

52. And in no way did We send even before you any Messenger or Prophet, except that when he covets, ⊃Ash-Shaytân cast into his coveting; so ⊃Allâh abrogates what ⊃Ash-Shaytân casts; (then) thereafter ⊃Allâh sets clear His ⊃âyât, and ⊃Allâh is Ever-Knowing, Ever-Wise.

53. That He may make whatever ⊃Ash-Shaytân casts a temptation for the ones in whose hearts is sickness and the ones whose hearts are hard- and surely the unjust (ones) are indeed in far-reaching opposition-

54. And that the ones who were brought knowledge may know that it is the Truth from your Lord, (and) so they believe in it; then their hearts be venerating to Him; and surely ⊃Allâh indeed guides the ones who have believed to a straight Path.

55. And the ones who have disbelieved will not cease wrangling about it until the Hour comes suddenly or there comes up to them the torment of a sterile Day.



56. The Kingdom upon that Day will belong to ᵓAllâh. He will judge between them. So the ones who have believed and done deeds of righteousness will be in the Gardens of Bliss,

57. And the ones who have disbelieved and cried lies to Our ᵓâyât, then those will have a degrading torment.

58. And the ones who emigrated in the way of ᵓAllâh, thereafter were killed or died, indeed ᵓAllâh will definitely provide them with a fair provision; and surely ᵓAllâh is indeed The Most Charitable of providers.

59. Indeed He will definitely cause them to enter by an entrance that satisfies them; and surely ᵓAllâh is indeed Ever-Knowing, Ever-Forbearing.

60. That (is so); and whoever punishes with the like of that with which he was punished, thereafter he was inequitably treated, indeed ᵓAllâh will definitely vindicate him. Surely ᵓAllâh is indeed Ever-Clement, Ever-Forgiving.

61. That (is so) ᵓAllâh inserts the night into the daytime and inserts the daytime into the night; and surely ᵓAllâh is Ever-Hearing, Ever-Beholding.

62. That (is so) ᵓAllâh, He is The Truth; and whatever they invoke apart from Him, that is the untruth. And surely ᵓAllâh He is The Ever-Exalted, The Ever-Great.

63. Have you not seen that ᵓAllâh has sent down from the heaven water; so (in the morning) the earth becomes verdant? Surely ᵓAllâh is Ever-Kind, Ever-Congnizant.

64. To Him belongs whatever is in the heavens and whatever is in the earth; and surely ᵓAllâh, He is indeed The Ever-Affluent, The Ever-Praiseworthy.

65. Have you not seen that ⊃Allâh has subjected to you whatever is in the earth and the ships to run upon the sea[1] at His Command, and He holds back the heaven so that it should not fall down upon the earth except by His permission? Surely ⊃Allâh is indeed to mankind Ever-Compassionate, Ever-Merciful.

66. And He is (The One) Who has given life to you;[2] thereafter He makes you to die; thereafter He will give you life. Surely man is indeed most disbelieving.[3]

67. For every nation We have made a ritual that they are to celebrate.[4] So definitely do not let them contend with you about the Command, and call (mankind) to your Lord. Surely you are indeed upon a straight guidance.

68. And in case they dispute with you, then say, "⊃Allâh knows best whatever you do."

69. ⊃Allâh will judge between you on the Day of the Resurrection concerning that wherein you used to differ.

70. Did you not know that ⊃Allâh knows whatever is in the heaven and the earth? Surely that is in a Book; surely that for ⊃Allâh is an easy (thing).

71. And they worship, apart from ⊃Allâh, that whereon He has not been sending (any) all-binding authority and that whereof they have no knowledge; and in no way will there be for the unjust any ready vindicator.

72. And when Our ⊃âyât are recited to them, supremely evident (signs), you recognise in the faces of the ones who have disbelieved maleficent (denial); they almost attack the ones who recite to them Our ⊃âyât. Say, "Shall I then fully inform you of an eviler (thing) than that?[5] The fire, ⊃Allâh has promised it for the ones who disbelieved, and miserable is the Destiny!"

أَلَمْ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ
بِأَمْرِهِۦ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ ۗ إِنَّ
ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾ وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ ﴿٦٦﴾
لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَٰزِعُنَّكَ
فِى ٱلْأَمْرِ ۚ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾
وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ ٱللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾
أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ
فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾ وَيَعْبُدُونَ مِن دُونِ
ٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ ۗ وَمَا لِلظَّٰلِمِينَ
مِن نَّصِيرٍ ﴿٧١﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ فِى
وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ ۖ يَكَادُونَ يَسْطُونَ
بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا ۗ قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن
ذَٰلِكُمُ ۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾

(1) Literally: in the sea.
(2) I.e. mankind.
(3) Or: ungrateful.
(4) Literally: ritualizing it.
(5) Literally: those (things).



سُورَةُ الحَجِّ — الجُزْءُ السَّابِعَ عَشَرَ

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٞ فَٱسۡتَمِعُواْ لَهُۥٓۚ إِنَّ ٱلَّذِينَ
تَدۡعُونَ مِن دُونِ ٱللَّهِ لَن يَخۡلُقُواْ ذُبَابٗا وَلَوِ ٱجۡتَمَعُواْ لَهُۥۖ
وَإِن يَسۡلُبۡهُمُ ٱلذُّبَابُ شَيۡـٔٗا لَّا يَسۡتَنقِذُوهُ مِنۡهُۚ ضَعُفَ
ٱلطَّالِبُ وَٱلۡمَطۡلُوبُ ٧٣ مَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦٓۚ إِنَّ
ٱللَّهَ لَقَوِيٌّ عَزِيزٌ ٧٤ ٱللَّهُ يَصۡطَفِي مِنَ ٱلۡمَلَٰٓئِكَةِ
رُسُلٗا وَمِنَ ٱلنَّاسِۚ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٞ ٧٥ يَعۡلَمُ
مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۗ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ٧٦
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْۤ وَٱعۡبُدُواْ
رَبَّكُمۡ وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ۩ ٧٧
وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ
عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ مِّلَّةَ أَبِيكُمۡ إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ
ٱلۡمُسۡلِمِينَ مِن قَبۡلُ وَفِي هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيۡكُمۡ
وَتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِۚ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ
وَٱعۡتَصِمُواْ بِٱللَّهِ هُوَ مَوۡلَىٰكُمۡۖ فَنِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ ٧٨

سُورَةُ المُؤْمِنُونَ

٣٤١

73. O you mankind, a similitude is struck; so listen to it. Surely the ones whom you invoke apart from ⊃Allâh will never create a fly, even if they gathered together for (the purpose); and in case a fly should rob them of anything, they would not be able to rescue it from him. Weak (indeed) are the seeker and the sought!

74. In no way have they estimated ⊃Allâh His true estimation; surely ⊃Allâh is indeed Ever-Powerful, Ever-Mighty.

75. ⊃Allâh elects of the angels Messengers and of mankind; (Messengers); surely ⊃Allâh is Ever-Hearing, Ever-Beholding.

76. He knows whatever is before[1] them and whatever is behind them, and to ⊃Allâh all Commands are returned.

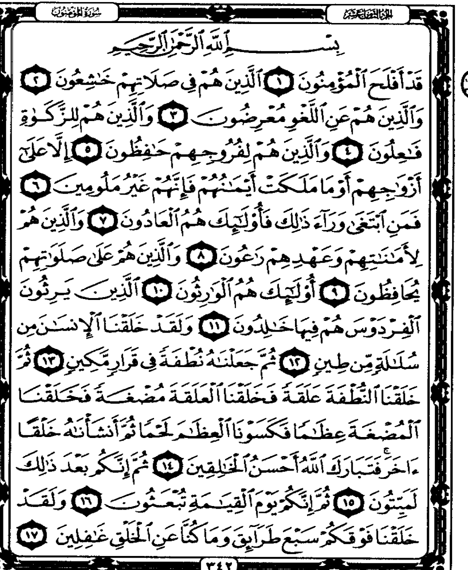
77. O you who have believed, bow down, and prostrate yourselves, and worship your Lord, and perform charity that possibly you would prosper.*

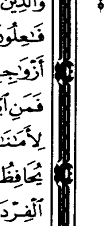
78. And strive for ⊃Allâh as is the true striving for Him. He is (The One) Who has selected you, and in no way has (He) made for you (any) restriction in the religion, (being) the creed of your father ⊃Ibrâhîm. He is (The One) Who has named you Muslims earlier and in this (Book) that the Messenger may be a constant witness against you, and that you may be constant witnesses against mankind. So keep up the prayer, and bring the Zakât and adhere firmly to ⊃Allâh; He is your Patronizer; so how favorable is The Patronizer, and how favorable is The Ready Vindicator!

(1) Literally: between their hands.

* A prostration is to be performed here.

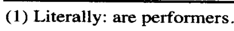
23. Sûrat ⊃Al-Mu⊃minûn (The Believers)


بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمۡ فِي صَلَاتِهِمۡ خَٰشِعُونَ ﴿٢﴾
وَٱلَّذِينَ هُمۡ عَنِ ٱللَّغۡوِ مُعۡرِضُونَ ﴿٣﴾ وَٱلَّذِينَ هُمۡ لِلزَّكَوٰةِ
فَٰعِلُونَ ﴿٤﴾ وَٱلَّذِينَ هُمۡ لِفُرُوجِهِمۡ حَٰفِظُونَ ﴿٥﴾ إِلَّا عَلَىٰٓ
أَزۡوَٰجِهِمۡ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَإِنَّهُمۡ غَيۡرُ مَلُومِينَ ﴿٦﴾
فَمَنِ ٱبۡتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡعَادُونَ ﴿٧﴾ وَٱلَّذِينَ هُمۡ
لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ ﴿٨﴾ وَٱلَّذِينَ هُمۡ عَلَىٰ صَلَوَٰتِهِمۡ
يُحَافِظُونَ ﴿٩﴾ أُوْلَٰٓئِكَ هُمُ ٱلۡوَٰرِثُونَ ﴿١٠﴾ ٱلَّذِينَ يَرِثُونَ
ٱلۡفِرۡدَوۡسَ هُمۡ فِيهَا خَٰلِدُونَ ﴿١١﴾ وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن
سُلَٰلَةٖ مِّن طِينٖ ﴿١٢﴾ ثُمَّ جَعَلۡنَٰهُ نُطۡفَةٗ فِي قَرَارٖ مَّكِينٖ ﴿١٣﴾ ثُمَّ
خَلَقۡنَا ٱلنُّطۡفَةَ عَلَقَةٗ فَخَلَقۡنَا ٱلۡعَلَقَةَ مُضۡغَةٗ فَخَلَقۡنَا
ٱلۡمُضۡغَةَ عِظَٰمٗا فَكَسَوۡنَا ٱلۡعِظَٰمَ لَحۡمٗا ثُمَّ أَنشَأۡنَٰهُ خَلۡقًا
ءَاخَرَۚ فَتَبَارَكَ ٱللَّهُ أَحۡسَنُ ٱلۡخَٰلِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُم بَعۡدَ ذَٰلِكَ
لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ تُبۡعَثُونَ ﴿١٦﴾ وَلَقَدۡ
خَلَقۡنَا فَوۡقَكُمۡ سَبۡعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلۡخَلۡقِ غَٰفِلِينَ ﴿١٧﴾
٣٤٢



In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

18 (1) The believers have already prospered.
2. The ones who in their prayer are submissive.
3. And the ones who from idle talk are veering away.
4. And the ones who at giving the Zakât are active.(1)
5. And the ones who are preservers of their private parts-
6. Except from their spouses and what their right hands possess, then surely they are not blameworthy.(2)
7. Then whoever inequitably seeks beyond that, then those are the aggressors themselves.
8. And they are the ones who pay heed to their deposits and their covenant.
9. And they are the ones who preserve their prayers.
10. They are those (who are) the inheritors
11. Who will inherit Paradise. They are therein eternally (abiding).
12. And indeed We already created man of an extraction of clay.
13. Thereafter We made him a sperm-drop, in an established residence.
14. Thereafter We created the sperm-drop into a clot,(3) then We created the clot into a chewed up morsel, then We created the chewed up morsel into bones, then We dressed the bones (in) flesh; thereafter We brought him into being as another creation. So Supremely Blessed be ⊃Allâh, The Fairest of creators.
15. Thereafter surely after that you will indeed die(4).
16. Thereafter on the Day of the Resurrection you will surely be made to rise again.
17. And indeed We already created above you seven roads; and in no way have We been heedless of creation.

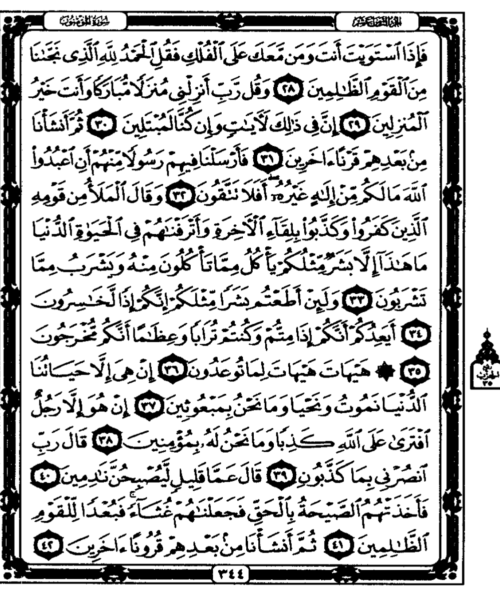


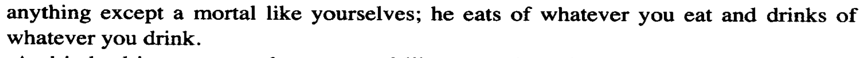
(1) Literally: are performers.
(2) Literally: other than being blameworthy.
(3) Or: embryo.
(4) Literally: be dead.

وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ ﴿١٨﴾ فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْءَاكِلِينَ ﴿٢٠﴾ وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ ٱلْمَلَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَٰٓئِكَةً مَّا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٢٤﴾ إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ ﴿٢٥﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٢٦﴾ فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ ۙ فَٱسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾

18. And We have sent down from the heaven water in a determined estimate, then We made it to dwell in the earth; and surely We are indeed (the) Determiners over putting it away.
19. So We have brought into being for you therewith gardens of palms and vineyards; in them you have many fruits for you, and of them you eat.
20. And a tree that comes out(1) from At-Tûr of Saynâ⊃(2) that grows fats(3) and seasoning for (the) eaters.
21. And surely in the cattle(4) there is indeed a lesson for you; We make you to drink of what is in their bellies, and many profits(5) there are in them for you, and of them you eat.
22. And upon them, and on the ships you are carried.
23. And indeed We already sent Nûh to his people. So he said, "O my people, worship ⊃Allâh! In no way do you have any god other than He. Will you not then have piety?"
24. Then said the chiefs who disbelieved among his people, "In no way is this anything except a mortal like yourselves, who would like to be graced with (superiority)(6) over you. And if ⊃Allâh had (so) decided, He would indeed have sent down Angels. In no way did we hear of this among our earliest fathers.
25. Decidedly he is nothing except a man (seized) by a madness, so wait on him for a while (of time)."
26. He said, "Lord! Vindicate me for that they cry me lies."
27. So We revealed to him, (saying), "Work the ship under Our Eyes and Our Revelation; so, when Our Command comes and the oven boils over, then dispatch therein two pairs(7) of every kind and your family- except for him against whom the Saying has already gone before. And do not address Me concerning the ones who have done injustice; surely they will be drowned.

(1) Literally: goes out. (2) Mount Sinai. (3) I.e. oil.
(4) ⊃Anᶜâm includes cattle, camels, sheep, and goats. (5) Or: uses.
(6) Literally: assume graciousness. (7) Or: spouses.


فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾ وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾ ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ أَفَلَا تَتَّقُونَ ﴿٣٢﴾ وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِلِقَآءِ ٱلْءَاخِرَةِ وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٣٤﴾ أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ﴿٣٥﴾ ۞ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾ إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَٰدِمِينَ ﴿٤٠﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَٰهُمْ غُثَآءً فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤١﴾ ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ﴿٤٢﴾
٣٤٤

28. So, when you have leveled yourself on the ship[1] and the ones with you, then say, 'Praise be to ⊃Allâh, Who has safely delivered us from the unjust people.'
29. And say, "Lord! Cause me to descend[2] a blessed descent, and You are The Most Charitable of hosts".
30. Surely in that are indeed ⊃âyât, and decidedly We are (always) indeed trying (mankind).
31. Thereafter even after them, We brought into being another generation.
32. So We sent among them a Messenger of themselves, (saying), "Worship ⊃Allâh! In no way do you have any other god than He. Will you not then have piety?"
33. And said the chiefs of his people, who disbelieved and cried lies to the meeting of the Hereafter, and whom We had caused to live in luxury in the present life, "In no way is this

anything except a mortal like yourselves; he eats of whatever you eat and drinks of whatever you drink.
34. And indeed in case you obey a mortal like yourselves, lo, surely you will indeed be the losers.
35. Does he promise you that when you die and are dust and bones, you will be brought out (of the graves)?
36. Away, away with whatever you are promised!
37. Decidedly there is nothing except our present life. We die and we live, and in no way will we be made to rise again.
38. Decidedly he is nothing except a man who has fabricated against ⊃Allâh a lie, and in no way will we (become) believers to him."
39. He said, "Lord! Vindicate me for that they cry me lies."
40. Said He, "In a little while indeed they will definitely become remorseful."
41. So the Shout took them (away) with the truth, then We made them (as) stubble; so far away (are gone) the unjust people!
42. Thereafter even after them, We brought into being other generations.

(1) I.e., boarded the ship.
(2) Or: to take ashore.

43. In no way does any nation outstrip its term, and in no way are they able to postpone.
44. Thereafter we sent Our Messengers intermittently. Whenever its Messenger came to a nation, they cried lies to him. Then We caused some of them to follow others, and We made them (as) discourses, so far away (are gone) a people that do not believe!
45. Thereafter We sent Mûsâ and his brother Hârûn with Our ⊃âyât and an evident, all-binding authority
46. To Fir^{c}awn and his chiefs. Yet they waxed proud, and they were an exalted people.
47. So they said, "Shall we believe two mortals like ourselves, and their people are our worshipers?"
48. Then they cried lies to them (both); so they were among the perished.
49. And indeed We already brought Mûsâ the Book, that possibly they would be (rightly) guided.

ما تسبق من أمة أجلها وما يستأخرون ٤٣ ثم أرسلنا رسلنا تترا
كل ما جاء أمة رسولها كذبوه فأتبعنا بعضهم بعضا وجعلناهم
أحاديث فبعدا لقوم لا يؤمنون ٤٤ ثم أرسلنا موسى وأخاه
هارون بآياتنا وسلطان مبين ٤٥ إلى فرعون وملإيه
فاستكبروا وكانوا قوما عالين ٤٦ فقالوا أنؤمن لبشرين مثلنا
وقومهما لنا عابدون ٤٧ فكذبوهما فكانوا من المهلكين
٤٨ ولقد آتينا موسى الكتاب لعلهم يهتدون ٤٩ وجعلنا
ابن مريم وأمه آية وآويناهما إلى ربوة ذات قرار ومعين
٥٠ يا أيها الرسل كلوا من الطيبات واعملوا صالحا إني بما
تعملون عليم ٥١ وإن هذه أمتكم أمة واحدة وأنا ربكم
فاتقون ٥٢ فتقطعوا أمرهم بينهم زبرا كل حزب بما لديهم
فرحون ٥٣ فذرهم في غمرتهم حتى حين ٥٤ أيحسبون أنما
نمدهم به من مال وبنين ٥٥ نسارع لهم في الخيرات بل لا يشعرون
٥٦ إن الذين هم من خشية ربهم مشفقون ٥٧ والذين هم
بآيات ربهم يؤمنون ٥٨ والذين هم بربهم لا يشركون ٥٩

٣٤٥

50. And We made Maryam's son and his mother a sign, and gave an abode to (both of) them upon a mound, with[1] a (refreshing) residence and a profuse (spring).
51. "O you the Messengers, eat of the good things, and do righteousness; surely I am Ever-Knowing of whatever you do.
52. And surely this nation of yours is one nation, and I am your Lord; so have piety towards Me."
53. Then they cut up their Command among themselves into denominations,[2] each party exulting with whatever they had close to them.[3]
54. So leave them out in their perplexity for a while (of time).
55. Do they reckon that whatever wealth and sons We supply them with
56. We (provide them) swiftly with charitable (benefits)? No indeed, (but) they are not aware.
57. Surely the ones who are (themselves) timorous in apprehension of their Lord,
58. And the ones who (themselves) believe in the ⊃âyât of their Lord,
59. And the ones who (themselves) do not associate anything with their Lord,

(1) Literally: owning, comprising.
(2) I.e., differed about the command of ⊃Allâh.
(3) I.e. their tenets.

60. And the ones who bring whatever they bring with hearts tremulous that they are returning to their Lord,
61. Those (come) swiftly with charitable (deeds), and they are outstrippers to them.
62. And We do not charge any self except to its capacity, and close to Us is a Book pronouncing the Truth, and they will not be done any injustice.
63. No indeed, (but) their hearts are in perplexity as to this, and they have deeds other than that[1] that they are doing.
64. Till when We took the ones who lived in luxury among them (to task) with torment, only then do they (go on) imploring.
65. "Do not implore today; surely you will not be vindicated by Us.
66. My ⊃âyât were readily recited to you, yet on your heels you used to turn.
67. Waxing proud against it, forsaking it for entertainment."
68. So have they not pondered over the Saying, or did there come to them that which did not come up to their earliest fathers?
69. Or did they not recognise their Messenger and so denied[2] him?
70. Or do they say, "There is madness in him"? No indeed, he has come to them with the Truth, and most of them hate the Truth.[3]
71. And if the Truth ever followed their prejudices, the heavens and the earth and whoever is therein would indeed have been corrupted. No indeed, We have come up to them with[4] their Remembrance, had from their Remembrance they are veering away.
72. Or (even) do you ask them for tribute? Yet the (bounteous) tribute of your Lord is more charitable,[5] and He is The Most Charitable of providers.
73. And surely you are indeed calling them to a straight Path.
74. And surely the ones who do not believe in the Hereafter are eschewing the (right) Path.

وَٱلَّذِينَ يُؤۡتُونَ مَآ ءَاتَواْ وَّقُلُوبُهُمۡ وَجِلَةٌ أَنَّهُمۡ إِلَىٰ رَبِّهِمۡ رَٰجِعُونَ ٦٠
أُوْلَٰٓئِكَ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَهُمۡ لَهَا سَٰبِقُونَ ٦١ وَلَا نُكَلِّفُ
نَفۡسًا إِلَّا وُسۡعَهَاۚ وَلَدَيۡنَا كِتَٰبٌ يَنطِقُ بِٱلۡحَقِّ وَهُمۡ لَا يُظۡلَمُونَ ٦٢
بَلۡ قُلُوبُهُمۡ فِي غَمۡرَةٖ مِّنۡ هَٰذَا وَلَهُمۡ أَعۡمَٰلٞ مِّن دُونِ ذَٰلِكَ هُمۡ لَهَا
عَٰمِلُونَ ٦٣ حَتَّىٰٓ إِذَآ أَخَذۡنَا مُتۡرَفِيهِم بِٱلۡعَذَابِ إِذَا هُمۡ يَجۡـَٔرُونَ
٦٤ لَا تَجۡـَٔرُواْ ٱلۡيَوۡمَۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ٦٥ قَدۡ كَانَتۡ ءَايَٰتِي
تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُمۡ عَلَىٰٓ أَعۡقَٰبِكُمۡ تَنكِصُونَ ٦٦ مُسۡتَكۡبِرِينَ
بِهِۦ سَٰمِرٗا تَهۡجُرُونَ ٦٧ أَفَلَمۡ يَدَّبَّرُواْ ٱلۡقَوۡلَ أَمۡ جَآءَهُم مَّا لَمۡ يَأۡتِ
ءَابَآءَهُمُ ٱلۡأَوَّلِينَ ٦٨ أَمۡ لَمۡ يَعۡرِفُواْ رَسُولَهُمۡ فَهُمۡ لَهُۥ مُنكِرُونَ
٦٩ أَمۡ يَقُولُونَ بِهِۦ جِنَّةُۢۚ بَلۡ جَآءَهُم بِٱلۡحَقِّ وَأَكۡثَرُهُمۡ لِلۡحَقِّ
كَٰرِهُونَ ٧٠ وَلَوِ ٱتَّبَعَ ٱلۡحَقُّ أَهۡوَآءَهُمۡ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ
وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ بَلۡ أَتَيۡنَٰهُم بِذِكۡرِهِمۡ فَهُمۡ عَن
ذِكۡرِهِم مُّعۡرِضُونَ ٧١ أَمۡ تَسۡـَٔلُهُمۡ خَرۡجٗا فَخَرَاجُ رَبِّكَ خَيۡرٞۖ
وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٧٢ وَإِنَّكَ لَتَدۡعُوهُمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٧٣
وَإِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ٧٤

(1) Literally: even lesser than that.
(2) Literally: (were) deniers (of his Message).
(3) Literally: are haters of the Truth.
(4) I.e., brought.
(5) I.e., better.

۞ وَلَوْ رَحِمْنَٰهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا۟ فِى طُغْيَٰنِهِمْ
يَعْمَهُونَ ﴿٧٥﴾ وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ
وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾ حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾ وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ
وَٱلْأَفْـِٔدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَٰفُ
ٱلَّيْلِ وَٱلنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا۟ مِثْلَ مَا قَالَ
ٱلْأَوَّلُونَ ﴿٨١﴾ قَالُوٓا۟ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا
لَمَبْعُوثُونَ ﴿٨٢﴾ لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٨٣﴾ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن
كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ
﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ
﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنۢ بِيَدِهِۦ
مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن
كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾

75. And if We had mercy on them and lifted off the adversity that is upon them, they would indeed still insist on blundering in their inordinance.

76. And indeed We already took them (to task) with torment, yet in no way did they yield themselves to their Lord, and in no way did they supplicate (Him).

77. Until, when We open upon them a gate of[1] strict torment, only then are they dumbfounded at it.

78. And He is The One Who brought into being for you hearing, and beholdings[2] and heart-sights;[3] little do you thank (Him)!

79. And He is The One Who has propagated you in the earth, and to Him you will be mustered.

80. And He is The One Who gives life and makes to die, and to Him belongs the alternation of night and daytime; will you then not consider?

81. No indeed, (but) they said the like of what the earliest (people) said.

82. They said, "When we die and are dust and bones, will we indeed be made to rise up again?

83. Indeed we and our fathers have already been promised this earlier; decidedly this is nothing except myths of the earliest (people)."

84. Say, "To whom does the earth belong, and whoever is in it, in case you know?"

85. They will say, "To ʾAllâh." Say, "Will you not then be mindful?"

86. Say, "Who is The Lord of the seven heavens and The Lord of the Ever-Magnificent Throne?"

87. They will say, "To ʾAllâh (all that belongs)." Say, "Will you not then be pious?"

88. Say, "In whose hand is the dominion of everything, and He gives neighborly (protection), and He is not given neighborly (protection by anyone), in case you know?"

89. They will say, "To ʾAllâh (all that belongs)." Say, "However then are you bewitched?"

(1) Literally: owning, comprising. (2) I.e. eyesights. (3) Or: perception(s).

90. No indeed, (but) We have come up to them with[1] the Truth, and surely they are indeed liars.

91. In no way has ᵓAllâh taken to Him any child, and in no way has there been with Him any god. Lo, for that each god would indeed have gone away with whatever he created, and some of them would indeed have exalted themselves over others.[2] All Extolment be to ᵓAllâh over whatever they describe.

92. The Knower of the Unseen and the Witnessed; so Supremely Exalted be He above whatever they associate (with Him)!

93. Say, "Lord, in case You ever definitely show me what they are promised,

94. Lord, then do not make me among the unjust people."

95. And surely We are indeed the Determiners over showing you[3] whatever We promise them.

96. Repel the odious (act) with that which is fairest. We, Ever We, know best whatever they describe.

97. And say, "Lord, I take refuge in You from the promptings of ᵓAsh-Shayaṭîn,

98. And I take refuge in You, Lord, that they should not be present with me."

99. Until, when death comes to one of them, he says, " Lord! Return[4] me

100. That possibly I will do righteousness in that which I have left (behind)." Not at all! surely it is (only) a word he says, and beyond them[5] is an isthmus until the Day they are made to rise again.

101. Then when the Trumpet is blown, upon that Day there will be no consanguinity (any more) among them, nor will they ask one another.

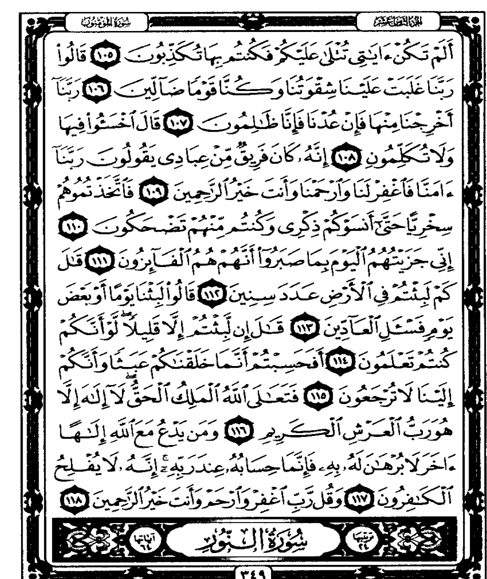
102. So he whose scales weigh heavy, then those are they who are the prosperers.

103. And he whose scales weigh light, then those are the ones who have lost their (own) selves in Hell eternally (abiding).

104. The Fire is searing their faces, and they are therein glumly glowering.

بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٩٠﴾ مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ
وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ وَلَعَلَا
بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾ عَٰلِمِ
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُل رَّبِّ
إِمَّا تُرِيَنِّى مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِى فِى ٱلْقَوْمِ
ٱلظَّٰلِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَٰدِرُونَ ﴿٩٥﴾
ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾
وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ
رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ
ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ كَلَّآ إِنَّهَا كَلِمَةٌ
هُوَ قَآئِلُهَا وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ
فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾
فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ
خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ
خَٰلِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾

(1) I.e., brought. (2) Literally: over some (others). (3) I.e. the Prophet.
(4) The pronoun (attached to the verb) is plural; i.e., let the angels return me.
(5) I.e., all mankind.



105. "Were not My ᵓâyât recited to you, yet you used to cry them lies?"
106. They will say, "Our Lord, our wretchedness has overcome us, and we were an erring people.
107. Our Lord, bring us (forth) out of it! So, in case we go back (to disbelief) then surely we will be unjust."
108. He will say, "Begone into it spurned, and do not speak to Me.
109. Surely there was a group of My bondmen who said, "Our Lord, we believe, so forgive us and have mercy on us, and You are The Most Charitable of the merciful".
110. Yet, you took them to yourselves (as a target) for scoffing, till they made you forget My Remembrance, and you used to laugh at them.
111. Surely today, I have recompensed them for that they (endured) patiently; (and)(1) they are the ones who are triumphant."
112. He (ᵓAllâh) will say, "How long have you lingered in the earth, by number of years?"
113. They will say, "We have lingered a day, or part(2) of a day, so ask the numberers."
114. He will say, "You have decidedly lingered (nothing) except a little, if (only) you knew.
115. Did you then reckon that We created you only for sport and that you would not be returned to Us?"
116. Then Supremely Exalted be ᵓAllâh, The King, The Truth! There is no god except He, The Lord of the Honorable Throne.
117. And whoever invokes another god with ᵓAllâh, whereof he has no proof, then surely his reckoning will only be in the Reckoning of his Lord; surely the disbelievers will not prosper.
118. And say, "Lord! Forgive and have mercy, and you are The Most Charitable of the merciful."

(1) Literally: that .
(2) Literally: some (part).

24. Sûrat ⊃An-Nûr (The Light)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. A sûrah that We have sent down and ordained; and We have sent down in it supremely evident ⊃âyât that possibly you would be mindful.
2. The female fornicater and the male fornicator,[1] then lash each one of them a hundred lashes, and let not compassion for them (both) take (hold of) you in the religion of ⊃Allâh, in case you believe in ⊃Allâh and the Last Day; and let a section of the believers witness their[2] torment.
3. The fornicator shall marry none except a female foricator or a female associator; and the female fornicator, none shall marry her except a fornicator or a (male) associator; and that is prohibited for the believers.
4. And the ones who throw (accusations) upon (women) in wedlock, (and) thereafter they do not come up with four witnesses, then lash them with eighty lashes and do not accept any testimony of theirs at all; and those are they (who are) immoral,
5. Except the ones who repent ever after that and act righteously; then surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.
6. And the ones who throw (accusations) upon their (female) spouses, and do not have witnesses except themselves, then the testimony of one of them shall be four testimonies[3] by ⊃Allâh that surely he is indeed of the sincere,
7. And the fifth (testimony) that the curse of ⊃Allâh shall be upon him in case he is of the liars.
8. And it shall shove off[4] the torment from her that she testifies four testimonies by ⊃Allâh that surely he is indeed of the liars.
9. And the fifth (testimony) that the anger of ⊃Allâh shall be upon her in case he is of the sincere.
10. And had it not been for the Grace of ⊃Allâh to you and His mercy, and that ⊃Allâh is Superbly Relenting, (and) Ever-Wise, (He would have punished you).

بسم الله الرحمن الرحيم
سورة أنزلناها وفرضناها وأنزلنا فيها آيات بينات لعلكم تذكرون
﴿١﴾ الزانية والزاني فاجلدوا كل واحد منهما مائة جلدة ولا تأخذكم
بهما رأفة في دين الله إن كنتم تؤمنون بالله واليوم الآخر وليشهد
عذابهما طائفة من المؤمنين ﴿٢﴾ الزاني لا ينكح إلا زانية أو
مشركة والزانية لا ينكحها إلا زان أو مشرك وحرم ذلك على
المؤمنين ﴿٣﴾ والذين يرمون المحصنات ثم لم يأتوا بأربعة شهداء
فاجلدوهم ثمانين جلدة ولا تقبلوا لهم شهادة أبدا وأولئك هم
الفاسقون ﴿٤﴾ إلا الذين تابوا من بعد ذلك وأصلحوا فإن الله غفور
رحيم ﴿٥﴾ والذين يرمون أزواجهم ولم يكن لهم شهداء إلا أنفسهم
فشهادة أحدهم أربع شهادات بالله إنه لمن الصادقين ﴿٦﴾
والخامسة أن لعنت الله عليه إن كان من الكاذبين ﴿٧﴾ ويدرؤا
عنها العذاب أن تشهد أربع شهادات بالله إنه لمن الكاذبين
﴿٨﴾ والخامسة أن غضب الله عليها إن كان من الصادقين ﴿٩﴾
ولولا فضل الله عليكم ورحمته وأن الله تواب حكيم ﴿١٠﴾

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(1) The Arabic Zâniyah and Zânî refer to those who commit either fornication or adultery. By a comparison of this verse to other and to Hadîths., it is understood that this verse refers to fornicators, i.e., unmarried people committing illegal sexual intercourse.
(2) The torment of the two of them. (3) I.e., oaths. (4) I.e., relieve.

إِنَّ الَّذِينَ جَاءُو بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَٰذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَّوْلَا جَاءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَا أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَانَكَ هَٰذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ اللَّهُ أَن تَعُودُوا لِمِثْلِهِ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

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11. Surely the ones who came with the falsehood are a band of you; do not reckon it evil for you; no indeed, it is charitable for you. Every person of them will have whatever vice he earned (charged) to him; and whoever of them took upon himself the greater part of it, he will have a tremendous torment.

12. If the men believers and the women believers had thought good (thoughts) of themselves as you heard it and they would have said, "This is an evident falsehood."

13. If they had come up with four witnesses against it- yet as they did not come up with the witnesses, then those, in the Reckoning of ⊃Allâh, are they (who are) the liars.

14. And had it not been for the Grace of ⊃Allâh upon you and His mercy in the present (life) and the Hereafter, indeed a tremendous torment would have touched you for what you press on.(1)

15. As you received it on your tongues and were saying with your mouths that of which you had no knowledge and reckoned it was a simple thing, and in the Reckoning of ⊃Allâh it is a tremendous thing.

16. And if you had (but) said, as you heard it, "In no way is it for us to talk about this. All Extolment be to You! This is a tremendous calumny."

17. ⊃Allâh admonishes you that you not go back to the like thereof at all in case you are believers.

18. And ⊃Allâh makes evident to you the ⊃âyât, and ⊃Allâh is Ever-Knowing, Ever-Wise.

19. Surely the ones who love that (the) obscenity should be widespread among the ones who have believed, (they) will have a painful torment in the present (life) and the Hereafter; and ⊃Allâh knows, and you do not know.

20. And had it not been for the Grace of ⊃Allâh upon you and His mercy, and that ⊃Allâh is Ever-Compassionate, Ever-Merciful (you had been the losers).

(1) I.e., for what you press on talking about: falsehood =" ⊃ifk".

21. O you who have believed, do not ever follow the steps of ᵓAsh-Shaytân, and whoever ever follows the steps of ᵓAsh-Shaytân, then surely he commands obscenity and maleficence. And had it not been for the Grace of ᵓAllâh upon you and His mercy, in no way would any of you have been cleansed at all; but ᵓAllâh cleanses whomever He decides, and ᵓAllâh is Ever-Hearing, Ever-Knowing.

22. And let not the ones endowed with the Grace (of ᵓAllâh) and affluence swear off bringing (charity) to near of kin[1] and the indigent and to the ones emigrating in the way of ᵓAllâh; and let them be clement and let them pardon. Do you not love that ᵓAllâh should forgive you? And ᵓAllâh is Ever-Forgiving, Ever-Merciful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ وَمَن يَتَّبِعۡ خُطُوَٰتِ ٱلشَّيۡطَٰنِ فَإِنَّهُۥ يَأۡمُرُ بِٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۚ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنۡ أَحَدٍ أَبَدٗا وَلَٰكِنَّ ٱللَّهَ يُزَكِّي مَن يَشَآءُۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٢١ وَلَا يَأۡتَلِ أُوْلُواْ ٱلۡفَضۡلِ مِنكُمۡ وَٱلسَّعَةِ أَن يُؤۡتُوٓاْ أُوْلِي ٱلۡقُرۡبَىٰ وَٱلۡمَسَٰكِينَ وَٱلۡمُهَٰجِرِينَ فِي سَبِيلِ ٱللَّهِۖ وَلۡيَعۡفُواْ وَلۡيَصۡفَحُوٓاْۗ أَلَا تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٌ ٢٢ إِنَّ ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ٱلۡغَٰفِلَٰتِ ٱلۡمُؤۡمِنَٰتِ لُعِنُواْ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ٢٣ يَوۡمَ تَشۡهَدُ عَلَيۡهِمۡ أَلۡسِنَتُهُمۡ وَأَيۡدِيهِمۡ وَأَرۡجُلُهُم بِمَا كَانُواْ يَعۡمَلُونَ ٢٤ يَوۡمَئِذٖ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلۡحَقَّ وَيَعۡلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ ٱلۡمُبِينُ ٢٥ ٱلۡخَبِيثَٰتُ لِلۡخَبِيثِينَ وَٱلۡخَبِيثُونَ لِلۡخَبِيثَٰتِۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِۚ أُوْلَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَۖ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٢٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٢٧

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23. Surely the ones who throw (accusations) upon women in wedlock that are heedless and believing will be cursed in the present (life) and the Hereafter; and they will have a tremendous torment.

24. On the Day when their tongues, their hands, and their legs will testify against them as to whatever they were doing,

25. Upon that Day ᵓAllâh will pay them in full their true Doom,[2] and they will know that ᵓAllâh, Ever He, is The Supremely Evident Truth.

26. Wicked women (are) for wicked men, and wicked men (are) for wicked women; and good women (are) for good men, and good men (are) for good women. Those are (declared) quit of whatever they[3] say; they will have forgiveness and an honorable provision.

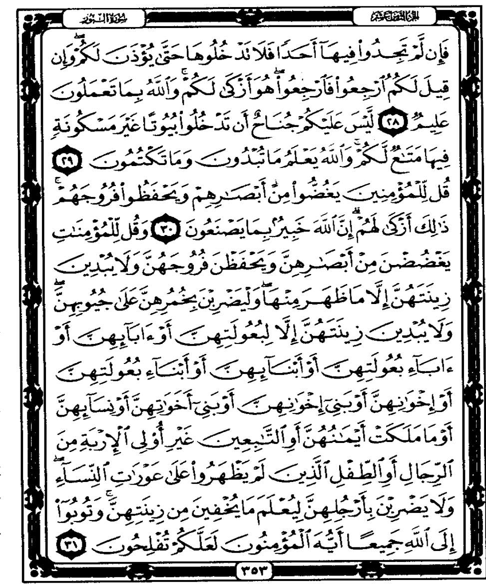
27. O You who have believed, do not enter homes other than your homes until you (first) announce your presence[4] and salute the family thereof; that is more charitable for you that possibly you would be mindful.

(1) Literally: endowed with kinship.
(2) Literally: their true Religion, i.e. their true Judgment.
(3) I.e., of what the wicked ones say.
(4) I.e., make yourself known and ask permission.

28. Then in case you do not find anyone therein, do not enter it until you are permitted (to do so). And in case it is said to you, "Return," then return. It is more cleansing for you, and ᵓAllâh is Ever-Knowing of whatever you do.

29. It is no fault in you that you enter undwelt[1] homes wherein are belongings for you; and ᵓAllâh knows whatever you display and whatever you keep back.

30. Say to the (male) believers, that they cast down their beholdings,[2] and preserve their private parts; that is more cleansing for them. Surely ᵓAllâh is Ever-Cognizant of whatever they work out.



فإن لم تجدوا فيها أحدا فلا تدخلوها حتى يؤذن لكم وإن
قيل لكم ارجعوا فارجعوا هو أزكى لكم والله بما تعملون
عليم ٢٨ ليس عليكم جناح أن تدخلوا بيوتا غير مسكونة
فيها متاع لكم والله يعلم ما تبدون وما تكتمون ٢٩
قل للمؤمنين يغضوا من أبصارهم ويحفظوا فروجهم
ذلك أزكى لهم إن الله خبير بما يصنعون ٣٠ وقل للمؤمنات
يغضضن من أبصارهن ويحفظن فروجهن ولا يبدين
زينتهن إلا ما ظهر منها وليضربن بخمرهن على جيوبهن
ولا يبدين زينتهن إلا لبعولتهن أو آبائهن أو
آباء بعولتهن أو أبنائهن أو أبناء بعولتهن
أو إخوانهن أو بني إخوانهن أو بني أخواتهن أو نسائهن
أو ما ملكت أيمانهن أو التابعين غير أولي الإربة من
الرجال أو الطفل الذين لم يظهروا على عورات النساء
ولا يضربن بأرجلهن ليعلم ما يخفين من زينتهن وتوبوا
إلى الله جميعا أيه المؤمنون لعلكم تفلحون ٣١
٣٥٣

31. And say to the female believers to cast down their beholdings, and preserve their private parts, and not display their adornment except such as is outward, and let them fix[3] closely their veils over their bosoms, and not display their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers sons, or their sisters' sons, or their women, or what their right hands possess, or (male) followers, men without desire[4] or young children who have not yet attained knowledge of women's privacies, and they should not strike their legs[5] so that whatever adornment they hide may be known. And repent to ᵓAllâh altogether, (O) you believers, that possibly you would prosper.

(1) Literally: other than being dwelt.
(2) I.e., (modestly) cast down their eyes.
(3) Literally: strike.
(4) Literally: without being endowed with (sexual) desire.
(5) I.e. stamp their feet.



32. And wed the spouseless among you, and the righteous among your bondmen and maids. In case they are poor, ᵓAllâh will enrich them of His Grace; and ᵓAllâh is Ever- Embracing, Ever-Knowing.

33. And let the ones who do not find (the means) to wed keep abstaining until ᵓAllâh enriches them of His Grace. And the ones your right hands possess who seek the Book,(1) then contract with them (accordingly), in case you know that they are in charitable circumstances. And bring them of the wealth of ᵓAllâh that He has brought you. And do not compel your handmaids to prostitution, in case they are willing to be chaste,(2) that you may inequitably seek the advantages of the present life; and whoever compels them, then surely ᵓAllâh, even after their being compelled, is Ever-Forgiving, Ever-Merciful.

34. And indeed We have already sent down to you demonstrably evident ᵓâyât, and a similitude of the ones who passed away even before you, and an admonition for the pious.

35. ᵓAllâh is The Light of the heavens and the earth; the similitude of His Light is as a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering planet-kindled from a Blessed Tree, an olive that is neither eastern nor western, whose oil would almost illuminate, even if no fire touched it, Light upon Light; ᵓAllâh guides to His Light whomever He decides, and ᵓAllâh strikes similitudes for mankind, and ᵓAllâh is Ever-Knowing of everything.

36. In homes (that) ᵓAllâh has permitted to be raised up and His Name to be mentioned therein- in them do extol to Him in the early mornings and the (hours) before sunset

(1) Contract of emancipation.
(2) Literally: to be in wedlock.

37. Men whom neither commerce nor trade[1] diverts from the Remembrance of ⊃Allâh, and keeping up the prayer, and the bringing of the Zakât,[2] fearing a Day when hearts and beholdings will be turning about,

38. That ⊃Allâh may recompense them for the fairest of what they did, and increase (reward) for them of His Grace. And ⊃Allâh provides whomever He decides (to), without reckoning.

39. And the ones who have disbelieved, their deeds are as a mirage in a low land, which the man all-athirst reckons to be water, till when he comes to it, he finds it nothing, and at it he finds ⊃Allâh. Then He pays him his reckoning in full; and ⊃Allâh is swift at the reckoning.

40. Or (they are) as darkness(es) in a tumultuous sea (vast and deep) enveloped by waves above which are waves, upon which are clouds: darknesses above each other,[3] when he brings out his hand, he could almost not see it. And for whomever ⊃Allâh makes no light, then in no way (can) he have light.

41. Have you not seen that to ⊃Allâh extol whoever are in the heavens and the earth and the birds outstretching (their wings)?[4] Each has already known its prayer and its Extolment; and ⊃Allâh is Ever-Knowing of whatever they perform.

42. And to ⊃Allâh is the Kingdom of the heavens and the earth; and to ⊃Allâh is the Destiny.

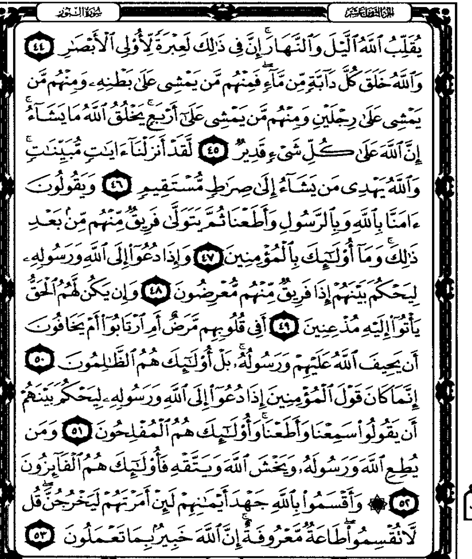
43. Have you not seen that ⊃Allâh wafts clouds, thereafter joins them together, thereafter makes them accumulated, then you see the raindrops coming out of the midst of them, and He keeps sending down from the heaven mountains, wherein is hail. So He afflicts with it whomever He decides and turns it about from whomever He decides. The splendor of His lightning almost goes away with[5] the beholdings?[6]

الجزء الثامن عشر — سورة النور

رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾

٣٥٥

(1) Literally: selling.
(2) Paying the poor-dues.
(3) Literally: some of them (are) above some (others).
(4) Or: in ranks.
(5) I.e., takes away.
(6) I.e. eyesights.


الجزء الثامن عشر — سورة النور

يقلب الله الليل والنهار إن في ذلك لعبرة لأولي الأبصار ﴿٤٤﴾
والله خلق كل دابة من ماء فمنهم من يمشي على بطنه ومنهم من
يمشي على رجلين ومنهم من يمشي على أربع يخلق الله ما يشاء
إن الله على كل شيء قدير ﴿٤٥﴾ لقد أنزلنا ءايات مبينات
والله يهدي من يشاء إلى صراط مستقيم ﴿٤٦﴾ ويقولون
ءامنا بالله وبالرسول وأطعنا ثم يتولى فريق منهم من بعد
ذلك وما أولئك بالمؤمنين ﴿٤٧﴾ وإذا دعوا إلى الله ورسوله
ليحكم بينهم إذا فريق منهم معرضون ﴿٤٨﴾ وإن يكن لهم الحق
يأتوا إليه مذعنين ﴿٤٩﴾ أفي قلوبهم مرض أم ارتابوا أم يخافون
أن يحيف الله عليهم ورسوله بل أولئك هم الظالمون ﴿٥٠﴾
إنما كان قول المؤمنين إذا دعوا إلى الله ورسوله ليحكم بينهم
أن يقولوا سمعنا وأطعنا وأولئك هم المفلحون ﴿٥١﴾ ومن
يطع الله ورسوله ويخش الله ويتقه فأولئك هم الفائزون
﴿٥٢﴾ ۞ وأقسموا بالله جهد أيمانهم لئن أمرتهم ليخرجن قل
لا تقسموا طاعة معروفة إن الله خبير بما تعملون ﴿٥٣﴾

٣٥٦



44. ʾAllâh turns about[1] the night and the day-time. Surely in that is indeed a lesson for the ones endowed with beholdings.

45. And ʾAllâh created every beast of water; so of them (is a kind) that goes[2] upon its belly; and of them (there is a kind) that goes upon two legs, and of them (a kind) that goes upon four. ʾAllâh creates whatever He decides; surely ʾAllâh is Ever-Determiner of everything.

46. Indeed We have already sent down demonstrably evident ʾâyât, and ʾAllâh guides whomever He decides to a straight Path.

47. And they say, "We believe in ʾAllâh and in the Messenger, and we obey." Thereafter a group of them turn away even after that, and in no way are those ever the believers.

48. And when they are called to ʾAllâh and His Messenger that he[3] may judge between them, only then are a group of them veering away (from it).

49. And in case they truly (have a case),[4] they will come up to it compliant.

50. Then is there sickness in their hearts, or do they suspect (Our judgment), or do they fear that ʾAllâh may encroach upon them, and His Messenger (may encroach)? No indeed, those are they who are the unjust.

51. Surely the saying of believers when they are called to ʾAllâh and His Messenger that he[5] may judge between them is only that they say, "We hear and we obey." And those are they (who are) the prosperers.

52. And whoever obeys ʾAllâh and His Messenger and is apprehensive of ʾAllâh and is pious towards Him, then those are they (who are) the triumphant.

(53) And they have sworn by ʾAllâh their most earnest oaths (that) indeed in case you command them, indeed they will definitely go out. Say, "Do not swear.[6] Beneficent obedience (is better). Surely ʾAllâh is Ever-Cognizant of whatever you do."

(1) I.e., alternates.
(2) Literally: walks.
(3) The Messenger.
(4) Literally: they are in the right.
(5) The Messenger.
(6) I.e. He recognizes your failure to obey.



54. Say, "Obey ⊃Allâh and obey the Messenger. Yet if you turn away, then surely upon him (rests) only what he is burdened with. And upon you (rests) only what you are burdened with. And in case you obey him, you will (find) guidance. And in no way is the Messenger (burdened) except with the evident Proclamation."

55. ⊃Allâh has promised the ones of you who have believed and done deeds of righteousness that indeed He will definitely make them successors in the earth, (even) as He made the ones who were before them successors, and that indeed He will definitely establish for them their religion that He is Divinely satisfied with[1] for them, and that indeed He will definitely give them in exchange, even after their fear, security. "They shall worship Me, not associating with Me anything." And whoever disbelieves after that, then those are they (who are) the immoral.

56. And keep up the prayer, and bring the Zakât, and obey the Messenger, that possibly you would be granted mercy;

57. Definitely do not ever reckon that the ones who have disbelieved are able to be defiant to (⊃Allâh) in the earth. And their abode is the Fire, and miserable indeed is the Destiny!

58. O you who have believed, let the ones your right hands possess and the ones of you who have not reached puberty ask permission of you three times: right before the dawn prayer, and (the time) while you lay aside your clothes during mid-day, and right after the eventide prayer-three privacies for you. It is no fault in you or them, after these (times), that you go about one to the other.[2] Thus ⊃Allâh makes evident to you the ⊃âyât, and ⊃Allâh is Ever-Knowing, Ever-Wise.

(1) I.e., that He approves of.

(2) Literally: some of you to some others.



59. And when the young children among you reach puberty, then let them ask permission as the ones even before them asked permission. Thus ⊃Allâh makes evident to you His ⊃âyât, and ⊃Allâh is Ever-Knowing, Ever-Wise.

60. And women sitting (advanced in years) who do not hope being married, then it is no fault in them that they lay aside their (outer) clothes, without flaunting their adornment; and to keep abstaining is more charitable for them, and ⊃Allâh is Ever-Hearing, Ever-Knowing.

61. It is no restriction upon the blind, and it is no restriction upon the lame, and it is no restriction upon the sick, nor upon yourselves, that you eat from your homes, or from your fathers' homes, or your mothers' homes, or your brothers' homes, or your sisters' homes, or the homes of your paternal uncles, or the homes of your paternal aunts, or the homes of your maternal uncles, or the homes of your maternal aunts, or that of which you possess the keys, or of your friend. It is no fault in you that you eat all together or in diverse groups. So when you enter homes, salute one another[1] with a greeting from the Providence of ⊃Allâh, blessed and good. Thus ⊃Allâh makes evident to you the ⊃âyât that possibly you would consider.

(1) Literally: salute yourselves.



62. Surely they only are the believers who have believed in ⊃Allâh and His Messenger and who, when they are with him upon a common Command, do not go away until they ask his permission. Surely the ones who ask your permission are those who believe in ⊃Allâh and His Messenger. So when they ask your permission for some affair of their own, then give permission to whom you decide of them, and ask for them the forgiveness of ⊃Allâh; surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.
63. Do not make the calling of the Messenger among yourselves like your calling of one another.[1] ⊃Allâh already knows the ones of you who sneak away seeking shelter.[2] So let the ones who fail (to obey) His Command beware that temptation may afflict them or painful torment may afflict them.
64. Verily, to ⊃Allâh surely belongs whatever is in the heavens and the earth. He already knows what (state) you are in.[3] And the Day they will be returned to Him, then He will fully inform them of whatever they did; and ⊃Allâh is Ever-Knowing of everything.

25. Sûrat ⊃Al-Furqân (The Criterion)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Supremely Blessed is He Who has sent down the all-distinctive Criterion upon His bondman that he may be a warner to the worlds,
2. To Whom belongs the Kingdom of the heavens and the earth, and He has not taken to Him a child, and He has no associate in the Kingdom; and He created everything, so He has determined it an (exact) determination.

(1) Literally: some of you to some others.
(2) I.e., to disobey him.
(3) Literally: upon.

3. And they have taken to themselves gods, apart from Him, that create nothing and themselves are created and possess for themselves, neither harm nor profit; neither do they possess death, nor life, nor uprising.(1)

4. And the ones who have disbelieved have said, "Decidedly this is nothing except a falsehood he has fabricated, and other people have helped him to it." So they have already come with injustice and forgery.(2)

5. And they have said, "Myths of the earliest (people) that he has had written down so that they are dictated to him before sunrise and at nightfall."

6. Say, "He has sent it down, (He) who knows the secret in the heavens and the earth; surely He has been Ever-Forgiving, Ever-Merciful."

سُورَةُ الفُرْقَانِ

وَاتَّخَذُوا مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا
وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَـٰذَآ إِلَّآ إِفْكٌ
ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا
﴿٤﴾ وَقَالُوٓا۟ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ
عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ
فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾ وَقَالُوا۟
مَالِ هَـٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ
لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰٓ
إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ
ٱلظَّـٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾ ٱنظُرْ
كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَـٰلَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ
سَبِيلًا ﴿٩﴾ تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ
جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ وَيَجْعَل لَّكَ قُصُورًۢا ﴿١٠﴾ بَلْ
كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾

٣٦٠

7. And they have said, "What is it with this Messenger that he eats food and walks in the markets? Had there not been an Angel sent down to him, so that he would be a warner with him!

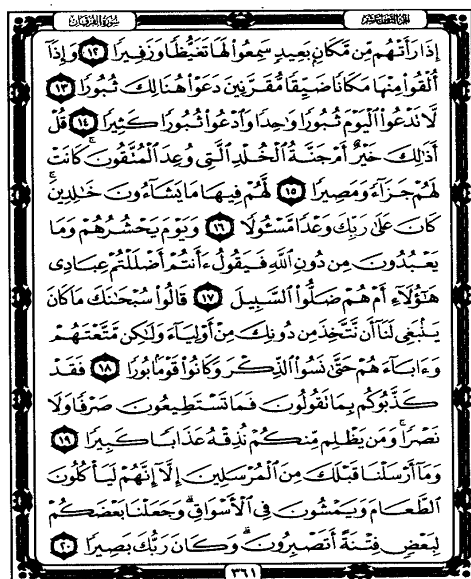
8. Or (had there been) a hoarding(3) cast down to him, or (had) there been to him a garden to eat of?" And the unjust (people) have said, "Decidedly you are only closely following a man bewitched!"

9. Look how they strike similitudes for you, so they have erred away; then they are unable to (find) a way!

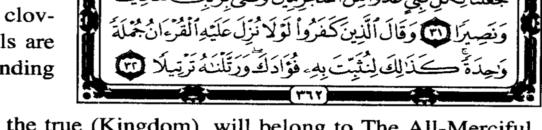
10. Supremely Blessed is He Who, in case He decides, will make for you a more charitable(4) (thing) than that- gardens from beneath which rivers run-and He will make for you palaces.

11. No indeed, (but) they cry lies to the Hour; and We have readied for him who cries lies to the Hour a Blaze.

(1) I.e., resurrection.
(2) I.e., they have committed injustice and forgery.
(3) I.e., a treasure.
(4) I.e., better.



12. When it sees them from a far place, they will hear the (furious) raging and the groaning it has.
13. And when they are cast in a strait place thereof, interlinked, they will call there for detriment(s).
14. "Do not call today for one detriment, and call for many destructions."
15. Say, "Is that more charitable, or (rather) the Garden of Eternity that is promised to the pious? It is for them a recompense and a Destiny."
16. They will have therein whatever they decide (on), eternally (abiding). It has been a promise upon your Lord, of Him to be asked (by His righteous bondmen).
17. And on the Day (when) He will muster them and whatever they worship apart from ⊃Allâh, then He will say, "Was it you who led these My bondmen into error, or did they themselves err away from the way?"
18. They will say, "All Extolment be to You. In no way did it behoove us to take to ourselves any patrons apart from You; but You gave them and their fathers enjoyment until they forgot the Remembrance and were a spoiled people."
19. So they readily cried you lies concerning whatever you say. Then in no way are you able either to turn it about or vindicate (yourselves). And whoever of you does injustice, We will make him taste a great torment.
20. And in no way did We send before you any of the Emissaries, except that surely they indeed ate food and walked in the markets. And We have made some of you to be a temptation for (some) others. "Will you (endure) patiently?" And your Lord has been Ever-Beholding.



19 (21) And the ones who do not hope for a meeting with Us have said, "Had there been (the) Angels sent down upon us, or (had it been for us to) see our Lord!" Indeed they have already waxed proud within themselves and have rebelled a great rebellion.

22. The Day that they see the Angels, no good tidings (will be) for the criminals upon that Day, and they will say, "An utter restriction!"[1]

23. And We will go forward to whatever deed they have done and so make it a strewn motes.[2]

24. The inhabitants of the Garden upon that Day, more charitable[3] will be their repository,[4] and fairer their halting-place.

25. And the Day that the heaven is cloven with the mist and the Angels are sent down, a (successive) sending down.

26. The Kingdom, upon that Day, the true (Kingdom), will belong to The All-Merciful, and it will ever be a Day difficult for the disbelievers.

27. And the Day that the unjust (person) will bite at both his hands, (and) say, "Oh, would that I had taken to myself a way along with the Messenger.

28. Oh, woe to me! Would that I had not taken so-and-so to myself for a (close) fellow.

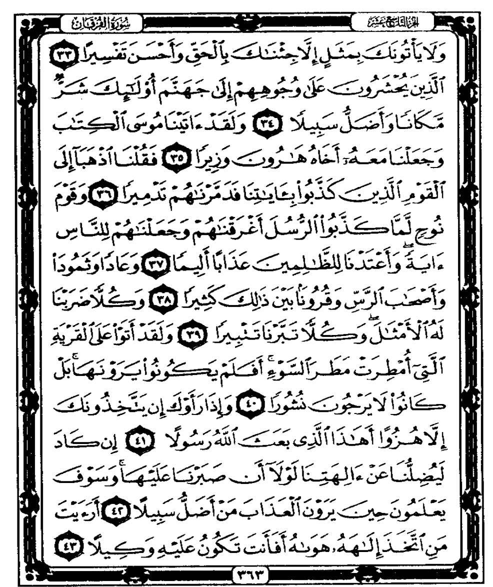
29. Indeed he readily made me err away from the Remembrance after it had come to me." And ʾAsh-Shaytân has been constantly abandoning man.

30. And the Messenger has said, "O Lord! Surely my people have taken to themselves this Qurʾân as a thing to be forsaken."

31. And thus We have made to every Prophet an enemy among the criminals; and your Lord suffices as a Guide and an Ever-Vindicator.

32. And the ones who have disbelieved have said, "If only the Qurʾân had been sent down upon him as one complete whole." Thus, that We may make firm your heart-sight thereby, and We have recited it in a (distinct) recitation.

(1) Literally: a restriction restricted; i.e., good news is utterly restricted from the criminals.
(2) I.e., dust.
(3) I.e., better.
(4) I.e., dwelling habitation.



سورة الفرقان — الجزء التاسع عشر

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾ وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا رَأَوْكَ إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾ إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

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33. And they do not come up to you with any similitude, except that We come to you with the Truth and a fairer explanation.

34. The ones who will be mustered to Hell upon their faces, those will be in an eviler place and will have (erred) further from the way.

35. And indeed We already brought Mûsâ the Book, and We made with him his brother Hârûn as minister.

36. So We said, "Go you (both) to the people who have cried lies to Our ⊃âyât." Then We destroyed them an utter destruction.

37. And the people of Nûh, as soon as they cried lies to the Messengers, We drowned them, and We made them to be a sign to mankind; and We have readied for the unjust a painful torment.

38. And ᶜÂd, and Thamûd, and the inhabitants of ⊃Ar-Rass, and between them(1) many generations.

39. And for each We struck similitudes, and each We annihilated utterly.(2)

40. And indeed they already came up to the town which was rained on by a woeful rain. Have they then not seen it? No indeed, (but) they did not hope for an uprising.(3)

41. And when they see you, they decidedly take you to themselves for nothing except in mockery, "Is this he whom ⊃Allâh has sent forth as a Messenger?

42. Decidedly he had almost made us, indeed, to err away from our gods, had we not (suffered ourselves) to endure patiently with them." And eventually they will know, while they see the torment, who has erred further from the way.

43. Have you seen him who has taken to himself his prejudice to be his god? Will you then be a constant trustee over him?

(1) Literally: that.
(2) Literally: annihilated annihilation.
(3) I.e., resurrection.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا
كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾ أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ
الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا
﴿٤٥﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ
لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾
وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا
مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾ لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ
مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ
لِيَذَّكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا
لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾ فَلَا تُطِعِ الْكَافِرِينَ
وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾ ۞ وَهُوَ الَّذِي مَرَجَ
الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَحِجْرًا مَحْجُورًا ﴿٥٣﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ
نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ
مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

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44. Or even do you reckon that most of them hear or consider? Decidedly they are (nothing) except as the cattle.(1) No indeed, they have erred further from the way.

45. Have you not regarded your Lord, how He has extended the shade? And if He had so decided, He would indeed have made it still. Thereafter We made the sun a constant indicator of it.

46. Thereafter We grasped it to Us, an easy(2) grasping.

47. And He is the One Who has made the night for you (to be) a garment and sleep for repose and has made day-time for rising.

48. And He is the One Who has sent the winds, bearing good tidings before(3) His mercy; and We have sent down from the heaven water most pure.

49. That We may give life to a deceased country, and we make to drink of it, of whatever We created, many cattle and human beings.

50. And indeed We have already propounded it among them so that they may constantly remember; yet most mankind refuse (anything) except constant disbelief.

51. And if We had so decided We would indeed have sent forth in every town a constant warner.

52. So do not obey the disbelievers, and strive with them thereby with a constantly great striving.

53. And He is the One Who has merged the two seas, this one sweet, grateful (to taste), and this salt, bitter (to the tongue); and He has made between them an isthmus, and an utter- obstruction.(4)

54. And He is The One Who created of water a mortal; so He has made him related by blood and marriage; and your Lord has been Ever-Determiner.

55. And they worship, apart from ᵓAllâh, what neither profits them nor harms them; and the disbeliever has been a backer against his Lord.

(1) *Anᶜâm* includes cattle, camels, sheep and goats.
(2) Or: gradual.
(3) Literally: between the two hands of His mercy.
(4) Literally: obstruction obstructed.

56. And in no way have We sent you except (as) a bearer of good tidings and a constant warner.
57. Say, "In no way do I ask of you (any) reward for it except for him who decides to take for (himself) a way to his Lord.
58. And put your trust in the Living (ᵓAllâh) Who does not die, and extol with His praise. And He suffices as The Ever-Cognizant of His bondmen's guilty deeds.
59. (He is the one) who created the heavens and the earth and whatever is between them, in six days; thereafter He leveled Himself upon the Throne.(1) (He is) The All-Merciful, so ask any cognizant of Him!
60. And when it is said to them, "Prostrate yourselves to The All-Merciful," they have said, "And what is The All-Merciful? Shall we prostrate ourselves to what you command us?"And it has increased them in repulsion.*
61. Supremely Blessed is He Who has made in the heaven constellations, and He has made therein a luminary and an enlightening moon.
62. And He is the One Who has made the night and day-time a succession for whomever is willing to constantly remember(2) or whomever is willing to give constant thanks.
63. And the bondmen of The All-Merciful are the ones who walk on the earth gently, and when the ignorant address them, they say, "Peace!"
64. And the ones who spend the night, (constantly) prostrating and upright to their lord.
65. And the ones who say, "Our Lord, turn about(3) from us the torment of Hell; surely its torment is (really) a (grievous) penalty.
66. Surely odious it is as a repository and a stationing.
67. And the ones who, when they expend, are neither extravagant nor grudging; and between that is an upright (mean).

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا مُبَشِّرٗا وَنَذِيرٗا ٥٦ قُلۡ مَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ
مِنۡ أَجۡرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلٗا ٥٧ وَتَوَكَّلۡ
عَلَى ٱلۡحَيِّ ٱلَّذِي لَا يَمُوتُ وَسَبِّحۡ بِحَمۡدِهِۦۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ
عِبَادِهِۦ خَبِيرًا ٥٨ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا
فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ ٱلرَّحۡمَٰنُ فَسۡـَٔلۡ بِهِۦ
خَبِيرٗا ٥٩ وَإِذَا قِيلَ لَهُمُ ٱسۡجُدُواْۤ لِلرَّحۡمَٰنِ قَالُواْ وَمَا ٱلرَّحۡمَٰنُ
أَنَسۡجُدُ لِمَا تَأۡمُرُنَا وَزَادَهُمۡ نُفُورٗا۩ ٦٠ تَبَارَكَ ٱلَّذِي جَعَلَ
فِي ٱلسَّمَآءِ بُرُوجٗا وَجَعَلَ فِيهَا سِرَٰجٗا وَقَمَرٗا مُّنِيرٗا ٦١ وَهُوَ
ٱلَّذِي جَعَلَ ٱلَّيۡلَ وَٱلنَّهَارَ خِلۡفَةٗ لِّمَنۡ أَرَادَ أَن يَذَّكَّرَ أَوۡ أَرَادَ
شُكُورٗا ٦٢ وَعِبَادُ ٱلرَّحۡمَٰنِ ٱلَّذِينَ يَمۡشُونَ عَلَى ٱلۡأَرۡضِ
هَوۡنٗا وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا ٦٣ وَٱلَّذِينَ
يَبِيتُونَ لِرَبِّهِمۡ سُجَّدٗا وَقِيَٰمٗا ٦٤ وَٱلَّذِينَ يَقُولُونَ
رَبَّنَا ٱصۡرِفۡ عَنَّا عَذَابَ جَهَنَّمَۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا
٦٥ إِنَّهَا سَآءَتۡ مُسۡتَقَرّٗا وَمُقَامٗا ٦٦ وَٱلَّذِينَ إِذَآ أَنفَقُواْ
لَمۡ يُسۡرِفُواْ وَلَمۡ يَقۡتُرُواْ وَكَانَ بَيۡنَ ذَٰلِكَ قَوَامٗا ٦٧

(1) How He did so is beyond human understanding.
(2) Or: for whomever He wills to be mindful; or: whomever He wills.
(3) I.e., turn away.
* A prostration is to be performed after reading this ᵓâyah.

وَٱلَّذِينَ لَا يَدۡعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقۡتُلُونَ ٱلنَّفۡسَ
ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلۡحَقِّ وَلَا يَزۡنُونَۚ وَمَن يَفۡعَلۡ ذَٰلِكَ يَلۡقَ
أَثَامًا ٦٨ يُضَٰعَفۡ لَهُ ٱلۡعَذَابُ يَوۡمَ ٱلۡقِيَٰمَةِ وَيَخۡلُدۡ فِيهِۦ
مُهَانًا ٦٩ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا
فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمۡ حَسَنَٰتٖۗ وَكَانَ ٱللَّهُ غَفُورًا
رَّحِيمًا ٧٠ وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ
مَتَابًا ٧١ وَٱلَّذِينَ لَا يَشۡهَدُونَ ٱلزُّورَ وَإِذَا مَرُّواْ بِٱللَّغۡوِ
مَرُّواْ كِرَامًا ٧٢ وَٱلَّذِينَ إِذَا ذُكِّرُواْ بِـَٔايَٰتِ رَبِّهِمۡ
لَمۡ يَخِرُّواْ عَلَيۡهَا صُمّٗا وَعُمۡيَانٗا ٧٣ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا
هَبۡ لَنَا مِنۡ أَزۡوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعۡيُنٖ وَٱجۡعَلۡنَا
لِلۡمُتَّقِينَ إِمَامًا ٧٤ أُوْلَٰٓئِكَ يُجۡزَوۡنَ ٱلۡغُرۡفَةَ بِمَا
صَبَرُواْ وَيُلَقَّوۡنَ فِيهَا تَحِيَّةٗ وَسَلَٰمًا ٧٥ خَٰلِدِينَ
فِيهَاۚ حَسُنَتۡ مُسۡتَقَرّٗا وَمُقَامٗا ٧٦ قُلۡ مَا يَعۡبَؤُاْ بِكُمۡ رَبِّي
لَوۡلَا دُعَآؤُكُمۡۖ فَقَدۡ كَذَّبۡتُمۡ فَسَوۡفَ يَكُونُ لِزَامَۢا ٧٧

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68. And the ones who do not invoke another god (along) with ⊃Allâh, nor kill the self that ⊃Allâh has prohibited except with the truth nor commit adultery;(1) and whoever performs that will meet the penalty for vice.

69. Doubled will be the torment for him on the Day of the Resurrection, and he will eternally (abide) therein degraded.

70. Except him who repents, and believes, and does righteous deed(s). So those, ⊃Allâh will turn(2) their odious (deeds) into fair (deeds); and ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

71. And whoever repents and does righteousness, then surely he repents to ⊃Allâh a (true) repenting.

72. And who do not testify to false witness and, when they pass by idle talk, pass by honorably.

73. And who, when they are reminded of the ⊃âyât of their Lord, do not collapse there deaf and totally blind.(3)

74. And who say, "Our Lord, bestow upon us from our spouses and offsprings comfort of the eyes,(4) and make us an ⊃Imâm(5) of the pious."

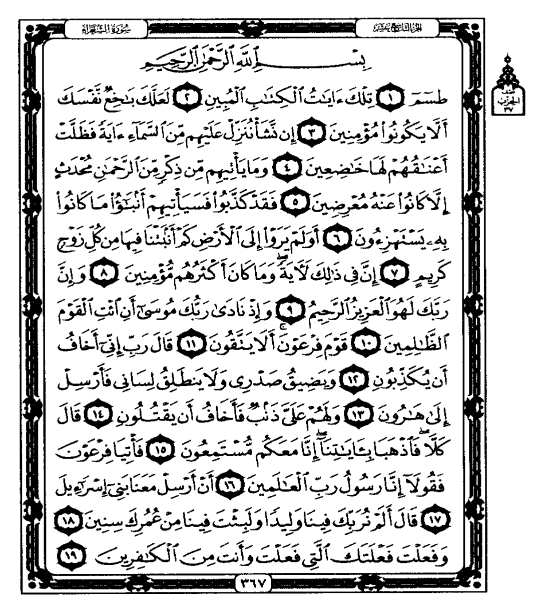
75. Those will be recompensed with the compartment(s) for that they (endured) patiently, and they shall be granted therein a greeting and "Peace!"

76. Eternally (abiding) therein; fair it is as a repository and a stationing.

77. Say,(6) " In no way would my Lord care for you were it not for your invocation. Yet you have cried lies, so it(7) will eventually be an imposition.

(1) I.e., illegal sexual intercourse.
(2) Or: substitue fair deeds in place of odious ones.
(3) Literally: all- blind.
(4) Literally: the coolness (when) the eyes settle down.
(5) Leader.
(6) To the disbelievers.
(7) Punishment.

26. Sûrat ⊃Ash-Shu^{c}arâ⊃ (The Poets)



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾ وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ﴿١٥﴾ فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦﴾ أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ ﴿١٩﴾

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In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

(1) 1. Tâ, Sîn, Mîm.[1]
2. Those[2] are the ⊃âyât of the evident Book.
3. You would possibly consume yourself that they are not believers.
4. In case We (so) decide, We will be sending down on them from the heaven a sign so their necks linger subdued to it.
5. And in no way does a recent Remembrance come up to them from The All-Merciful except they are veering away from it.
6. Then they have readily cried lies; so the tidings will soon come up to them of what they used to mock at.
7. And have they not regarded the earth, how many therein We have caused to grow of every honorable pair?
8. Surely in that is indeed a sign; and in no way were most of them believers.
9. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
10. And as your Lord called out to Mûsâ, (saying), "Come up to the unjust people,
11. The people of Fir^{c}awn. Will they not be pious?"
12. He said, "Lord! Surely I fear they will cry me lies,
13. And my breast will be straitened, and my tongue will not be free.[3] So send to Hârûn.
14. And they have a guilty deed against me; so I fear they will kill me."
15. Said He, "Not at all, so go (both of you) with Our ⊃âyât; surely We will be with you, listening.
16. So come up to Fir^{c}awn, then say (to him), "We (both) are the Messenger of The Lord of the worlds;
17. (Saying) Send forth with us the Seeds of ⊃Isrâ⊃îl."
18. Said he, "Did we not rear you among us as a newborn, and did you not linger among us years of your age?
19. And you performed the performance you performed and you were one of the disbelievers."

(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(2) Literally: that.
(3) I.e., it will not express well; literally, will not go off freely.



20. He (Mûsâ) said, "lo, I performed it and I was of the erring.
21. So I fled from you as soon as I feared you. Then my Lord bestowed upon me judgment and He made me one of the Emissaries.
22. And is that a favor you oblige me with, that you have taken the Seeds of ᵓIsrâᵓîl as slaves?"
23. Firᶜawn said, "And what is The Lord of the worlds?"
24. He said, "The Lord of the heavens and the earth and whatever is between them (both), in case you have certitude."
25. He said to the ones around him, "Do you not listen?"
26. He said, "Your Lord and The Lord of your earliest fathers."
27. He said, "Surely your Messenger who has been sent to you is indeed a madman."
28. He said, "The Lord of the east and the west and whatever is between them (both), in case you (can) consider."
29. He said, "Indeed in case you take to yourself a god other than me, indeed I will definitely make you one of the imprisoned."
30. He said, "Even if I come to you with (some) thing evident?"
31. He said, "Come up with it then, in case you are of the sincere ones."
32. So he cast his staff, then, only then was it a (demonstrably) evident serpent.
33. And he drew out his hand, then, only then was it white to the onlookers.
34. He (Firᶜawn) said to the chiefs around him, "Surely this is indeed a knowledgeable sorcerer
35. Who would like to drive you out of your land by his sorcery; so what do you command?"
36. They said, "Put him off, (him) and his brother, and send forth into the cities musterers,
37. Who will come up to you with every crafty, knowledgeable sorcerer."
38. So the sorcerers were gathered (together) for the fixed time on a known day.[1]
39. And it was said to the citizens, "Will you be gathered (together)

(1) A day of festival.



40. That possibly we would closely follow the sorcerers, in case they are the ones who are the overcomers?"
41. Then, when the sorcerers came, they said to Firᶜawn, "will we surely have a reward indeed, in case we are the ones who are the overcomers?"
42. He said, "Yes, and lo indeed, surely you will be indeed among the near-stationed."
43. Mûsâ said to them, "Cast you down whatever you will be casting."
44. So they cast down their ropes and their staffs and said, "By the might of Firᶜawn, we, surely we, will indeed be the overcomers."
45. Then Mûsâ cast down his staff, then, only then did it gulp whatever falshood they (showed).
46. So the sorcerers were cast down, prostrating themselves.
47. They said, "We believe in The Lord of the worlds,
48. The Lord of Mûsâ and Hârûn."
49. He (Firᶜawn) said, "You have believed him before I give you permission. Surely he is indeed your great (master) who taught you sorcery. Yet indeed you will eventually know! Indeed I will definitely cut off(1) your hands and legs alternately, and indeed I will definitely crucify you all together."
50. They said, "It is no trouble; surely to our Lord we are turning back.(2)
51. Surely we long for (the fact) that our Lord should forgive us our sins, for that we are the first of the believers."
52. And We revealed to Mûsâ, (saying), "Set forth with My bondmen by night. Surely you will be closely followed."
53. Then Firᶜawn sent among the cities musterers.
54. "Surely these are indeed a gang of a few (persons),
55. And surely they are indeed enraging us,
56. And surely we are indeed all wary."
57. So We drove them out of gardens, and springs,
58. And hoardings, and an honorable station.
59. Thus, We gave them as an inheritance to the Seeds of ͻIsrâͻîl.
60. So they (Firᶜawn and his hosts) followed them up at sunshine.(3)

(1) The form of the verb implies something done repeatedly, or to a high degree or great extent. (cf.sûrat Yûsuf 31).
(2) Literally: turning over. (3) Or: going East.

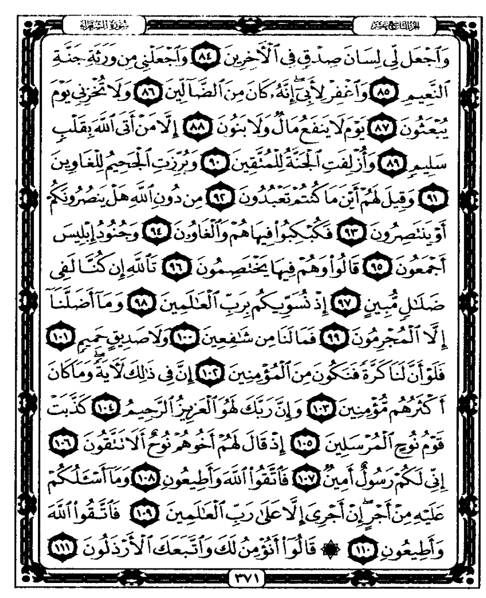
61. Then, as soon as the two gatherings sighted each other, the companions of Mûsâ said, "Surely we are indeed overtaken!"
62. He said, "Not at all. Surely my Lord is with me; He will soon guide me."
63. Then We revealed to Mûsâ, (saying), "Strike with your staff the sea." So it split, and each (separate) part was as a tremendous towering mountain.
64. And We drew forward the others there.
65. And We delivered Mûsâ and the ones with him all together.
66. Thereafter We drowned the others.
67. Surely in that is indeed a sign, and in no way were most of them believers.
68. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
69. And recite to them the tiding of ᵓIbrâhîm,

فَلَمَّا تَرَٰٓءَا ٱلۡجَمۡعَانِ قَالَ أَصۡحَٰبُ مُوسَىٰٓ إِنَّا لَمُدۡرَكُونَ ﴿٦١﴾ قَالَ
كَلَّآۖ إِنَّ مَعِيَ رَبِّي سَيَهۡدِينِ ﴿٦٢﴾ فَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضۡرِب
بِّعَصَاكَ ٱلۡبَحۡرَۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرۡقٖ كَٱلطَّوۡدِ ٱلۡعَظِيمِ ﴿٦٣﴾
وَأَزۡلَفۡنَا ثَمَّ ٱلۡأٓخَرِينَ ﴿٦٤﴾ وَأَنجَيۡنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجۡمَعِينَ ﴿٦٥﴾
ثُمَّ أَغۡرَقۡنَا ٱلۡأٓخَرِينَ ﴿٦٦﴾ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم
مُّؤۡمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿٦٨﴾ وَٱتۡلُ عَلَيۡهِمۡ
نَبَأَ إِبۡرَٰهِيمَ ﴿٦٩﴾ إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ ﴿٧٠﴾ قَالُواْ
نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ﴿٧١﴾ قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ
تَدۡعُونَ ﴿٧٢﴾ أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ﴿٧٣﴾ قَالُواْ بَلۡ وَجَدۡنَآ ءَابَآءَنَا
كَذَٰلِكَ يَفۡعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ ﴿٧٥﴾ أَنتُمۡ
وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ﴿٧٦﴾ فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ
﴿٧٧﴾ ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ ﴿٧٨﴾ وَٱلَّذِي هُوَ يُطۡعِمُنِي وَيَسۡقِينِ
﴿٧٩﴾ وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ﴿٨٠﴾ وَٱلَّذِي يُمِيتُنِي ثُمَّ
يُحۡيِينِ ﴿٨١﴾ وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي يَوۡمَ ٱلدِّينِ
﴿٨٢﴾ رَبِّ هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ﴿٨٣﴾

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70. As he said to his father and his people, "What do you worship?"
71. They said, "We worship idols, so we linger on consecrating (ourselves) to them."
72. He said, "Do they hear you as you invoke (them)?
73. Or do they profit you or harm (you)?"
74. They said, "No indeed, (but) we found our fathers thus performing."
75. He said, "Have you then seen what you have been worshiping,
76. You and your fathers of old?
77. Yet, surely they are an enemy to me, except The Lord of the worlds
78. Who created me. And so He, Ever He, guides me.
79. And (it is He) Who, Ever He, feeds me and He gives me to drink;
80. And when I am sick, then He, Ever He, cures me;
81. And (it is He) Who makes me to die; thereafter He gives me life.
82. And Whom I long (that) He will forgive me my offense(s) on the Day of Doom.[1]
83. My Lord! Bestow upon me judgment, and join me with the righteous,

(1) Or: Judgment.



84. And make for me a tongue of sincerity[1] in the later (generations).
85. And make me among the heirs of the Garden of Bliss.
86. And forgive my father; surely he is one of the erring.
87. And do not disgrace me the Day when they are made to rise (again),
88. The Day when neither money nor sons will profit (anyone),
89. Except for him who comes up to ⊃Allâh with a sound heart."
90. And the Garden will be drawn forward for the pious,
91. And Hell Fire will be brought forth for the misguided,
92. And it will be said to them, "Where is that which you used to worship
93. Apart from ⊃Allâh? Do they vindicate you or vindicate themselves?"
94. Then they will be pitched (headlong) into it, they and the misguided,
95. And the hosts of ⊃Iblîs, all together.
96. They will say, (as) they stood therein, adversaries with each other,
97. "By ⊃Allâh, decidedly we were indeed in evident error,
98. As we made you equal with The Lord of the worlds.
99. And in no way did anybody lead us into error except the criminals.
100. So (now) in no way do we have any intercessors,
101. Nor any intimate friend.
102. So, if we had (a chance) to recur,[2] then we should be among the believers!"
103. Surely in that is indeed a sign; and in no way were most of them believers.
104. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
105. The people of Nûh cried lies to the Emissaries,
106. As their brother Nûh said to them, "Will you not be pious?
107. Surely I am for you a trustworthy Messenger.
108. So be pious to ⊃Allâh, and obey me.
109. And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds.
110. So be pious to ⊃Allâh, and obey me."
(111) They said, "should we believe you, and the most decrepit closely follow you?"

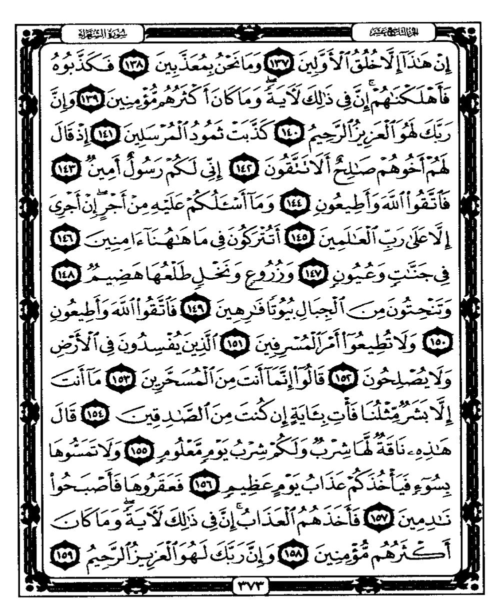
(1) Truthfulness. (2) I.e., to live again.


قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي
لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ
﴿١١٥﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ
رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ
مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ
﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ
أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾ كَذَّبَتْ
عَادٌ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ
رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ
آيَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾
وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾
وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾
وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
﴿١٣٥﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾

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112. He said, "What knowledge have I of whatever they were doing?
113. Decidedly their reckoning (falls) upon no one except my Lord, if you are aware.
114. And in no way would I drive away the believers.
115. Decidedly I am nothing except an evident warner."
116. They said, "Indeed, decidedly in case you do not refrain, O Nûh, indeed you will definitely be one of the stoned."
117. He said, "Lord! Surely my people have cried me lies,
118. So arbitrate between me and them a (conclusive) arbitration, and deliver me safely and the ones who are with me of the believers."
119. So We delivered him, and the ones with him, in the laden ship.
120. Thereafter We drowned afterwards the remaining ones.
121. Surely in that is indeed a sign; and in no way were most of them believers.
122. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
123. ^cÂd cried lies to the Emissaries,
124. As their brother Hûd said to them, "Will you not be pious?
125. Surely I am for you a trustworthy Messenger.
126. So be pious to ⊃Allâh, and obey me.
127. And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds.
128. Do you build on every prominence[(1)] a sign, sporting?
129. And do you take to yourselves castles[(2)] that possibly you may abide eternally?
130. And when you assault, you assault as potentates.
131. So be pious to ⊃Allâh, and obey me.
132. And be pious to Him Who has supplied you with whatever you know.
133. He has supplied you with cattle and sons,
134. And gardens and springs.
135. Surely I fear for you the torment of a tremendous Day."
136. They said, "It is equal to us, whether you admonish or you are not one of the admonishers.

(1) I.e., a huge prominence inspiring fear. (2) Or: huge buildings and tombs.

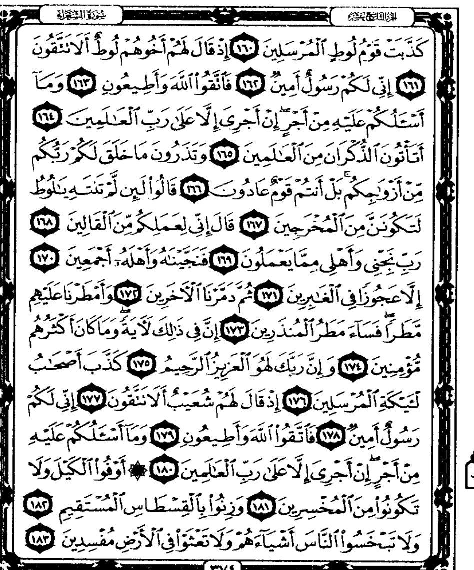


إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ
فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ
لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ
إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾ أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ ﴿١٤٦﴾
فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾
وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ﴿١٤٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ
﴿١٥٠﴾ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ
وَلَا يُصْلِحُونَ ﴿١٥٢﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾ مَا أَنْتَ
إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾ قَالَ
هَٰذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا
بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا فَأَصْبَحُوا
نَادِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ
أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

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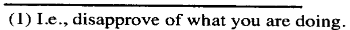
137. Decidedly this is nothing except the character of the earliest (people),
138. And in no way will we be tormented."
139. So they cried him lies, then We caused them to perish. Surely in that is indeed a sign; and in no way were most of them believers,
140. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
141. Thamûd cried lies to the Emissaries,
142. As their brother Sâlih said to them, "Will you not be pious?
143. Surely I am for you a trustworthy Messenger.
144. So be pious to ⊃Allâh, and obey me.
145. And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds.
146. Will you be left secure in what you have here now,
147. In gardens and springs,
148. And plantations, and palm trees with spathes slender (and) digestible?(1)
149. And you skillfully hew houses out of the mountains?
150. So be pious to ⊃Allâh, and obey me,
151. And do not obey the command of the extravagant
152. Who corrupt in the earth, and do not act righteously."
153. They said, "Surely you are only one of the utterly bewitched.
154. In no way are you (anything) except a mortal, like us. Then come up with a sign, in case you are one of the sincere."
155. He said,"This is a she-camel. To her is a (time of) drinking and to you (another time of) drinking, on a known day.
156. And do not touch her with an odious (treatment) so that there takes you (away) the torment of a Tremendous Day."
157. Yet they hamstrung her, (and) so they became remorseful.
158. Then the torment took them (away). Surely in that is indeed a sign, and in no way were most of them believers.
159. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.

(1) Or: heavy spathes.





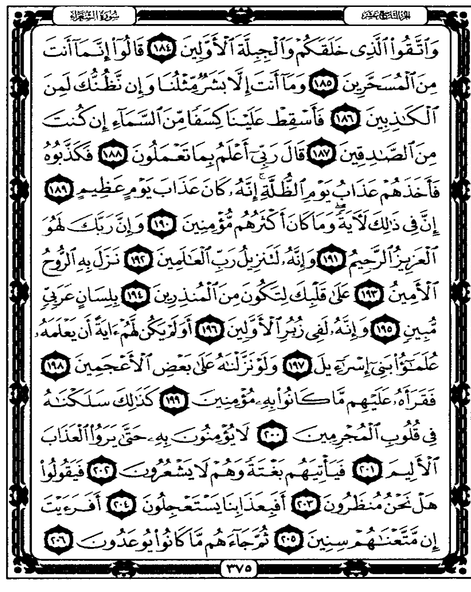
160. The people of Lût cried lies to the Emissaries,
161. As their brother Lût said to them, "Will you not be pious?
162. Surely I am for you a trustworthy Messenger.
163. So be pious to ⊃Allâh, and obey me.
164. And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds.
165. Do you come up to (stout) males of the worlds
166. And leave behind what your Lord created for you as spouses? No indeed, (but) you are an aggressive people."
167. They said, "Indeed in case you do not refrain, O Lût, indeed you will definitely be of the driven out."
168. He said, "Surely I am of the disfavorers of your doing.(1)
169. Lord! Deliver me safely and my family from whatever they do."
170. So We delivered him safely and his family all together,
171. Except an old woman among the laggards.
172. Thereafter We destroyed the others.
173. And We rained on them a rain, so odious is the rain of them that are warned.
174. Surely in that is indeed a sign, and in no way were most of them believers.
175. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
176. The inhabitants of the Thicket cried lies to the Emissaries,
177. As Shu^c^ayb said to them, "Will you not be pious?
178. Surely I am for you a trustworthy Messenger.
179. So be pious to ⊃Allâh, and obey me.
180. And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds.
181. Fill up the measure, and do not be of them who make others losers.
182. And weigh with the straight equitableness,
183. And do not depreciate for mankind (the value) of their things,(2) and do not perpetrate (mischief) in the earth (as) corruptors.



(1) I.e., disapprove of what you are doing.

(2) I.e. their goods.

184. And be pious to Him Who created you and the earliest crowds."
185. They said, "Surely you are only one of the utterly bewitched.
186. And in no way are you (anything) except a mortal, like us, and decidedly we surmise that you are indeed one of the liars.
187. So let fall down on us lumps from the heaven, in case you are of the sincere."
188. He said, "My Lord knows best whatever you do."
189. Yet they cried him lies; then the torment of the Day of the Overshadowing took them (away); surely it was the torment of a Tremendous Day.
190. Surely in that is indeed a sign, and in no way were most of them believers.
191. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.



192. And surely it is indeed the (successive) sending down of The Lord of the worlds.
193. The trustworthy Spirit has come down with it
194. Upon your heart, that you may be one of the constant warners,
195. In an evident, Arabic tongue.
196. And surely it is indeed in the Scriptures of the earliest (people).
197. And was it not a sign for them, that it is known to the men of knowledge of the Seeds of ᵓIsrâᵓîl?
198. And if We had been sending it down on some non-Arabs,
199. Then he had read to them, in no way would they have been believers in it.
200. Thus We have inserted it into the hearts of the criminals.
201. They (will) not believe in it until they see the painful torment,
202. So that it will come up to them suddenly, and they are not aware.
203. Then they will say, "will we be respited?"
204. So, do they seek to hasten Our torment?
205. Then, have you seen, in case We give them enjoyment for (many) years,
206. Thereafter (there) comes to them what they have been promised,


ما أغنى عنهم ما كانوا يمتعون ٢٠٧ وما أهلكنا من قرية إلا
لها منذرون ٢٠٨ ذكرى وما كنا ظالمين ٢٠٩ وما تنزلت به
الشياطين ٢١٠ وما ينبغي لهم وما يستطيعون ٢١١ إنهم
عن السمع لمعزولون ٢١٢ فلا تدع مع الله إلها آخر فتكون
من المعذبين ٢١٣ وأنذر عشيرتك الأقربين ٢١٤ واخفض
جناحك لمن اتبعك من المؤمنين ٢١٥ فإن عصوك فقل إني
بريء مما تعملون ٢١٦ وتوكل على العزيز الرحيم ٢١٧ الذي
يراك حين تقوم ٢١٨ وتقلبك في الساجدين ٢١٩ إنه هو السميع
العليم ٢٢٠ هل أنبئكم على من تنزل الشياطين ٢٢١ تنزل على
كل أفاك أثيم ٢٢٢ يلقون السمع وأكثرهم كاذبون ٢٢٣
والشعراء يتبعهم الغاوون ٢٢٤ ألم تر أنهم في كل واد
يهيمون ٢٢٥ وأنهم يقولون ما لا يفعلون ٢٢٦ إلا الذين
آمنوا وعملوا الصالحات وذكروا الله كثيرا وانتصروا من
بعد ما ظلموا وسيعلم الذين ظلموا أي منقلب ينقلبون ٢٢٧
سورة النمل
٣٧٦

207. In no way will avail them whatever they had been given to enjoy.
208. And in no way did We cause (any) town to perish except that it had warners
209. For a Reminding, and in no way have We been unjust.
210. And in no way have ⊃Ash-Shayâtîn been coming down with it;
211. And in no way does it behoove them, and in no way are they able to do (that).
212. Surely they are indeed kept apart from hearing.
213. So do not invoke another god with ⊃Allâh, then you should be of the tormented.
214. And warn your kinsmen, the nearest kin,
215. And lower your wing to the ones who closely follow you of the believers.
216. Yet, in case they disobey you, then say, "Surely I am quit of whatever you do."
217. And put your trust in The Ever-Mighty, The Ever-Merciful,
218. Who sees you while you rise (in prayer).
219. And (Ever) your turning about among the prostrate.
220. Surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.
221. Shall I (fully) inform you on whom ⊃Ash-Shayâtîn keep coming down?
222. They keep coming down on every most vicious (and) constant falsifier.
223. They are eager on hearing, and most of them are liars.
224. And the poets, the misguided closely follow them;
225. Have you not seen that they wander in every valley,
226. And that they say what they do not perform?
227. Excepting the ones who believe,[1] and done deeds of righteousness, and remembered ⊃Allâh much, and vindicate themselves ever after being unjustly treated. And soon the ones who did injustice will know by whatever overturning they will be overturned.

(1) Literally: who have believed.

27. Sûrat ⊃An-Naml (The Ant)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Tâ Sîn.(1) Those(2) are the ⊃âyât of the Qur⊃ân and an Evident Book,
2. A guidance and good tidings to the believers,
3. Who keep up the prayer, and bring the Zakât and they, (always) they, have certitude in the Hereafter.
4. Surely the ones who do not believe in the Hereafter, We have adorned for them their deeds, so they are blundering (blindly);
5. Those are they for whom is an odious torment, and they, (always) they, are the ones who will be the greatest losers in the Hereafter.
6. And surely you indeed are granted(3) the Qur⊃ân from very close to The Ever-Wise, The Ever-Knowing.
7. As Mûsâ said to his family, "Surely I perceive a fire. Soon I will come up to you with news of it, or come up to you with a flaming brand that possibly you would warm yourselves."
8. So, as soon as he came to it, he was called out (that): "Blessed are they who are in the fire, and they who are around it, and All Extolment be to ⊃Allâh, The Lord of the worlds!
9. O Mûsâ, surely I, Ever I, am ⊃Allâh, The Ever-Mighty, The Ever-Wise.
10. And cast down your staff." So, as soon as he saw it shaking as if it were a jinni, he turned away withdrawing and did not retrace his steps. "O Mûsâ, do not fear (anything). Surely I (am The One); the Emissaries do not fear (anything) close to Me.
11. Except him who has done (an) injustice, (and) thereafter substituted fair (deeds) for odious (deeds). Then surely I am Ever-Forgiving, Ever-Merciful.
12. And put your hand into your bosom,(4) it will come out(5) white without any odious (imperfection) among nine ⊃âyât to Fir^cawn and his people. Surely they have been an immoral people."
13. Then as soon as Our ⊃âyât came to them, a beholding,(6) they said, "This is evident sorcery."

سورة النمل

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓ تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ وَكِتَابٍ مُّبِينٍ ﴿١﴾ هُدًى وَبُشْرَىٰ
لِلْمُؤْمِنِينَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم
بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ زَيَّنَّا لَهُمْ
أَعْمَٰلَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ لَهُمْ سُوٓءُ ٱلْعَذَابِ
وَهُمْ فِي ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٥﴾ وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن
لَّدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾ إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّيٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم
مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾ فَلَمَّا
جَآءَهَا نُودِيَ أَنۢ بُورِكَ مَن فِي ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَٰنَ ٱللَّهِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٨﴾ يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ
فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَٰمُوسَىٰ لَا تَخَفْ
إِنِّي لَا يَخَافُ لَدَيَّ ٱلْمُرْسَلُونَ ﴿١٠﴾ إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ
سُوٓءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَآءَ
مِنْ غَيْرِ سُوٓءٍ فِي تِسْعِ ءَايَٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ إِنَّهُمْ كَانُواْ قَوْمًا فَٰسِقِينَ
﴿١٢﴾ فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً قَالُواْ هَٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾

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(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(2) Literally: that.
(3) Literally: you are made to keep receiving.
(4) I.e., the bosom of your robe .
(5) Literally: go out.
(6) I.e., as a proof from ⊃Allâh.

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾ وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا
وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾
وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ
وَأُوتِينَا مِن كُلِّ شَيْءٍ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحُشِرَ
لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾
حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا
مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ
﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾
وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ
الْغَائِبِينَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَاذْبَحَنَّهُ
أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ
أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾

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14. And they repudiated them, and their selves had (inner) certitude of them, out of injustice and exaltation. So look into how was the end of the corruptors.

15. And indeed We already brought Dâwûd and Sulaymân knowledge, and they (both) said, "Praise be to ⊃Allâh, Who has graced us over many of His believing bondmen."

16. And Sulaymân was Dâwûd's heir,[1] and he said, "O you mankind, we have been taught the language[2] of (the) birds, and we have been brought (much) of everything; surely this is indeed the evident Grace."

17. And his hosts were mustered to Sulaymân, of the jinn and humankind and birds. So they were duly dispensed

18. Till, when they came up to the Valley of Ants, an ant said, "O you ants, enter your dwellings so that Sulaymân and his hosts would not definitely crush you, (while) they are not aware."

19. So he smiled broadly, laughing at its speech, and said, "Lord! Dispense me to thank (You) for Your favor wherewith You have favored me and (both) my parents, and to do righteousness that satisfies You, and cause me to enter by Your mercy, among Your righteous bondmen."

20. And he reviewed the birds; then he said, "what is it with me that I do not see the hoopoe? Or is he among the absent?

21. Indeed I will definitely torment him with a strict torment or indeed I will definitely slay him, or indeed he should definitely come up to me with an evident, all-binding authority."

22. Yet he stayed (a while) without being far away, then said, "I have encompassed that which you have not encompassed, and I have come from Saba⊃ to you with a tiding of certitude.

(1) Literally: inherited (from) Dâwûd (David).
(2) Literally: the manner of pronunciation.


إِنِّي وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا
عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن
دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ
فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَّا يَسْجُدُوا لِلَّهِ ٱلَّذِي يُخْرِجُ ٱلْخَبْءَ
فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ ٱللَّهُ
لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۩ ﴿٢٦﴾ ۞ قَالَ سَنَنظُرُ
أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾ ٱذْهَب بِّكِتَٰبِي هَٰذَا
فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾ قَالَتْ يَٰٓأَيُّهَا
ٱلْمَلَؤُا إِنِّيٓ أُلْقِيَ إِلَيَّ كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ
ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾
قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا أَفْتُونِي فِيٓ أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ
تَشْهَدُونِ ﴿٣٢﴾ قَالُوا نَحْنُ أُولُوا قُوَّةٍ وَأُولُوا بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ
فَٱنظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾ قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً
أَفْسَدُوهَا وَجَعَلُوٓا أَعِزَّةَ أَهْلِهَآ أَذِلَّةً وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾
وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾
٣٧٩

23. Surely I found a woman ruling over them,[1] and she has been brought (much) of everything, and she has a magnificent throne.

24. I found her and her people prostrating to the sun, apart from ᵓAllâh; and ᵓAsh-Shaytân has adorned[2] their deeds to them, so has barred them from the way, so that they are not guided,

25. So that they do not prostrate (themselves) to ᵓAllâh, Who brings out what is hidden in the heavens and the earth. And He knows whatever you conceal and whatever you make public.

26. ᵓAllâh, there is no god except He, The Lord of the Magnificent Throne."*

27. He said, "We will soon look whether you have (spoken) sincerely or whether you are among the liars.

28. Go with this book[3] of mine, then cast it to them; thereafter turn away from them, (and) so look what (answer) they return."

29. She said, "O you chiefs, surely an honorable book has been cast to me.

30. Surely it is from Sulaymân, and surely it is in The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful.

31. That "You should not exalt yourselves against me, and come up to me as Muslims."[4]

32. She said, "O you chiefs, pronounce to me concerning my command; in no way have I affirmed[5] a command until you bear witness."

33. They said, "We are endowed with power, and we are endowed with strict violence,[6] and the command (rests) with you; so look into what you command (us)."

34. She said, "Surely, kings, when they enter a town, do corruption in it and make the mighty ones of its population humiliated. And thus they (too) will perform (similarly).

35. And surely I am sending to them a present, so I am waiting to look into what the emissaries return with."

(1) Literally: a wife possessing them.
(2) I.e., made attractive.
(3) I.e. letter.
(4) Or: in surrender.
(5) Literally: cutting.
(6) I.e., we are strong and able to fight.
* A prostration is to be performed here.

فَلَمَّا جَآءَ سُلَيۡمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٖ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيۡرٞ مِّمَّآ
ءَاتَىٰكُمۚ بَلۡ أَنتُم بِهَدِيَّتِكُمۡ تَفۡرَحُونَ ٣٦ ٱرۡجِعۡ إِلَيۡهِمۡ فَلَنَأۡتِيَنَّهُم
بِجُنُودٖ لَّا قِبَلَ لَهُم بِهَا وَلَنُخۡرِجَنَّهُم مِّنۡهَآ أَذِلَّةٗ وَهُمۡ صَٰغِرُونَ ٣٧ قَالَ
يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَيُّكُمۡ يَأۡتِينِي بِعَرۡشِهَا قَبۡلَ أَن يَأۡتُونِي مُسۡلِمِينَ ٣٨
قَالَ عِفۡرِيتٞ مِّنَ ٱلۡجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن تَقُومَ مِن مَّقَامِكَۖ وَإِنِّي
عَلَيۡهِ لَقَوِيٌّ أَمِينٞ ٣٩ قَالَ ٱلَّذِي عِندَهُۥ عِلۡمٞ مِّنَ ٱلۡكِتَٰبِ أَنَا۠ ءَاتِيكَ
بِهِۦ قَبۡلَ أَن يَرۡتَدَّ إِلَيۡكَ طَرۡفُكَۚ فَلَمَّا رَءَاهُ مُسۡتَقِرًّا عِندَهُۥ قَالَ هَٰذَا
مِن فَضۡلِ رَبِّي لِيَبۡلُوَنِيٓ ءَأَشۡكُرُ أَمۡ أَكۡفُرُۖ وَمَن شَكَرَ فَإِنَّمَا يَشۡكُرُ
لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيّٞ كَرِيمٞ ٤٠ قَالَ نَكِّرُواْ لَهَا عَرۡشَهَا
نَنظُرۡ أَتَهۡتَدِيٓ أَمۡ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهۡتَدُونَ ٤١ فَلَمَّا جَآءَتۡ قِيلَ
أَهَٰكَذَا عَرۡشُكِۖ قَالَتۡ كَأَنَّهُۥ هُوَۚ وَأُوتِينَا ٱلۡعِلۡمَ مِن قَبۡلِهَا وَكُنَّا مُسۡلِمِينَ
٤٢ وَصَدَّهَا مَا كَانَت تَّعۡبُدُ مِن دُونِ ٱللَّهِۖ إِنَّهَا كَانَتۡ مِن قَوۡمٖ كَٰفِرِينَ
٤٣ قِيلَ لَهَا ٱدۡخُلِي ٱلصَّرۡحَۖ فَلَمَّا رَأَتۡهُ حَسِبَتۡهُ لُجَّةٗ وَكَشَفَتۡ عَن
سَاقَيۡهَاۚ قَالَ إِنَّهُۥ صَرۡحٞ مُّمَرَّدٞ مِّن قَوَارِيرَۗ قَالَتۡ رَبِّ إِنِّي
ظَلَمۡتُ نَفۡسِي وَأَسۡلَمۡتُ مَعَ سُلَيۡمَٰنَ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٤٤

36. So, as soon as he (the envoy) came to Sulaymân, he said, "Would you supply me with wealth? Then what ⊃Allâh has brought me is more charitable[1] than what He has brought you. No indeed, (but) you exult with your present.

37. Return to them. So indeed we will definitely come up against them with hosts they cannot withstand.[2] Indeed, we will definitely drive them out therefrom humiliated, and they will be (utterly) belittled."

38. He said, "O you chiefs, whichever one of you will come up to me with[3] her throne before they come up to me as Muslims?"[4]

39. A cIfrît[5] of the jinn said, "I will come up with it to you before you rise up from your station; and surely I am indeed powerful for it (and) trustworthy."

40. Said he in whose presence was knowledge of the Book, "I will come up with it to you before your glance returns on you."[6] Then, as soon as he saw it secured in position in his presence, he (Sulaymân) said, "This is of the Grace of my Lord that He may try me, whether I thank (Him) or be ungrateful. And whoever thanks (Him), then surely he thanks only for his (own) self, and whoever is ungrateful,[7] then surely my Lord is Ever-Affluent,[8] Ever-Honorable."

41. He said, "Disguise her throne for her, that we may look into whether she is guided, or she is of the ones who are not guided."

42. So, as soon as she came, it was said, "Is your throne just like this?" She said, "(It is) as though it were the (very) one." And (Sulaymân) said, "We were brought the knowledge before her, and we were Muslims."[9]

43. And what she used to worship, apart from ⊃Allâh, barred her (from belief); (for) surely she was of a disbelieving people.

44. It was said to her, "Enter the tower." Then as soon as she saw it, she reckoned it a pool, and she uncovered both her shanks. He said, "Surely it is a tower smoothed of crystal." She said, "Lord! Surely I have done injustice to myself, and I (now) surrender[10] with Sulaymân to ⊃Allâh, The Lord of the worlds."

(1) I.e., better.
(2) Literally: of no withstanding.
(3) I.e., bring.
(4) Or: in surrender.
(5) I.e., powerful, stalwart.
(6) I.e., in the twinkling of an eye.
(7) Or: whoever disbelieves.
(8) Literally: Ever-Wealthy; Ever-Rich
(9) I.e., we surrendered (to ⊃Allâh).
(10) I.e., I am a Muslim.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا
هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ
بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿٤٦﴾ قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَائِرُكُمْ
عِندَ اللَّهِ ۖ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾ وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ
رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا
تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا
مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَمَكَرُوا مَكْرًا
وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ
﴿٥١﴾ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَٰلِكَ
لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنجَيْنَا الَّذِينَ آمَنُوا
وَكَانُوا يَتَّقُونَ ﴿٥٣﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ
أَتَأْتُونَ الْفَاحِشَةَ وَأَنتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ
الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

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45. And indeed We already sent to Thamûd their brother Sâlih, (saying), "Worship ⊃Allâh." Then, only then were they two groups, standing adversaries one with the other.

46. He said, "O my people, why do you seek to hasten odious (deeds) before fair (ones)? Had you asked forgiveness from ⊃Allâh, possibly you would be (offered) mercy!"

47. They said, "We augur ill of you and of (the ones) who are with you." He said, "Your bird (of) augury is in the Providence of ⊃Allâh. No indeed, (but) you are a people being tempted."

48. And (there) was in the city nine (men of) a clan who corrupted in the land and did not act righteously.

49. They said, "Swear, one to another, by ⊃Allâh that indeed we will definitely attack him and his family by night. Thereafter indeed we will definitely say to his patron, "In no way did we testify to the perishing of his family; and surely we are indeed sincere (men)."

50. And they schemed a scheme, and We schemed a scheme, and they were not aware.

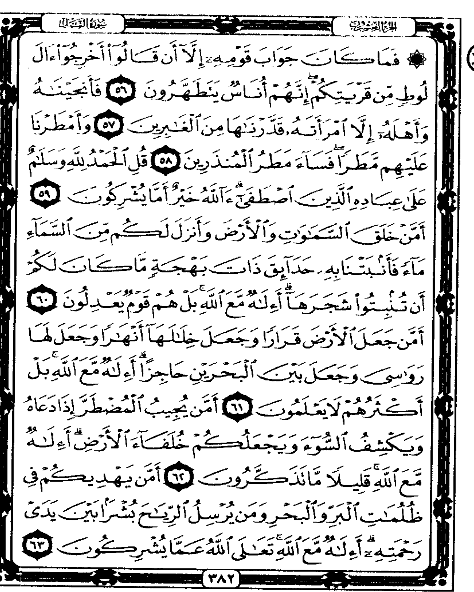
51. So look into how was the end of their scheming, (for) We destroyed them and their people all together.

52. So those are their homes, devastated because they did injustice; surely in that is a sign for a people who know (the Truth).

53. And We delivered the ones who believed and were pious.

54. And Lût, as he said to his people, "Do you come up to (the) obscenity (while) you behold (its impurity)?

55. Do you (really) come up with lust to men rather than women? No indeed, you are a people who are ignorant."



فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ٥٦ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ٥٧ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ٥٨ قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ۗ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ٥٩ أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ٦٠ أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٦١ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ٦٢ أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ٦٣

٣٨٢

20 (56) Then in no way was the answer of his people anything except that they said, "Drive the house of Lût out of your town; surely they are a folk who purify themselves."

57. So We delivered him and his family, except his wife; We determined she should be of the laggards.

58. And We rained on them a rain; so, how odious is the rain of (the ones) who are warned.

59. Say, "Praise be to ⊃Allâh, and peace be on His bondmen whom He has elected." Is ⊃Allâh Most Charitable, or whatever they associate (with Him)?

60. Is not He the (Most Charitable) Who created the heavens and the earth and sent down for you from the heaven water? So We caused to grow therewith enclosed orchards, full(1) of delight. In no way can you germinate its trees. Is there a god with ⊃Allâh? No indeed, (but) they are a people who (unjustly) set up equals to Him.

61. Is not He (Most Charitable) Who made the earth a residence, and made amidst it rivers, and made for it anchorages,(2) and made a partition between the two seas? Is there a god with ⊃Allâh? No indeed, (but) most of them do not know.

62. Is not He (Most Charitable) Who answers the constrained person when he invokes Him, and lifts off odious (happenings) and makes you successors of the earth? Is there a god with ⊃Allâh? Little is that of which you are mindful.

63. Is not He (Most Charitable) Who guides you in the darknesses of the land and the sea and Who sends the winds, bearing good tidings before(3) His mercy? Is there a god with ⊃Allâh? Supremely Exalted be ⊃Allâh above whatever they associate (with Him).

(1) Literally: owning, comprising.
(2) I.e., firm mountains.
(3) Literally: between the two Hands of.

أَمَّن يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ
أَءِلَٰهٌ مَّعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿٦٤﴾
قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ
أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ
فِي شَكٍّ مِّنْهَا بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ كَفَرُوا
أَءِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وُعِدْنَا
هَٰذَا نَحْنُ وَآبَاؤُنَا مِن قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾
قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ
﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَىٰ
أَن يَكُونَ رَدِفَ لَكُم بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ
لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ
رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَائِبَةٍ
فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٧٥﴾ إِنَّ هَٰذَا الْقُرْآنَ
يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

٣٨٣

64. Is not He (Most Charitable) Who begins creation, (and) thereafter He brings it back again, and Who provides you from the heaven and the earth? Is there a god with ⊃Allâh? Say, "Offer your proof, in case you are sincere."
65. Say, "None knows the Unseen in the heavens and the earth except ⊃Allâh." And in no way are they aware whence they will be made to rise again.
66. No indeed, (but) their knowledge has been overtaken[1] as to the Hereafter; no indeed, they are in doubt of it; no indeed, they are willfully blind to it.
67. And the ones who have disbelieved have said, "When we are dust, and our fathers, surely will we indeed be brought out (of the graves)?
68. Indeed, we have already been promised this, we and our fathers earlier. Decidedly this is (nothing) except myths of the earliest (people)."
69. Say, "Travel in the earth, then look into how was the end of the criminals."
70. And do not grieve for them nor be straitened for what they scheme.
71. And they say, "When will this promise (come to pass), in case you are sincere?"
72. Say, "It may be that coming immediately after you is some (part) of that which you seek to hasten."
73. And surely your Lord is indeed The Owner of Grace to mankind; but most of them do not thank (Him).
74. And surely your Lord knows indeed whatever their breasts carefully secrete and whatever they make public.
75. And in no way is there an unseen thing in the heaven or the earth except that it is in an evident Book.
76. Surely this Qur⊃ân narrates to the Seeds of ⊃Israî⊃îl most of that concerning which they differ;

(1) I.e., their knowledge is insignificant.

وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ٧٧ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم
بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ٧٨ فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى
ٱلْحَقِّ ٱلْمُبِينِ ٧٩ إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ
إِذَا وَلَّوْا۟ مُدْبِرِينَ ٨٠ وَمَآ أَنتَ بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن
تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ٨١ ۞ وَإِذَا
وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ
ٱلنَّاسَ كَانُوا۟ بِـَٔايَٰتِنَا لَا يُوقِنُونَ ٨٢ وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ
فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ ٨٣ حَتَّىٰٓ إِذَا جَآءُو
قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ
٨٤ وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ٨٥ أَلَمْ
يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٨٦ وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ
مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ
دَٰخِرِينَ ٨٧ وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ
صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ٨٨

77. And surely it is indeed a guidance and a mercy to the believers.

78. Surely our Lord will decree between them by His Judgment; and He is The Ever-Mighty, The Ever-Knowing.

79. So put your trust in ⊃Allâh; surely you are upon the evident Truth.

80. Surely you will not make the dead to hear, nor will you make the deaf to hear the call when they turn away, withdrawing.

81. And in no way will you ever guide the blind out of their errancy; decidedly you will make none to hear except the ones who believe in Our ⊃âyât, (and) so they become Muslims.[1]

82. And when the Saying befalls them, We will bring out for them from the earth a beast that will speak to them that mankind had no certitude in Our ⊃âyât.

83. And the Day when We will muster out of every nation a troop of the ones who cried lies to Our ⊃âyât, so they were duly dispensed.

84. Until, when they come, He will say, "Did you cry lies to My ⊃âyât, and did (you) not encompass them in knowledge, or what were you doing?"

85. And the Saying will befall them for that they did injustice, so they will not pronounce (at all).

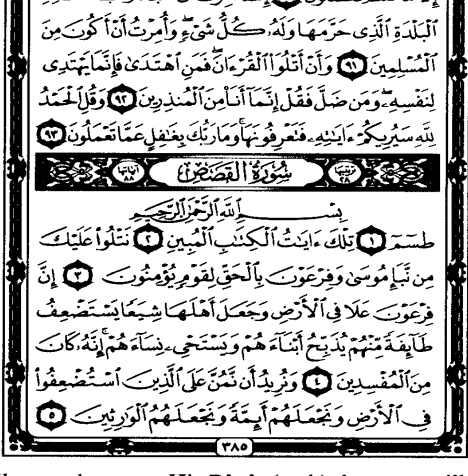
86. Have they not seen that We have made the night for them to rest in it, and the daytime a beholder?[2] Surely in that are indeed ⊃âyât for a people who believe.

87. And on the Day the Trumpet will be blown, then alarmed is whoever is in the heavens and whoever is in the earth, excepting whomever ⊃Allâh decides (to exempt), and every one will come up to Him, all (utterly) abject.

88. And you see the mountains, that you reckon inert, and (really) they pass by like clouds- the handiwork of ⊃Allâh, Who has consummated everything; surely He is Ever-Cognizant of whatever you perform.

(1) I.e., they surrender to ⊃Allâh.

(2) I.e., a proof from ⊃Allâh.



من جاء بالحسنة فله خير منها وهم من فزع يومئذ ءامنون ٨٩
ومن جاء بالسيئة فكبت وجوههم في النار هل تجزون
إلا ما كنتم تعملون ٩٠ إنما أمرت أن أعبد رب هذه
البلدة الذي حرمها وله كل شيء وأمرت أن أكون من
المسلمين ٩١ وأن أتلوا القرءان فمن اهتدى فإنما يهتدي
لنفسه ومن ضل فقل إنما أنا من المنذرين ٩٢ وقل الحمد
لله سيريكم ءاياته فتعرفونها وما ربك بغافل عما تعملون ٩٣

سورة القصص

بسم الله الرحمن الرحيم

طسم ١ تلك ءايات الكتاب المبين ٢ نتلوا عليك
من نبإ موسى وفرعون بالحق لقوم يؤمنون ٣ إن
فرعون علا في الأرض وجعل أهلها شيعا يستضعف
طائفة منهم يذبح أبناءهم ويستحيي نساءهم إنه كان
من المفسدين ٤ ونريد أن نمن على الذين استضعفوا
في الأرض ونجعلهم أئمة ونجعلهم الوارثين ٥

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89. Whoever comes with a fair (deed), then he will have a more charitable[1] (reward) than it, and they will be secure from alarm upon that Day.

90. And whoever comes with an odious (deed), then their faces will be tossed down in the Fire. Are you recompensed except whatever you were doing?

91. Surely I have been commanded only to worship The Lord of this township (Makkah), which He has prohibited;[2] and to Him belongs everything; and I have been commanded to be of the Muslims[3]

92. And to recite the Qur⊃ân. So whoever is guided, then surely he is guided for (the good) of his (own) self; and whoever errs away, then say, "Surely I am only one of the warners."

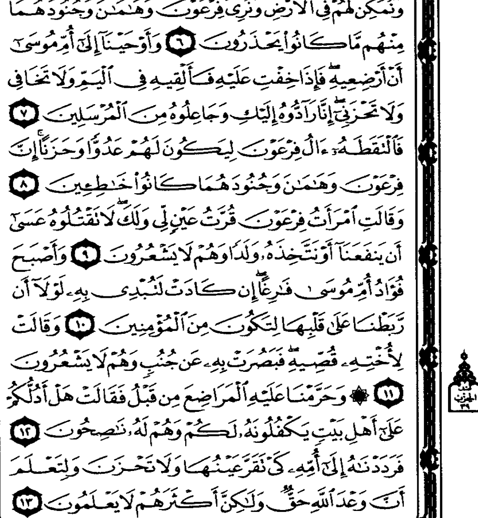
93. And say, "Praise be to ⊃Allâh! He will soon show you His ⊃âyât (and) then you will recognize them; and in no way is your Lord ever heedless of whatever you do."

28. Sûrat ⊃Al-Qasas (The Narrative)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Tâ, Sîn, Mîm.[4]
2. Those[5] are the ⊃âyât of the Evident Book.
3. We recite to you (something) of the tiding of Mûsâ and Fir^c^awn with the Truth, for a people who believe.
4. Surely Fir^c^awn had exalted himself in the land and made its population into sects, deeming a section of them weak, constantly slaying their sons and (sparing) alive their women. Surely he was one of the corruptors.
5. And We are willing to be bounteous to the ones who were deemed weak in the land, and make them leaders, and make them the inheritors,

(1) I.e., better. (2) Prohibited it for disbelievers. (3) Those who surrender to ⊃Allâh.
(4) These are the names of letters of the Arabic alphabet and only ⊃Allâh knows their meaning here.
(5) Literally: that.





6. And to establish them in the land, and to show Firᶜawn and Hâmân and their hosts the (very things) against which they were wary.
7. And We revealed to Mûsâ's mother, (saying), "Suckle him; so, when you fear for him, then cast him in the main; and do not fear, nor grieve. Surely We will turn him back to you, and will make him one of the Emissaries."
8. Then the house of Firᶜawn picked him out to be an enemy to them and (a source of) grief. Surely Firaᶜwn and Hâmân and their hosts were sinners.
9. And the wife of Firᶜawn said, "He is comfort[1] to the eye for me and for you. Do not kill him, (for) he may profit us, and we may take him to ourselves as a child." And they were not aware.
10. And the heart-sight of Mûsâ's mother became empty, (and) decidedly she indeed almost declared him, had We not braced her heart, that she might be of the believers.
11. And she said to his sister, "Trail him," and so she beheld him from afar, and they were not aware.
12. And We had prohibited to him earlier wet-nurses. So she said, "Shall I indicate to you the family of a home who will sponsor him for you and advisably look after him?"
13. So We turned him back to his mother so that she might comfort her eye and not grieve, and that she might know that the promise of ᵓAllâh is true; but most of them do not know.

(1) Literally: for the eye to get steady and settle down, to be refreshed.

14. And as soon as he reached full age and matured,(1) We brought him judgment and knowledge; and thus We recompense the fair-doers.
15. And he entered the city at a time while its population were (in a state of) heedlessness. Then he found therein two men fighting, the one of his (own) sect and the other(2) of his enemy. Then the one who was of his sect asked him for succor against him who was of his enemy; then Mûsâ punched him (and) so made an end of him. He said, "This is of ⊃Ash-Shaytân's doing; surely he is an evidently misleading enemy."
16. He said, "Lord! Surely I have done (an) injustice to myself; so forgive me!" Then (⊃Allâh) forgave him; surely He, Ever He, is The Ever-Forgiving, The Ever-Merciful.
17. He said, "Lord! For as much as You have favored me, then I will never be a backer of the criminals."

وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى
ٱلْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا
فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ
فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ
فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ
﴿١٥﴾ قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ إِنَّهُۥ هُوَ
ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ
ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِى ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا
ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ ۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِىٌّ
مُّبِينٌ ﴿١٨﴾ فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ
يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ ۖ إِن تُرِيدُ إِلَّآ
أَن تَكُونَ جَبَّارًا فِى ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾
وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ
يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾
فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾

18. So he became frightened in the city and on the watch. Then, only then, the man who had asked his vindication on the day before screamed to him (for help). Mûsâ said to him, "Surely you are indeed an evidently misguided (fellow)."
19. Then, as soon as he would have assaulted (the man) who was an enemy to them both, (the man) said, "O Mûsâ, would you like to kill me as you killed a person(3) yesterday? Decidedly you would like to be nothing except a potentate in the land, and in no way would you like to be one of the reformers."(4)
20. And a man speedily came along from the remotest part of the city. He said, "O Mûsâ, surely the chiefs are conspiring to kill you. So go out (of the city). Surely I am one of the (sincere) advisers to you."
21. So he went out of it, frightened and on the watch. He said, "Lord! Safely deliver me from the unjust people."

(1) Literally: leveled himself in body and deed.
(2) Literally: this.
(3) Literally: a self.
(4) I.e. the righteous-doers.

22. And as soon as he (turned) his face towards Madyan, he said, "It may be that my Lord will guide me on the level way."

23. And as soon as he was within reach of the water(s) of Madyan, he found there a whole company[1] of the citizens watering, and he found, apart from them, two women keeping away (their flocks). He said, "What is your concern?" The two said, "We cannot give (our flocks) to drink until the shepherds drive off; and our father is an aged (man), great (with years)."

24. So he watered (their flocks) for them. Thereafter he turned away to the shade. Then he said, "Lord! Surely I have need[2] of whatever charity You will have sent down to me."

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ
السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ
النَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ
قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا
شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ
رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا
تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ
أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ
لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا
يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ
﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَن
تَأْجُرَنِي ثَمَانِيَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ
وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ
الصَّالِحِينَ ﴿٢٧﴾ قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

٣٨٨

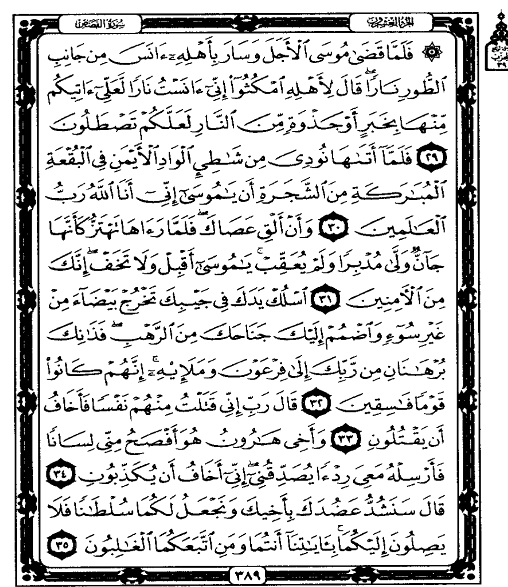
25. Then came one of the two (women) to him, walking shyly. She said, "Surely my father invites you that he may recompense you with the reward of your watering for us." So when he came to him[3] and had narrrated to him the narration, he said, "Do not fear (anything): you have (been) delivered from the unjust people."

26. One of the two women said, "O my father, hire him; surely the most charitable (man) you (can) hire is the one powerful (and) trustworthy."

27. He said, "Surely I would like to marry you to one of these, my two daughters, on (condition) that you hire yourself to me for eight pilgrimages[4]. Yet, in case you perfect[5] ten, then it will be of your own accord;[6] and in no way would I like to press arduously upon you. You will soon find me, if ⊃Allâh decides, one of the righteous."

28. He (Mûsâ) said, "That is between me and you. Whichever (one) of the two terms I accomplish, then there shall be no hostility against me; and ⊃Allâh is Ever-Trusted Trustee over what we say."

(1) Literally: a nation of mankind.
(2) Literally: I am poor.
(3) I.e. to Shuᶜayb.
(4) I.e. years.
(5) I.e., complete.
(6) Literally: your providing.



29. So as soon as Mûsâ accomplished the term and was traveling with his family, he perceived on the side of At-Ṭûr[1] a fire. He said to his family, "Stay (here). Surely I perceive a fire. Possibly I (will) come up to you with news of it, or a firebrand from the fire, that possibly you would warm yourselves."

30. Then, as soon as he came up to it, he was called out from the right bank of the valley in the blessed spot, from the Tree, (that), "O Mûsâ, surely I, Ever I, am ⊃Allâh, The Lord of the worlds.

31. And (that) you cast down your staff." So, as soon as he saw it shaking as if it had been a jinni, he turned withdrawing and did not retrace his steps.[2] "O Mûsâ, come forward, and do not fear (it). Surely you are of the (ones who are) secure.

32. Insert your hand into your bosom (and) it will come out[3] white without any odious (imperfection); and clasp to you your arm,[4] that you should not be overawed. So these two (signs) are two proofs from your Lord to Firᶜawn and his chiefs; surely they were an immoral people."

33. He said, "Lord! Surely I have killed a self among them; so I fear that they will kill me.

34. And my brother (is) Hârûn; he is more eloquent than I (am) in speech;[5] so send him with me as an auxiliary to sincerely confirm me in (my speech). Surely I fear they will cry me lies."

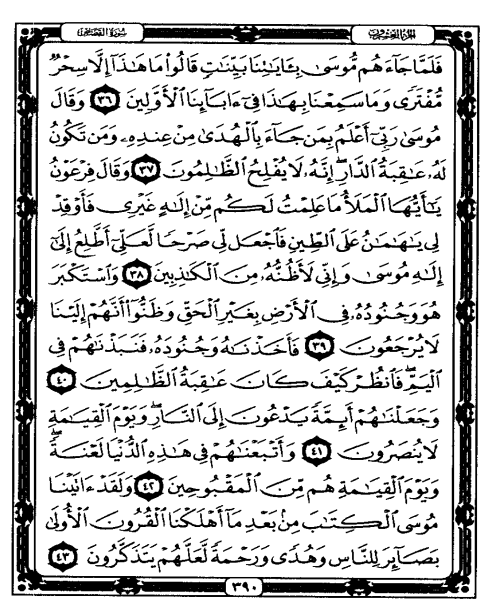
35. Said He, "We will soon uphold your arm[6] by (means) of your brother, and We will set up for you (both) an all-binding authority so that they will not get to you. With Our ⊃âyât you (both) and whoever closely follow you (both) are the overcomers."

(1) I.e., the Mount. (2) Literally: retrace his heels. (3) Literally: go out.
(4) Literally: your wing. (5) Literally: in tongue = regarding his tongue.
(6) Literally: your upper arm; i.e., strengthen you.

36. So as soon as Mûsâ came to them with Our supremely evident ⊃âyât, they said, "In no way is this anything except a fabricated sorcery; and in no way have we heard of this among our earliest fathers."

37. And Mûsâ said, "My Lord knows best who comes with the guidance from His Providence and who will have the residence of the (Ultimate) End; surely the unjust will not prosper."

38. And Fir^{c}awn said, "O you chiefs, in no way do I know that you have a god other than me. So kindle me (a fire), O Hâmân, upon the clay, then make for me a tower, that possibly I would view the god of Mûsâ; and surely I indeed expect he is one of the liars."



الجزء العشرون — سورة القصص

فَلَمَّا جَاءَهُم مُّوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِندِهِ وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾ وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَىٰ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾ وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾ وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَاهُمْ فِي هَٰذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُم مِّنَ الْمَقْبُوحِينَ ﴿٤٢﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِن بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

٣٩٠

39. And he, always he, and his hosts waxed proud in the land, untruthfully(1) and they surmised that they would not be returned to Us.

40. So We took him (away) and his hosts, then We flung them off into the main. So look into how was the end of the unjust.

41. And We made them leaders calling to the Fire; and on the Day of the Resurrection they will not be vindicated.

42. And We made a curse to follow them in this present (life) and on the Day of the Resurrection they will be among the spurned.

43. And indeed We have already brought the Book to Mûsâ, even after We caused the earliest generations to perish, to be demonstrations for mankind and a guidance and a mercy, that possibly they would remind themselves.

(1) Literally: with other than the truth.

وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ
مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾ وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ
ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُواْ عَلَيْهِمْ
ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ
ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا
مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾
وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُواْ
رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ
مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُواْ
لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُواْ بِمَآ أُوتِىَ
مُوسَىٰ مِن قَبْلُ ۖ قَالُواْ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓاْ إِنَّا بِكُلٍّ كَٰفِرُونَ
﴿٤٨﴾ قُلْ فَأْتُواْ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ
إِن كُنتُمْ صَٰدِقِينَ ﴿٤٩﴾ فَإِن لَّمْ يَسْتَجِيبُواْ لَكَ فَٱعْلَمْ
أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ
هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾

44. And in no way were you(1) beside the western (Mount) as We decreed to Mûsâ the Command, and in no way were you of the ones witnessing.

45. But We brought into being generations, (and) so ages (seemed) long for them. And in no way were you lodging among the population of Madyan, reciting to them Our ⊃âyât, but We were sending (Messengers).

46. And in no way were you beside At-Tûr as We called out. But it is a mercy from your Lord, that you may warn a people to whom in no way did (any) warner come up even before you, that possibly they would remind themselves.

47. And had it not been (that you are sent to them), an affliction would afflict them for what their hands have forwarded, then they might say, "Our Lord, had You sent a Messenger to us, then we should have closely followed Your ⊃âyât and been among the believers."

48. Then as soon as the Truth came to them from Our Providence they said,"Had he not been brought the like of what was brought to Mûsâ!" And did they not disbelieve in what was brought to Mûsâ earlier? They said, "Two kinds of sorcery(2) mutually backing each other!" And they said, "Surely in each (of them) we are disbelievers."

49. Say, "Then come up with a Book from the Providence of ⊃Allâh that gives (fairer) guidance(3) than these (two), (and) I (should) closely follow it, in case you are sincere."

50. So, in case they do not respond to you, then know that they are only closely following their prejudices. And who is further into error than he who closely follows his prejudice, without guidance from ⊃Allâh? Surely ⊃Allâh does not guide the unjust people.

(1) I.e., Muhammad.
(2) Literally: two sorceries.
(3) Literally: more guiding.

(51) And indeed We have already clearly conveyed to them the Word,[1] that possibly they would remind themselves.

52. The ones to whom We brought the Book even before it, are the ones (who) believe in it,

53. And when it is recited to them, they say, "We believe in it; surely it is the Truth from our Lord. Surely (even) before it, we were Muslims."[2]

54. Those will be brought their reward twice (over) for that they patiently (endured), and parry an odious (deed) by a fair (one), and expend of what We have provided them.

55. And when they hear idle talk, they veer away from it and say, "We have our deeds, and you have your deeds. Peace be upon you; we do not seek after the ignorant."

ولقد وصلنا لهم القول لعلهم يتذكرون ﴿٥١﴾ الذين ءاتينهم الكتب من قبله هم به يؤمنون ﴿٥٢﴾ وإذا يتلى عليهم قالوا ءامنا به إنه الحق من ربنا إنا كنا من قبله مسلمين ﴿٥٣﴾ أولئك يؤتون أجرهم مرتين بما صبروا ويدرءون بالحسنة السيئة ومما رزقنهم ينفقون ﴿٥٤﴾ وإذا سمعوا اللغو أعرضوا عنه وقالوا لنا أعملنا ولكم أعملكم سلم عليكم لا نبتغي الجهلين ﴿٥٥﴾ إنك لا تهدي من أحببت ولكن الله يهدي من يشاء وهو أعلم بالمهتدين ﴿٥٦﴾ وقالوا إن نتبع الهدى معك نتخطف من أرضنا أولم نمكن لهم حرما ءامنا يجبى إليه ثمرت كل شيء رزقا من لدنا ولكن أكثرهم لا يعلمون ﴿٥٧﴾ وكم أهلكنا من قرية بطرت معيشتها فتلك مسكنهم لم تسكن من بعدهم إلا قليلا وكنا نحن الورثين ﴿٥٨﴾ وما كان ربك مهلك القرى حتى يبعث في أمها رسولا يتلوا عليهم ءايتنا وما كنا مهلكي القرى إلا وأهلها ظلمون ﴿٥٩﴾

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56. Surely you do not guide whomever you love, but ⊃Allâh guides whomever He decides, and He knows best the ones (who are) rightly-guided.

57. And they have said, "Decidedly (in case) we closely follow the guidance with you, we will be snatched away from our land." Have We not established for them a secure sanctuary to which are collected the products of everything, as a provision from very close to Us? But most of them do not know.

58. And how many a town We have caused to perish that were boastfully (ungrateful) in their subsistence. Yet those are their dwellings undwelt even after them, except a little; and We, Ever We, have been the Inheritors.

59. And in no way would your Lord be causing towns to perish until He sends forth in their Mother-Town a Messenger, to recite Our ⊃âyât to them; and in no way would We be causing towns to perish except that their population are unjust.

(1) Literally: the Saying.

(2) I.e. those who surrendered (to ⊃Allâh).

60. And whatever thing has been brought you, then it is the enjoyment of the present life and its adornment; and what is in the Providence of ⊃Allâh is more charitable and more enduring. Will you not then consider?

61. Is he to whom We have promised a fair promise, so he receives it, like him whom We have made to enjoy the enjoyment of the present life? thereafter he on the Day of the Resurrection will be of the ones that are presented (for Judgment).

62. And on the Day when He will call out to them, so He will say, "Where (now) are My associates whom you were asserting?"

63. The ones against whom the Word[1] came true will say, "Our Lord, these are the ones whom we have misguided; we misguided them even as we ourselves were misguided. We declare quit[2] to You; in no way was it us that they were worshiping."

وَمَآ أُوتِيتُم مِّن شَيْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ
ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا
فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ
مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ
كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ
ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا
يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟
لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ﴿٦٤﴾ وَيَوْمَ يُنَادِيهِمْ
فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ
يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾ فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ
صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ
يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ
ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ
صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ
ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

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64. And it will be said, "Invoke your associates!" So they will invoke them, yet they will not respond to them, and they will see the torment. If (only) they had been (ready to be) guided!

65. And on the Day when He will call out to them, so He will say, "What answer did you give the Emissaries?"

66. Then upon that Day, the tidings will then be blindly (obscured) for them, so they will not ask one another.

67. So, as for him who repents, and believes, and does righteousness, then he may be among the prosperers.

68. And your Lord creates whatever He decides and He chooses. In no way do they have the choice. All Extolment be to ⊃Allâh, and Supremely Exalted be He above whatever they associate (with Him).

69. And your Lord knows whatever their breasts carefully secrete and whatever they make public.

70. And He is ⊃Allâh; there is no god except He. To Him be praise at the First and at the Hereafter. And He has the Judgment, and to Him you will be returned.

(1) Literally: the Saying.

(2) I.e., We are not responsible for their being misguided.

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾
قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ
يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ
فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ
وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ
﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ
تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
هَاتُوا۟ بُرْهَٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟
يَفْتَرُونَ ﴿٧٥﴾ ۞ إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ
عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ
أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ
﴿٧٦﴾ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ
نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ
وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾

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71. Say, "Have you seen (that) in case ᵓAllâh should make the night unceasing over you till the Day of the Resurrection, what god other than ᵓAllâh will come up to you with[1] illumination? Will you not then hear?"

72. Say, "Have you seen (that) in case ᵓAllâh should make the daytime unceasing over you till the Day of the Resurrection, what god other than ᵓAllâh shall come up to you with night to rest in? Will you not then behold?"

73. And of His mercy He has made the night and the daytime for you to rest in, and to seek after His Grace, and that possibly you would thank (Him).

74. And on the Day when He will call out to them, so He will say, "Where are My associates whom you were asserting?"

75. And We will draw out from every nation a constant witness, so We will say, "Offer your proof!" Then will they know that to ᵓAllâh belongs the Truth, and (there) will be lost from[2] them whatever they were fabricating.

76. Surely Qârûn was of the people of Mûsâ, yet he was inequitable to them. And We brought him hoardings such that the (very) keys of them would indeed overburden a band (of men) endowed with power. As his people said to him, "Do not exult; surely ᵓAllâh does not love the exultant.

77. And seek, in whatever ᵓAllâh has brought you, the Last Residence, and do not forget your assignment of the present (life); and be fair (to others) as ᵓAllâh has been fair to you. And do not inequitably seek to work corruption in the land; surely ᵓAllâh does not love the corruptors."

(1) I.e., bring.
(2) Literally: err from them.

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِيٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ
مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ
وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ
فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَـٰلَيْتَ لَنَا
مِثْلَ مَآ أُوتِىَ قَـٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾ وَقَالَ
ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ
وَعَمِلَ صَـٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّـٰبِرُونَ ﴿٨٠﴾ فَخَسَفْنَا
بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ
ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾ وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟
مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن
يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ
وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ ﴿٨٢﴾ تِلْكَ ٱلدَّارُ ٱلْـَٔاخِرَةُ نَجْعَلُهَا
لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَـٰقِبَةُ لِلْمُتَّقِينَ
﴿٨٣﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا
يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾

78. He said, "Surely what has been brought to me is only for a knowledge that is in my presence." And did he not know that ⊃Allâh had already caused to perish, even before him, of the generations, (men) who were stronger than he in power and more multiplying in (heaping) together?[1] And the criminals will not be questioned for their guilty (deeds)."

79. So he went out to his people in his adornment. The ones who would like (to gain) the present life said, "Oh, would that we had the like of what Qârûn has been brought! Surely he is indeed an owner of a tremendous fortune."[2]

80. And the ones to whom knowledge was brought said, "Woe to you! The requital of ⊃Allâh is more charitable for him who believes and does righteousness; and none will be granted[3] except the patient.

81. So We caved in him and his residence (into) the earth; then in no way did he have a community to vindicate him, apart from ⊃Allâh; and in no way did he vindicate (himself).

82. And (in the morning) the ones who had coveted his place the day before became (secure) and said, "Ah, actually[4] ⊃Allâh outspreads the provision to whomever He decides of His bondmen, and He estimates it. Had ⊃Allâh not been Bounteous to us, He would indeed have caved us in. Ah, actually the disbelievers do not prosper."

83. That is the Last Residence. We make it for the ones who would not like exaltation in the earth nor corruption, and the (fortunate) End is for the pious.

84. Whoever comes with a fair (deed), then he will have a more charitable (reward) than it; and whoever comes with an odious (deed), then the ones who have done odious (deeds) will be recompensed only with (nothing) except with whatever they were doing.

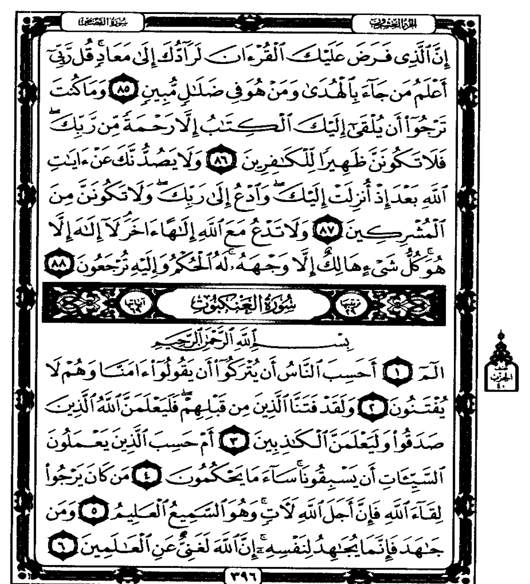
(1) Of wealth, or followers.
(2) Literally: portion (of wealth).
(3) Literally: made to receive.
(4) Or: Now, it seems true that.

85. Surely He who ordained the Qur⊃ân upon you will indeed revert you to a place of turning back.[1] Say, "My Lord knows best who comes with guidance and who is in evident error."

86. And in no way did you hope that the Book should be cast to you, except it be a mercy from your Lord; so definitely do not be a backer of the disbelievers.

87. And definitely do not let them bar you from the ⊃âyât of ⊃Allâh after they have been sent down to you. And call to your Lord, and definitely do not be one of the associators.

88. And do not invoke another god with ⊃Allâh; there is no god except He. All things perish, except His Face. To Him belongs the Judgment, and to Him you will be returned.



إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُل رَّبِّي أَعْلَمُ مَن جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾ وَلَا يَصُدُّنَّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا إِلَٰهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

سُورَةُ الْعَنْكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الم ﴿١﴾ أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٤﴾ مَن كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾ وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾

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29. Sûrat ⊃Al-ʿAnkabût (The Spider)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. ⊃Alif, Lâm, Mîm.[2]

2. Does mankind reckon that they will be left to say, "We believe" and will not be tempted?

3. And indeed We already tempted the ones that were even before them, so indeed ⊃Allâh definitely knows the ones who (act) sincerely, and indeed ⊃Allâh defintely knows the liars.

4. Or even do they reckon, the ones who do odious deeds, that they will outstrip Us? Odious is (the way) they judge!

5. Whoever hopes for the meeting with ⊃Allâh, then surely the term of ⊃Allâh is indeed coming up; and He is The Ever-Hearing, the Ever-Knowing.

6. And whoever strives, then surely he strives only for himself; surely ⊃Allâh is indeed (so) Ever-Affluent (as to dispense) with the worlds.

(1) I.e. Makkah or paradise (after death).

(2) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.



7. And the ones who have believed and done deeds of righteousness, indeed We will definitely expiate for them their odious deeds, and indeed We will definitely recompense them the best of whatever they were doing.

8. And We have enjoined upon man the fair (companionship) to his parents; and in case they strive with you to make you associate with Me that whereof you have no knowledge, then do not obey them. To Me will be your return, then I will (fully) inform you of whatever you were doing.

9. And the ones who have believed and have done deeds of righteousness, indeed We will definitely admit them among the righteous.

10. And of mankind are (the ones) who say, "We have believed in ⊃Allâh." Then when (any of them) is hurt in (the cause of) ⊃Allâh, he makes the temptation of mankind as the torment of ⊃Allâh, and in case victory indeed comes from your Lord, indeed they will definitely say, "Surely we were with you." And does not ⊃Allâh know best whatever is in the breasts of the worlds?

11. And indeed ⊃Allâh definitely knows the ones who have believed, and indeed He definitely knows the hypocrites.

12. And the ones who have disbelieved said to the ones who have believed, "Closely follow our way and let us carry your sins." And in no way can they carry anything whatever of their sins. Surely they are indeed liars.

13. And indeed they will definitely carry their heavy burdens and other heavy burdens with their (own) heavy burdens. And indeed they will be definitely asked on the Day of the Resurrection concerning whatever they used to fabricate.

14. And indeed We already sent Nûḫ to his people. So he lingered among them a thousand years except fifty seasons. Then the Deluge took them (away) (for) they were unjust.

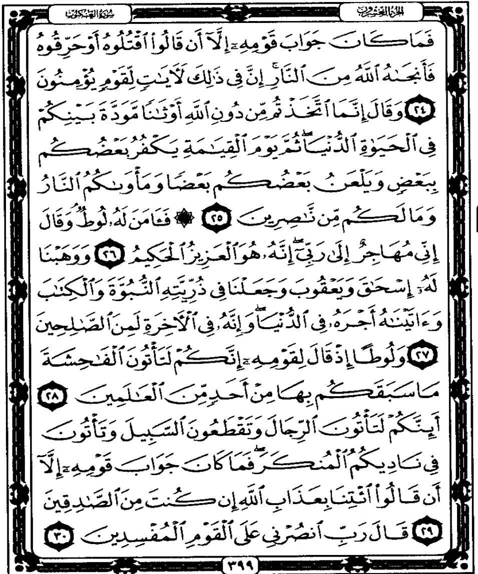
15. So We delivered him and the companions of the Ark, and We made it a sign for the worlds.
16. And ⊃Ibrâhîm, as he said to his people, "Worship ⊃Allâh and be pious to Him. This is most charitable[1] for you, in case you know (the Truth).
17. Surely you only worship, apart from ⊃Allâh, graven images, and you create falsehood. Surely the ones you worship apart from ⊃Allâh possess no provision for you. So seek after (your) provision from the Providence of ⊃Allâh, and worship Him, and be thankful to Him. To Him you will be returned.
18. And in case you[2] cry lies, then nations already cried lies even before you. And in no way is the Messenger's (duty) anything except the evident proclamation."

فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ
(١٥) وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (١٦) إِنَّمَا تَعْبُدُونَ مِن
دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن
دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ
وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ إِلَيْهِ تُرْجَعُونَ (١٧) وَإِن تُكَذِّبُوا۟
فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ
ٱلْمُبِينُ (١٨) أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ
يُعِيدُهُۥٓ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ (١٩) قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ (٢٠) يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ
مَن يَشَآءُ وَإِلَيْهِ تُقْلَبُونَ (٢١) وَمَآ أَنتُم بِمُعْجِزِينَ فِى
ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ
وَلَا نَصِيرٍ (٢٢) وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ
أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ (٢٣)

٣٩٨

19. And have they not seen how ⊃Allâh starts creation, thereafter He brings it back again. Surely that is easy for ⊃Allâh.
20. Say, "Travel in the earth, then look how He began creation. Thereafter ⊃Allâh brings into being the last bringing up. Surely ⊃Allâh is Ever-Determiner of everything.
21. He torments whomever He decides, and He has mercy on whomever He decides. And to Him you will be turned over.
22. And in no way are you able to be defiant to (Him), either in the earth or in the heaven. And in no way do you have, apart from ⊃Allâh, either an Ever-Patronizing Patron or a Ready Vindicator."
23. And the ones who disbelieve in the ⊃âyât of ⊃Allâh and the meeting with Him, those despair of My mercy, and those will have a painful torment.

(1) I.e. best.
(2) I.e., the disbelievers.



24. Yet in no way was the answer of his people (anything) except that they said, "Kill him or burn him away!" Then ⊃Allâh delivered him from the fire. Surely in that are indeed ⊃âyât for a people who believe.

25. And he said, "Surely you have taken to yourselves graven images, apart form ⊃Allâh, only as (a mark of mutual) amity between you in the present life. thereafter on the Day of the Resurrection you will disbelieve in each other, and you will curse each other,[1] and your abode is the Fire, and in no way will you have any vindicators."

26. Then Lûṭ believed him; and he (...Ibrâhîm) said, "Surely I am migrating to my Lord; surely He, Ever He, is The Ever-Mighty, The Ever-Wise."

27. And We bestowed upon him ⊃Ishâq and Ya cqûb and made the prophethood and the Book among his offspring. And We brought him his reward in the present (life), and surely in the Hereafter he will be indeed among the righteous.

28. And Lûṭ, as he said to his people, "Surely you indeed come up to (such) obscenity as in no way has any of the worlds (that) preceded you (done so).

29. Do you really come up to (obscenity) to men, and cut the way, and come up in your assembly to maleficence?" Yet, in no way was the answer of his people (anything) except that they said, "Come up with the torment of ⊃Allâh in case you are of the sincere."

30. He said, "Lord! Give me victory over the people who are corruptors."

(1) Literally: some of you will curse some (others).

وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟
أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾
قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ
وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ
أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ
كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ
هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ
﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ
﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟
ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ
﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى
دَارِهِمْ جَٰثِمِينَ ﴿٣٧﴾ وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ
لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾

31. And as soon as Our Messengers came to ⊃Ibrâhîm with the good tidings, they said, "Surely we will cause the population of this town to perish; surely its population have been unjust."

32. He said, "Surely Lût is in it." They said,"we know best who is in it; indeed we will definitely deliver him safe and his family, except his wife; she has (become) of the laggards."

33. And as soon as Our Messengers (readily) came to Lût, he was vexed on their account and (his expediency) was straitened for them.(1) And they said, "Do not fear nor grieve; surely we will safely deliver you and your family, except your wife; she has (become) of the laggards.

34. Surely we will send down upon the population of this town a chastisement from the heaven for that they have been acting immorally."

35. And indeed We have already left thereof a supremely evident sign for a people who consider.

36. And to Madyan (We sent) their brother Shu ᶜayb. So he said, "O my people, worship ⊃Allâh, and hope for the Last Day, and do not perpetrate (mischief) in the land (as) corruptors."

37. Yet they cried lies to him. Then the Commotion took them (away); so in the morning they became cowering (bodies) in their residence.

38. And ᶜÂd and Thamûd-and (their fate) is already evident to you from their dwellings. And ⊃Ash-Shaytân adorned for them their deeds,(2) so he barred them from the way, (though) they used to be keen beholders.

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(1) I.e., He felt his hands tied up.

(2) I.e., made their deeds attractive to them.

وَقَٰرُونَ وَفِرۡعَوۡنَ وَهَٰمَٰنَۖ وَلَقَدۡ جَآءَهُم مُّوسَىٰ
بِٱلۡبَيِّنَٰتِ فَٱسۡتَكۡبَرُواْ فِي ٱلۡأَرۡضِ وَمَا كَانُواْ سَٰبِقِينَ
٣٩ فَكُلًّا أَخَذۡنَا بِذَنۢبِهِۦۖ فَمِنۡهُم مَّنۡ أَرۡسَلۡنَا عَلَيۡهِ حَاصِبٗا
وَمِنۡهُم مَّنۡ أَخَذَتۡهُ ٱلصَّيۡحَةُ وَمِنۡهُم مَّنۡ خَسَفۡنَا بِهِ
ٱلۡأَرۡضَ وَمِنۡهُم مَّنۡ أَغۡرَقۡنَاۚ وَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ
وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٤٠ مَثَلُ ٱلَّذِينَ
ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوۡلِيَآءَ كَمَثَلِ ٱلۡعَنكَبُوتِ
ٱتَّخَذَتۡ بَيۡتٗاۖ وَإِنَّ أَوۡهَنَ ٱلۡبُيُوتِ لَبَيۡتُ ٱلۡعَنكَبُوتِۚ
لَوۡ كَانُواْ يَعۡلَمُونَ ٤١ إِنَّ ٱللَّهَ يَعۡلَمُ مَا يَدۡعُونَ مِن
دُونِهِۦ مِن شَيۡءٖۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٤٢ وَتِلۡكَ
ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِۖ وَمَا يَعۡقِلُهَآ إِلَّا ٱلۡعَٰلِمُونَ
٤٣ خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ ٤٤ ٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ
وَأَقِمِ ٱلصَّلَوٰةَۖ إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ
وَٱلۡمُنكَرِۗ وَلَذِكۡرُ ٱللَّهِ أَكۡبَرُۗ وَٱللَّهُ يَعۡلَمُ مَا تَصۡنَعُونَ ٤٥

٤٠١

39. And Qârûn and Ficrawn and Hâmân- and indeed Mûsâ already came to them with the supreme evidence(s), yet they waxed proud in the land, and in no way were they forerunners.(1)

40. Then We took each one for his guilty (deed); so of them was he on whom We sent (a squall of) gravel and (some) whom the Shout took (away), and of them was he who was caved in (into) the earth, and some We drowned. And in no way, indeed, did ⊃Allâh do (any) injustice to them, but they did injustice to themselves.

41. The likeness of the ones who have taken to themselves patrons apart from ⊃Allâh is as the likeness of the spider that takes to itself a home; and surely the feeblest of homes is indeed the spider's house, if they knew (the Truth).

42. Surely ⊃Allâh knows that in no way do they (really) invoke anything (else), apart from Him; and He is The Ever-Mighty, The Ever-Wise.

43. And those similitudes, We strike them for mankind, and in no way does anyone consider them except the knowledgeable (people).

44. ⊃Allâh created the heavens and the earth with the Truth; surely in that is indeed a sign to the believers.

45. Recite what has been revealed to you(2) of the Book, and keep up the prayer. Surely prayer forbids obscenity and maleficence; and indeed the Remembrance of ⊃Allâh is greater, and ⊃Allâh knows whatever you(3) work.

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(1) I.e., they were not the first people to disbelieve.

(2) I.e., the Prophet.

(3) The pronoun is plural.

21 (46) And do not dispute[1] with the population of the Book except in the fairest (manner), except for the ones of them who have done injustice; and say, "We believe in that which has been sent down to us and has been sent down to you. And our God and your God is One, and to Him we are Muslims."[2]

47. And thus We have sent down to you the Book. So the ones to whom We have brought the Book believe in it; and (some) of these believe in it; and in no way does anyone repudiate Our ⊃âyât except the disbelievers.

48. And in no way did you recite any Book before (this), nor did you pen it with your right (hand); then the wrongdoers[3] would indeed suspect it.

۞ وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا
ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ
إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ٤٦
وَكَذَٰلِكَ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَۚ فَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ
يُؤۡمِنُونَ بِهِۦۖ وَمِنۡ هَٰٓؤُلَآءِ مَن يُؤۡمِنُ بِهِۦۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ
إِلَّا ٱلۡكَٰفِرُونَ ٤٧ وَمَا كُنتَ تَتۡلُواْ مِن قَبۡلِهِۦ مِن كِتَٰبٖ
وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ إِذٗا لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ ٤٨ بَلۡ هُوَ
ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ
بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩ وَقَالُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ
ءَايَٰتٞ مِّن رَّبِّهِۦۖ قُلۡ إِنَّمَا ٱلۡأٓيَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ
مُّبِينٌ ٥٠ أَوَلَمۡ يَكۡفِهِمۡ أَنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ
يُتۡلَىٰ عَلَيۡهِمۡۚ إِنَّ فِي ذَٰلِكَ لَرَحۡمَةٗ وَذِكۡرَىٰ لِقَوۡمٖ
يُؤۡمِنُونَ ٥١ قُلۡ كَفَىٰ بِٱللَّهِ بَيۡنِي وَبَيۡنَكُمۡ شَهِيدٗاۖ
يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱلَّذِينَ ءَامَنُواْ
بِٱلۡبَٰطِلِ وَكَفَرُواْ بِٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٥٢

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49. No indeed; it[4] is supremely evident ⊃âyât in the breasts of the ones who have been brought knowledge; and in no way does anyone repudiate Our signs except the unjust.

50. And they have said, "(if only) there had been ⊃âyât sent down upon him from his Lord!" Say, "Surely the signs are only in the Providence of ⊃Allâh, and surely I am only an evident warner."

51. And does it not suffice them that We have sent down upon you the Book (that is) recited to them? Surely in that is indeed a mercy and reminding to a people who believe.

52. Say, "⊃Allâh suffices as an Ever-Present witness between me and you. He knows whatever is in the heavens and the earth." And the ones who have believed in untruth and disbelieved in ⊃Allâh, those are they who are the losers.

(1) This is addressed to the believers.
(2) Literally: We surrender.
(3) Literally: the doers of futile or worthless deeds.
(4) I.e., the Book.

ويستعجلونك بالعذاب ولولا أجل مسمى لجاءهم العذاب
وليأتينهم بغتة وهم لا يشعرون ﴿٥٣﴾ يستعجلونك بالعذاب
وإن جهنم لمحيطة بالكافرين ﴿٥٤﴾ يوم يغشاهم العذاب
من فوقهم ومن تحت أرجلهم ويقول ذوقوا ما كنتم تعملون
﴿٥٥﴾ يا عبادي الذين آمنوا إن أرضي واسعة فإياي فاعبدون
﴿٥٦﴾ كل نفس ذائقة الموت ثم إلينا ترجعون ﴿٥٧﴾ والذين
آمنوا وعملوا الصالحات لنبوئنهم من الجنة غرفا تجري
من تحتها الأنهار خالدين فيها نعم أجر العاملين ﴿٥٨﴾ الذين
صبروا وعلى ربهم يتوكلون ﴿٥٩﴾ وكأين من دابة لا تحمل
رزقها الله يرزقها وإياكم وهو السميع العليم ﴿٦٠﴾ ولئن
سألتهم من خلق السماوات والأرض وسخر الشمس والقمر
ليقولن الله فأنى يؤفكون ﴿٦١﴾ الله يبسط الرزق لمن يشاء من
عباده ويقدر له إن الله بكل شيء عليم ﴿٦٢﴾ ولئن سألتهم
من نزل من السماء ماء فأحيا به الأرض من بعد موتها
ليقولن الله قل الحمد لله بل أكثرهم لا يعقلون ﴿٦٣﴾

٤٠٣

53. And they ask you to hasten the torment; and had it not been for a stated term, the torment would indeed have come to them; and indeed it will definitely come upon them suddenly, and (when) they are not aware.

54. They ask you to hasten the torment, and surely Hell will indeed be encompassing the disbelievers.

55. On the Day when the torment will envelop them from above them and from beneath their legs(1) and He will say, "Taste (now) whatever you were doing."

56. O My bondmen who have believed, surely My earth is wide; so Me (only) do you worship!

57. Every self will be tasting of death; thereafter to Us you will be returned.

58. And the ones who have believed and done deeds of righteousness, indeed We will definitely locate them in compartments of the Garden, from beneath which rivers run, eternally (abiding) therein. Excellent is the reward of the (ones)(2) who do (good)!

59. Who (endure) patiently and put their trust in their Lord.

60. And (similarly) many a beast (there is) that does not bear(3) its provision; ⊃Allâh provides for it and for you (too); and He is The Ever-Hearing, The Ever-Knowing.

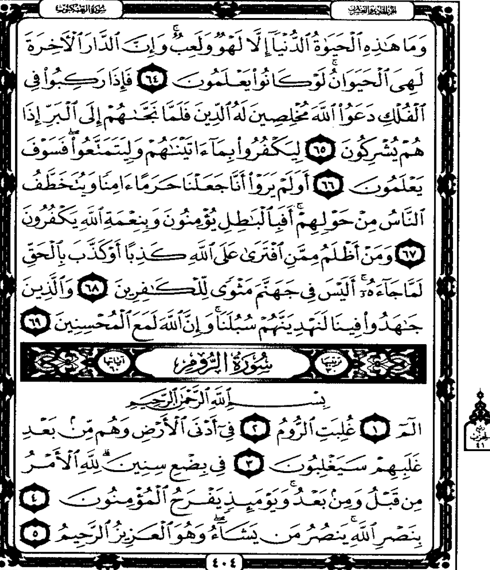
61. And indeed in case you were to ask them, "Who created the heavens and the earth and subjected the sun and the moon?" Indeed they would definitely say, "⊃Allâh." However then are they diverged (from the truth)?

62. ⊃Allâh outspreads the provision to whomever He decides of His bondmen and estimates it (for all). Surely ⊃Allâh is Ever-Knowing of everything.

63. And indeed in case you were to ask them, "Who has been sending down from the heaven water, so therewith gives life to the earth even after its death?" Indeed they would definitely say, "⊃Allâh." Say, "Praise be to ⊃Allâh." No indeed, (but) most of them do not consider.

(1) I.e., their feet. (2) Literally: of the doers.

(3) I.e., it does not carry burdens to get its provision.



64. And in no way is this present life anything except a diversion and a plaything; and surely the Last Residence is indeed the (Eternal) Life,[1] if they know (the Truth).
65. So when they embark in the ships, they invoke ⊃Allâh, making the religion His faithfully; then, as soon as He delivers them safe on the dry land, only then do they associate others (with Him).
66. Let them disbelieve in whatever We brought them, and let them take their enjoyment; then they will eventually know!
67. And have they not seen that We have made a sanctuary secure, and mankind are snatched away all round about them? Do they then believe in untruth and disbelieve in the favor of ⊃Allâh?
68. And who is more unjust than he who fabricates against ⊃Allâh a lie, or cries lies to the Truth as soon as it comes to him? Is there not in Hell a lodging for the disbelievers?
69. And the ones who have striven in (our way),[2] indeed We will definitely guide them to Our ways; and surely ⊃Allâh is indeed with the fair-doers.

30. Sûrat ⊃Ar-Rûm (The Romans)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. ⊃Alif, Lâm, Mîm.[3]
2. The Romans have been overcome.[4]
3. In the more adjacent[5] (part) of the earth. And even after their being overcome, they will overcome (the others)
4. Within several years. To ⊃Allâh belongs the Command ever before and ever after, and upon that day the believers will exult
5. In the victory of ⊃Allâh. He vindicates whomever He decides, and He is The Ever-Mighty, The Ever-Merciful.

(1) Literally: the all-blessed life. (2) Literally: in us.
(3) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(4) by the Persians. (5) I.e., more easy to reach; the Levant.

وعد الله لا يخلف الله وعده ولكن أكثر الناس لا يعلمون
﴿٦﴾ يعلمون ظاهرا من الحياة الدنيا وهم عن الآخرة هم غافلون
﴿٧﴾ أولم يتفكروا في أنفسهم ما خلق الله السماوات والأرض
وما بينهما إلا بالحق وأجل مسمى وإن كثيرا من الناس
بلقاي ربهم لكافرون ﴿٨﴾ أولم يسيروا في الأرض فينظروا
كيف كان عاقبة الذين من قبلهم كانوا أشد منهم قوة
وأثاروا الأرض وعمروها أكثر مما عمروها وجاءتهم
رسلهم بالبينات فما كان الله ليظلمهم ولكن كانوا
أنفسهم يظلمون ﴿٩﴾ ثم كان عاقبة الذين أساءوا السوأى
أن كذبوا بآيات الله وكانوا بها يستهزءون ﴿١٠﴾ الله
يبدؤا الخلق ثم يعيده ثم إليه ترجعون ﴿١١﴾ ويوم تقوم
الساعة يبلس المجرمون ﴿١٢﴾ ولم يكن لهم من شركائهم
شفعاء وكانوا بشركائهم كافرين ﴿١٣﴾ ويوم
تقوم الساعة يومئذ يتفرقون ﴿١٤﴾ فأما الذين آمنوا
وعملوا الصالحات فهم في روضة يحبرون ﴿١٥﴾

٤٠٥

6. The promise of ⊃Allâh! ⊃Allâh does not fail His promise, but most of mankind do not know.
7. They know an outward (part) of the present life, and of the Hereafter they, (it is) they who are heedless.
8. And have they not meditated within themselves? In no way did ⊃Allâh create the heavens and the earth and whatever is between them except with the Truth and for a stated term; and surely many of mankind are indeed disbelievers in the meeting with their Lord.
9. And have they not travelled in the earth, (and) so looked into how was the end of those even before them? They were more pervasive in power than themselves, and plowed[1] the earth, and cultivated it more[2] than they themselves have cultivated it; and their Messengers came to them with the supreme evidence(s); so indeed in no way did ⊃Allâh do (any) injustice to them, but to themselves they used to do injustice.
10. Thereafter, the end of the ones who had done odious (deeds) was an utterly odious (end) for that they cried lies to the ⊃âyât of ⊃Allâh and used to mock at them.
11. ⊃Allâh begins creation; thereafter He brings it back again; thereafter to Him you will be returned.
12. And on the Day when the Hour comes up, the criminals will be dumbfounded.
13. And no intercessors will they have among their associates, and they will be disbelievers in their associates.
14. And on the Day when the Hour comes up, upon that Day they will part (from each other).
15. So, as for the ones who have believed and done deeds of righteousness, then they will be made jubilant in a (green) Meadow.

(1) Literally: stirred up.
(2) I.e., populated it and were more eminent.

16. And as for the ones who disbelieved and cried lies to Our ⊃âyât and the meeting of the Hereafter, then those will be presented forward to the torment.
17. So All Extolment be to ⊃Allâh while you are in your evening hours and while you become (vigilant) in your morning hours.
18. And to Him be praise in the heavens and the earth, and at nightfall, and while you are in your noonday.
19. He brings out the living from the dead, and He brings out the dead from the living, and He gives life to the earth after its death; and thus you will be brought out.

وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآئِ ٱلْـَٔاخِرَةِ فَأُو۟لَٰٓئِكَ
فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ
وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ
ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ
﴿١٩﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ
تَنتَشِرُونَ ﴿٢٠﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ
أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ ءَايَٰتِهِۦ خَلْقُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ
فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾ وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ
وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ ءَايَٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ
خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ
بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

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20. And of His ⊃âyât is that He created you of dust; thereafter, only then, you are mortals, spreading widely.
21. And of His ⊃âyât is that He created for you, of yourselves, spouses, that you (may) find rest in them, and he has made between you amity and mercy. Surely in that are indeed ⊃âyât for a people who meditate.
22. And of His signs is the creation of the heavens and the earth and the differences of your tongues and colors. Surely in that are indeed ⊃âyât for knowledgeable men.
23. And of His signs is your sleeping by night and daytime, and your seeking after His Grace. Surely in that are indeed ⊃âyât for a people who hear.
24. And of His ⊃âyât is (that) He shows you lightning, for fear and longing (of Him), and that He has been sending down from the heaven water; so He gives life to the earth after its death. Surely in that are indeed signs for a people who consider.

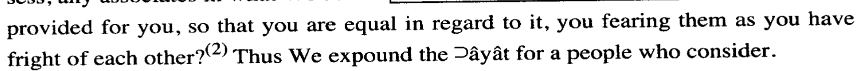
25. And of His ⊃âyât is that the heaven and the earth come upright by His Command; thereafter when He calls you (His) call out of the earth, only then you will come[1] out (of it).

26. And to Him belongs whoever is in the heavens and the earth; all are devout to Him.

27. And He is (The One) Who begins creation; thereafter He brings it back again, and it is most simple for Him. And He has the Most Exalted similitude in the heavens and the earth, and He is The Ever-Mighty, The Ever-Wise.

28. He has struck for you a similitude from yourselves: do you have, among what your right hands possess, any associates in what We have provided for you, so that you are equal in regard to it, you fearing them as you have fright of each other?[2] Thus We expound the ⊃âyât for a people who consider.

وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ثُمَّ إِذَا دَعَاكُمْ
دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾ وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿٢٦﴾ وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُم مَّثَلًا مِّنْ
أَنفُسِكُمْ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى
مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ
أَنفُسَكُمْ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾
بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ فَمَن يَهْدِى
مَنْ أَضَلَّ ٱللَّهُ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٩﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ
حَنِيفًا فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ
ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ ﴿٣٠﴾ ۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾ مِنَ ٱلَّذِينَ فَرَّقُوا۟
دِينَهُمْ وَكَانُوا۟ شِيَعًا كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾



29. No indeed, (but) the ones who do injustice closely follow their (own) prejudices without knowledge. So who will guide the ones whom ⊃Allâh has led into error? And in no way will they have any vindicators.

30. So set your face upright to the religion, unswervingly upright; (this religion is) the original disposition from ⊃Allâh upon which He originated[3] mankind. There is no exchange for the creation of ⊃Allâh. That is the most upright religion, but most of mankind do not know.

31. (Be) turning penitent to Him; and be pious towards Him, and keep up the prayer, and do not be of the associators,

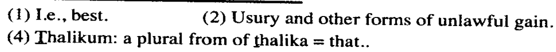
32. Of the ones who have caused disunity in their religion and become sects, each party exulting with what they have close to them.

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(1) Literally: go out.
(2) Literally: yourselves.
(3) Literally: constituted.

وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ٣٣ لِيَكْفُرُوا بِمَآ ءَاتَيْنَٰهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ٣٤ أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِۦ يُشْرِكُونَ ٣٥ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ٣٦ أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٣٧ فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٣٨ وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا عِندَ ٱللَّهِ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ٣٩ ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ٤٠ ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ٤١

33. And when adversity touches mankind, they invoke their Lord, turning penitent to Him. Thereafter when He makes them taste mercy from Him, only then do a group of them associate (others) with their Lord
34. So as to disbelieve in what We have brought them. So take your enjoyment; then you will eventually know.
35. Or (even) have We sent down an all-binding authority upon them, so he speaks of what they used to associate (with Him)?
36. And when We make mankind to taste a mercy, they exult with it; and in case odious (time) afflicts them for what their hands had forwarded, only then do they despond.
37. And have they not seen that ⊃Allâh outspreads the provision to whomever He decides and He estimates it? Surely in that are indeed ⊃âyât for a people who believe.
38. So bring to a near kinsman his true (right), and to the indigent, and the wayfarer; that is most charitable[1] for the ones who are willing to (seek) the Face of ⊃Allâh, and those are they (who are) the prosperers.
39. And whatever you bring in ribâ[2] that it may augment upon (other) persons'[3] wealth, then it does not augment in the Providence of ⊃Allâh; and whatever you bring in Zakât, willing to seek the Face of ⊃Allâh, then those are they who will get (recompense) manifold.
40. ⊃Allâh is (He) Who created you; thereafter He provided for you; thereafter He will cause you to die; thereafter He will give you life. Is there any of your associates who performs anything whatever of these[4] things? All Extolment be to Him and Supremely Exalted be He above whatever they associate (with Him)!
41. Corruption has appeared in the land and the sea for what mankind's hands have earned, that He may make them taste some (part) of that which they have done, that possibly they would return.



(1) I.e., best. (2) Usury and other forms of unlawful gain. (3) Literally: mankind's.
(4) Thalikum: a plural from of thalika = that..

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِن فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾ وَمِنْ آيَاتِهِ أَن يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِ وَلِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُم بِالْبَيِّنَاتِ فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾ اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِن كَانُوا مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾ فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

42. Say, "Travel in the earth, then look into how was the end of the ones who were earlier; most of them were associators."

43. So set your face upright to the most upright religion even before there comes up from ⊃Allâh a Day without turning (back); upon that Day they will be sundered apart.

44. Whoever disbelieves, then his disbelief will be (charged) against him; and whoever does righteousness, then for themselves they are gaining access (to the Garden).

45. That He may recompense the ones who have believed and done righteous deeds of His Grace; surely He does not love the disbelievers.

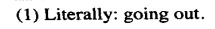
46. And of His ⊃âyât is that He sends the winds, (constantly bearing) good tidings and that He may let you taste of His mercy, and that the ships may run by His Commad, and that you may seek (your share of) His Grace; and that possibly you would thank (Him).

47. And indeed We sent even before you Messengers to their people; then they came to them with the supreme evidence. So We took vengeance upon (those) who (committed) crimes; and it is truly (binding) on Us to (give) victory to the believers.

48. ⊃Allâh is He Who sends the winds. So they stir up clouds, then He outspreads them in the heaven how He decides and makes them into lumps. Then you see rain-drops coming(1) out of the midst of them. So when He makes it alight on whomever of His bondmen He decides; only then they are glad at the tidings.

49. And decidedly before that, before it was sent down on them, they had been indeed dumbfounded.

50. So look into the tracks of the mercy of ⊃Allâh, how He gives life to the earth after its death; surely He(2) is indeed the Life-Giver of the dead, and He is Ever-Determiner over everything.



(1) Literally: going out. (2) Literally: That.



51. And indeed in case We send a wind and so they see it (turning) yellow, indeed they would even after that linger on disbelieving.

52. So surely you will not make the dead to hear, nor will you make the deaf to hear the call when they turn away, withdrawing.

53. And in no way will you (even) be a guide to the blind out of their errancy; decidedly you will not make any to hear except for the ones who believe in Our ⊃âyât, and so they are Muslims.(1)

54. ⊃Allâh is (He) Who created you out of weakness, thereafter He made even after weakness power; thereafter He made even after power weakness and hoariness. He creates whatever He decides, and He is The Ever-Knowing, The Ever-Determiner.

55. And on the Day when the Hour comes upright, the criminals will swear (that) in no way did they linger except(2) for an hour; thus they were diverged (from truth) into falsehood.

56. And the ones who have been brought knowledge and belief will say, "Indeed you have already lingered in the Book of ⊃Allâh to the Day of the Rising up. So this is the Day of the Rising up, but you did not know.(3)

57. Then, upon that Day their ready excuse(s) will not profit the ones who did injustice, nor will they (be allowed to) make amends.

58. And indeed We have already struck for mankind in this Qur⊃ân every (manner) of similitude; and indeed in case you come to them with a sign, indeed the ones who have disbelieved will definitely say, "Decidedly you are nothing except wrong-doers."(4)

59. Thus ⊃Allâh stamps(5) upon the hearts of those who do not know.

60. So (endure) patiently; surely the promise of ⊃Allâh is true; and do not let the ones who have no certitude induce you to levity.

(1) I.e., those that surrender to ⊃Allâh.
(2) Literally: other than.
(3) Literally: you used not to know.
(4) Literally: The doers of futile or worthless deeds.
(5) I.e., impresses or sets a seal.

31. Sûrat Luqmân (The Sage)



In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. ⊃Alif, Lâm, Mîm.(1)
2. Those(2) are the ⊃âyât of the Wise Book,
3. A guidance and a mercy to the fair-doers,
4. Who keep up the prayer and bring the Zakât, and they, (it is) they who have certitude concerning the Hereafter.
5. Those are upon guidance from their Lord, and those are they (who) are the prosperers.
6. And of mankind are (they) who trade diverting discourse to lead into error away from the way of ⊃Allâh without knowledge, and to take it to themselves in mockery; those will have a degrading torment.
7. And when Our ⊃âyât are recited to him, he turns away, waxing proud, as though he did not hear them, as though in his ears were obstruction. So give him (good) tiding(s) of a painful torment.
8. Surely the ones who have believed and done deeds of righteousness, for them are Gardens of Bliss,
9. Eternally (abiding) therein, a promise of ⊃Allâh truly (binding), and He is The Ever-Mighty, The Ever-Wise.
10. He created the heavens without pillars you (can) see, and He cast in the earth anchorages(3) so that it does not reel with you, and He disseminated in it all (manner) of beast. And We sent down from the heaven water, so We caused to grow therein all (manner) of honorable pair.
11. This is the creation of ⊃Allâh. So show me what (others) have created that are apart from Him! No indeed, (but) the unjust are in evident error.

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(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.

(2) Literally:that.

(3) I.e., the mountains.

12. And indeed We already brought Luqmân (the) wisdom, saying, "Give thanks to ⊃Allâh. And whoever gives thanks (to ⊃Allâh), then surely he gives thanks only for himself;[1] and whoever disbelieves, then surely ⊃Allâh is Ever-Affluent, Ever-Praiseworthy."
13. And as Luqmân said to his son (while) he was admonishing him, "O my son, do not associate (others) with ⊃Allâh. Surely associating (others with ⊃Allâh) is indeed a monstrous injustice."
14. And We have enjoined upon man concerning his parents- his mother conceived him in feebleness upon feebleness, and his weaning was in two seasons. Give thanks to Me and to your parents; to Me is the Destiny.
15. And in case they (both) strive with you that you associate with Me that of which you have no knowledge, then do not obey them, and keep their company in the present (life) with beneficence. And closely follow the way of him who (turns) penitent to Me. Thereafter to Me will be your return; then I will (fully) inform you of whatever you were doing."
16. "O my son, surely in case it be the weight of one grain of mustard-seed, and it be in a rock, or in the heavens, or in the earth, ⊃Allâh will come up with it;[2] surely ⊃Allâh is Ever-Kind, Ever-Cognizant.
17. O my son, keep up the prayer, and command beneficence, and forbid maleficence, and (endure) patiently whatever may afflict you. Surely that is (an indication of true) resolve concerning His Commands.
18. And do not turn your cheek away haughtily from mankind, and do not walk in the earth merrily. Surely ⊃Allâh does not love everyone (who is) always conceited, (and) constantly boastful.
19. And be moderate in your walk, and tone down your voice; surely the most repugnant of voices is indeed that of the asses."

وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا
يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ
لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ
لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ
وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ
إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ
لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ
وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾ يَٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ
خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ
بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَٰبُنَىَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ
بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ
مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ
مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَٱقْصِدْ فِى مَشْيِكَ
وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾

٤١٢

(1) I.e., for his own benefit.
(2) I.e., bring it.



سورة لقمان — الجزء الحادي والعشرون

ألم تروا أن الله سخر لكم ما في السموات وما في الأرض وأسبغ
عليكم نعمه ظاهرة وباطنة ومن الناس من يجادل في الله
بغير علم ولا هدى ولا كتب منير ﴿٢٠﴾ وإذا قيل لهم اتبعوا
ما أنزل الله قالوا بل نتبع ما وجدنا عليه ءاباءنا أولو كان
الشيطن يدعوهم إلى عذاب السعير ﴿٢١﴾ ۞ ومن يسلم
وجهه إلى الله وهو محسن فقد استمسك بالعروة الوثقى
وإلى الله عقبة الأمور ﴿٢٢﴾ ومن كفر فلا يحزنك كفره
إلينا مرجعهم فننبئهم بما عملوا إن الله عليم بذات الصدور
﴿٢٣﴾ نمتعهم قليلا ثم نضطرهم إلى عذاب غليظ ﴿٢٤﴾
ولئن سألتهم من خلق السموات والأرض ليقولن الله قل
الحمد لله بل أكثرهم لا يعلمون ﴿٢٥﴾ لله ما في السموات
والأرض إن الله هو الغني الحميد ﴿٢٦﴾ ولو أنما في الأرض
من شجرة أقلم والبحر يمده من بعده سبعة أبحر
ما نفدت كلمت الله إن الله عزيز حكيم ﴿٢٧﴾ ما خلقكم
ولا بعثكم إلا كنفس وحدة إن الله سميع بصير ﴿٢٨﴾

٤١٣

20. Have you not seen that ⊃Allâh has subjected to you whatever is in the heavens and whatever is in the earth, and He has conferred upon you His favors, outward and inward. And of mankind is he who disputed concerning ⊃Allâh without knowledge, nor guidance, nor an enlightening Book.

21. And when it is said to them, "Closely follow what ⊃Allâh has sent down," they say, "No indeed, (but) we closely follow what we found our fathers (doing)." And even if ⊃Ash-Shaytân was calling them to the torment of the Blaze?

22. And whoever surrenders his face to ⊃Allâh, and he is a fair-doer, then he has upheld fast the most binding Grip; and to ⊃Allâh is the end of (all) Commands.

23. And whoever disbelieves, do not let his disbelief grieve you; to Us will be their return; then We will fully inform them of what they did. Surely ⊃Allâh is Ever-Knowing of the (inmost thoughts) within the breasts.[1]

24. To them We give enjoyment a little; thereafter We constrain them to a harsh torment.

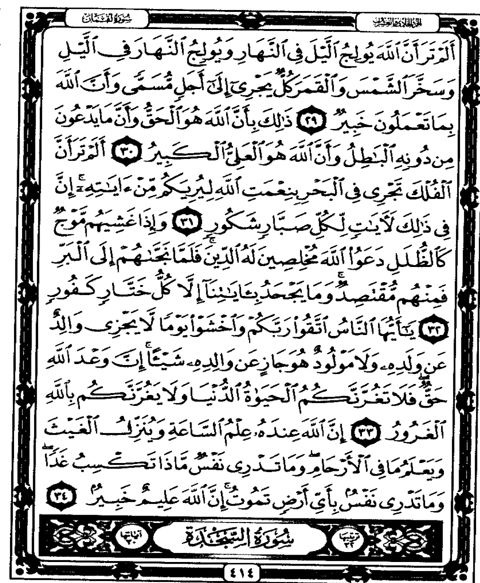
25. And indeed in case you ask them, "Who created the heavens and the earth?" indeed they will definitely say,"⊃Allâh." Say, "Praise be to ⊃Allâh." No indeed, (but) most of them do not know.

26. To ⊃Allâh belongs whatever is in the heavens and the earth; surely ⊃Allâh, Ever He, is The Ever-Affluent, The Ever-Praiseworthy.

27. And if whatever tree(s) in the earth were pens, and the sea (and) seven more seas even after it (were) to replenish it, (yet) in no way would the Words of ⊃Allâh be depleted. Surely ⊃Allâh is Ever-Mighty, Ever-Wise.

28. In no way is your creation or your rising up anything except as that of a single self; surely ⊃Allâh is Ever-Hearing, Ever-Beholding.

(1) Literally: what the breasts own.



أَلَمْ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ ٱللَّهَ
بِمَا تَعْمَلُونَ خَبِيرٌ ٢٩ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ
مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ٣٠ أَلَمْ تَرَ أَنَّ
ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ إِنَّ
فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ٣١ وَإِذَا غَشِيَهُم مَّوْجٌ
كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ
فَمِنْهُم مُّقْتَصِدٌ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ
٣٢ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ
عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا إِنَّ وَعْدَ ٱللَّهِ
حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ
ٱلْغَرُورُ ٣٣ إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ
وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا
وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ٣٤

سُورَةُ ٱلسَّجْدَةِ

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29. Have you not seen that ⊃Allâh inserts the night into the daytime and inserts the daytime into the night; and He has subjected the sun and the moon, each of them running on to a stated term, and that ⊃Allâh is Ever-Cognizant of whatever you do?

30. That is for that ⊃Allâh, Ever He, is The Truth, and what they invoke, apart from Him, is the untruth; and for that ⊃Allâh, Ever He, is The Ever-Exalted, The Ever-Great.

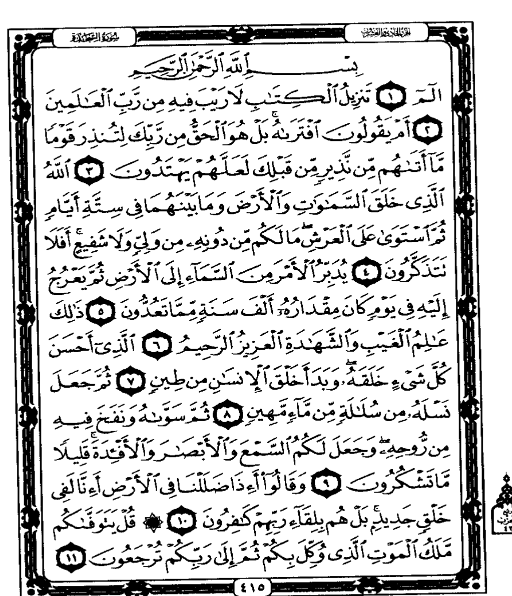
31. Have you not seen that the ships run in the sea by the favor of ⊃Allâh, that He may show you (some) of His ⊃âyât? Surely in that are indeed ⊃âyât for everyone (who is) most patient, constantly thankful.

32. And when the waves envelop them like overshadowings, they invoke ⊃Allâh, making the religion His faithfully; yet as soon as He delivers them safe to the land, then (some) of them are moderate; and in no way does anybody repudiate Our ⊃âyât except everyone (who is) a most perfidious, constantly ungrateful disbeliever.

33. O you mankind, be pious to your Lord and be apprehensive of a Day (when) no parent will recompense (for good or evil) for his child, and no begotten (child) will offer recompense (for good or evil) for his parent in anything. Surely the promise of ⊃Allâh is true. So definitely do not let the present life delude you, and definitely do not let the Deluder delude you concerning ⊃Allâh.

34. Surely ⊃Allâh, Ever He, has in His Providence knowledge of the Hour; and He sends down succoring (rain); and He knows what is in the wombs; and in no way does any self realize what it will earn tomorrow, and in no way does any self realize in whichever land it will die. Surely ⊃Allâh is Ever-Knowing, Ever-Cognizant.

32. Sûrat ᵓAs-Sajdah (Prostration)



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ (١) تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ (٢) أَمْ يَقُولُونَ ٱفْتَرَىٰهُ بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ (٣) ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ (٤) يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ (٥) ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلرَّحِيمُ (٦) ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ (٧) ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ (٨) ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ قَلِيلًا مَّا تَشْكُرُونَ (٩) وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَٰفِرُونَ (١٠) ۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (١١)

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In The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful.

1. ᵓAlif, Lâm, Mîm.(1)
2. The successive sending down of the Book: there is no suspicion about it, from The Lord of the worlds.
3. Or even do they say, "He has fabricated it?" No indeed, (but) it is the Truth from your Lord, that you may warn a people; in no way did (any) warner come up to them even before you, that possibly they would be guided.
4. ᵓAllâh is (The One) Who created the heavens and the earth, and whatever is between them in six days; thereafter He levelled Himself upon the Throne.(2) In no way do you have, apart from Him, any patron nor any intercessor. Will you then not remind yourselves?
5. He conducts the Command from the heaven to the earth; thereafter it winds up(3) to Him in (one) Day, whose determined (length) is a thousand years of what you number.
6. That is (He), The Knower of the Unseen and the Witnessed, The Ever-Mighty, The Ever-Merciful,
7. Who perfected in the fairest (shape) everything He created; and He began the creation of man of clay.
8. Thereafter He made his progeny of an extraction of contemptible water;
9. Thereafter He molded him and breathed into him of His Spirit; and He made for you hearing, and beholding(s)(4) and heart-sights;(5) little do you thank (Him).
10. And they have said, "When we have erred away(6) in the earth, will we surely be in a new creation indeed?" No indeed, (but) they are disbelievers in the meeting with their Lord.
11. Say, "The Angel of Death who has been entrusted with you will take you up; thereafter to your Lord you will be returned."

(1) These are the names of letters of the Arabic alphabet, and only ᵓAllâh knows their meaning here.
(2) How He did so is beyond human understanding.
(3) I.e., to ascend with difficulty.
(4) I.e., eyesight.
(5) I.e., perception.
(6) I.e., lost our way; are dead.



12. And if you could see the criminals protruding their heads in the Reckoning with their Lord, (saying), "Our Lord, we have beheld and heard; so return us, that we may do righteousness. (Now) surely we have certitude."

13. And if We had so decided, indeed We could have brought every self its guidance; but (now) the Saying from Me has come true: "Indeed I will definitely fill Hell with jinn (creatures) and mankind all together."

14. So taste for that you forgot the meeting of this your Day! Surely We have forgotten you. And taste the torment of eternity for whatever you were doing."

15. Surely only they believe in Our ᵓâyât who, when they are reminded of them, collapse constantly prostrating and extol with the praise of their Lord, and they do not wax proud.*

16. Their sides often shun (their) recumbencies[1] to invoke their Lord in fear and in longing (from Him); and they expend of what We have provided them.

17. So no self knows what is (kept) concealed for them in comfort of the eyes as a recompense for whatever they were doing.

18. So, is he who has been a believer like him who has been immoral? They are not equal.

19. As for the ones who have believed and done deeds of righteousness, then for them are the Gardens of Abode as quarters for whatever they were doing.

20. And as for the ones who have been immoral, then their abode will be the Fire. Whenever they would (like) to go out of it, they will be brought back into it, and it will be said to them, "Taste the torment of the Fire, which you used to cry lies to."

(1) I.e., beds, places for reclining.

* A prostration is to be performed here.

21. And We will indeed let them definitely taste of the lowlier torment,[1] lesser[2] than the greater, that possibly they would return.

22. And who is more unjust than he who is reminded of the ʾâyât of his Lord, thereafter veers away from them? Surely We will be the Avengers against [3] the criminals.

23. And indeed, We already brought Mûsâ the Book; so do not go into wrangling[4] about receiving it; and We made it for a guidance to the Seeds of ʾIsrâʾîl.

24. And We made from among them leaders guiding by Our Command, since they (endured) patiently and had certitude in Our ʾâyât.

25. Surely your Lord is He Who will distinguish between them on the Day of the Resurrection concerning that wherein they used to differ.

26. And is it not a guidance for them,[5] how many generations We caused to perish even before them, in whose dwellings they walk? Surely in that are indeed ʾâyât; will they not then hear?

27. And have they not seen that We drive the water to the arid land, so We bring out plantation therewith with which their cattle[6] and themselves eat? Will they not then behold?"

28. And they say, "When will be this Conquest (of yours), in case you are sincere?"

29. Say, "On the Day of the Conquest the belief of the ones who have disbelieved will not profit them, and they will not be respited."

30. So veer away from them, and wait; surely they (too) are waiting.

وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ
أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾ وَلَقَدْ ءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَٰهُ
هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ
بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ
هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ
﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ
يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ
﴿٢٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ
بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾
قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ
﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

سُورَةُ الأَحْزَابِ

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(1) I.e., punishment in this life.
(2) Or: other than.
(3) I.e., avenge (Ourselves).
(4) This is addressed to the Prophet.
(5) I.e., Does not (punishment) guide them?
(6) ʾAnʿâm includes cattle, camels, sheep and goats.

33. Sûrat ⊃Al-⊃A<u>h</u>zâb (The Allied Parties)



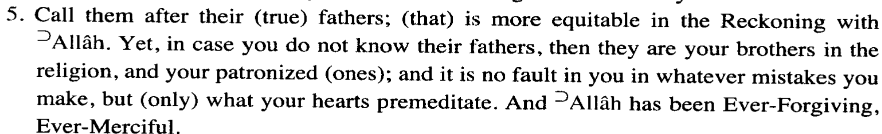
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾ مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾ ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

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In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. O you Prophet, be pious to ⊃Allâh, and do not obey the disbelievers and the hypocrites; surely ⊃Allâh has been Ever-Knowing, Ever-Wise.
2. And closely follow what is revealed to you[1] from your Lord; surely ⊃Allâh has been Ever-Cognizant of whatever you [2]do.
3. And put your full trust in ⊃Allâh; and ⊃Allâh suffices as an Ever-Trusted Trustee.
4. In no way has ⊃Allâh made to any man two hearts within the hollow (of his breast); and in no way has He made your spouses whom you (declare) as your mother's back[3] (truly) your mothers; and in no way has He made your adopted sons your sons (in fact). That[4] is your saying, (the words) of your mouths; and ⊃Allâh says the Truth, and He guides on the way.



5. Call them after their (true) fathers; (that) is more equitable in the Reckoning with ⊃Allâh. Yet, in case you do not know their fathers, then they are your brothers in the religion, and your patronized (ones); and it is no fault in you in whatever mistakes you make, but (only) what your hearts premeditate. And ⊃Allâh has been Ever-Forgiving, Ever-Merciful.
6. The Prophet is (worthier of) patronizing[5] the believers than their selves, and his spouses are their mothers; and those related by blood[6] are worthier of patronizing one another[7] in the Book of ⊃Allâh than the believers and the emigrants, except that you should perform a beneficent act to your patronized (relatives). That has been inscribed in the Book.

(1) I.e., the Prophet.
(2) I.e., mankind; the pronoun is plural.
(3) I.e., divorce by Thihâr, a pre-Islamic form of divorce.
(4) Literally: those (words).
(5) I.e., supporting, being a patron.
(6) Literally: related by (birth) wombs; endowed with near kinship.
(7) Literally: some of them patronizing some (others).



7. And as We took from the Prophets their Compact and from you and from Nûh, and ʾIbrâhîm, and Mûsâ, and ʿÎsâ son of Maryam. And We took from them a solemn compact.

8. That He might ask the sincere of their sincerity; and He has prepared for the disbelievers a painful torment.

9. O you who have believed, remember the favor of ʾAllâh upon you as hosts came against you; then We sent against them a wind and hosts you did not see; and ʾAllâh has been Ever-Beholding whatever you do.

10. As they came against you from above you and from below you, and as beholdings swerved and hearts reached to the larynxes; and you surmised vain surmises about ʾAllâh.

11. Thereover were the believers tried, and were made to quake with a severe earthquake.

12. And as the hypocrites and the ones in whose hearts is sickness said, "In no way did ʾAllâh and His Messenger promise us anything except delusion."

13. And as a section of them said,"O population of Yathrib,(1) there is no stationing (here) for you, so return!" And a group of them were asking permission of the Prophet, saying, "Surely our homes are privacies."(2) And in no way were they privacies; decidedly they would like (to seek) nothing except flight.

14. And if (the city) had been entered upon them from its (adjacent) regions, and thereafter they had been asked sedition,(3) indeed they would have brought it forth and in no way would they have kept lingering in it except a little while.(4)

15. And indeed they had already covenanted with ʾAllâh earlier, that they would not turn their backs; and a covenant with ʾAllâh will be questioned.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾ لِّيَسْأَلَ الصَّادِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

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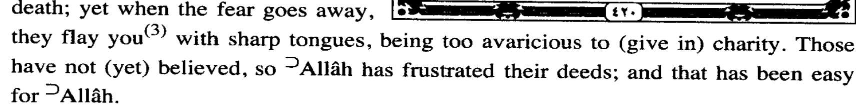
(1) Al-Madînah. (2) Or: weak spots; i.e., They begged permission to protect their own homes.

(3) Literally: temptation; i.e., if the hypocrites had been asked to apostatize from ʾIslâm.

(4) Literally: an easy (while).

قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ وَلَوْ كَانُوا۟ فِيكُم مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

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16. Say, "Flight will never profit you, in case you flee from death or killing; and lo, you will not be given enjoyment except for a little (time).

17. Say, "Who is he that will safeguard you from ⊃Allâh in case He wills you ill or He wills mercy for you?" And they will find for themselves, apart from ⊃Allâh, neither patron nor ready vindicator.

18. ⊃Allâh already knows the hinderers among you and the ones who say to their brothers,"Come along to us," and they (themselves) do not come up to battle,[1] except a little,

19. Being avaricious towards you. Then when fear comes, you would see them looking at you,[2] their eyes rolling like one who swoons of death; yet when the fear goes away, they flay you[3] with sharp tongues, being too avaricious to (give in) charity. Those have not (yet) believed, so ⊃Allâh has frustrated their deeds; and that has been easy for ⊃Allâh.

20. They reckon that the (allied) parties have not gone away. And in case the (allied) parties come up, they would prefer if they were frequenters among the Arabs[4] (of the desert) asking for information about you. And if they were among you, in no way would they fight except a little.

21. Indeed you have already had a fair example, in the Messenger of ⊃Allâh, for whoever hopes for ⊃Allâh and the Last Day and remembers ⊃Allâh much.

22. And as soon as the believers saw the (allied) parties they said, "This is what ⊃Allâh and His Messenger promised us, and ⊃Allâh and His Messenger have spoken sincerely." And in no way did it increase them except in belief and submission.

(1) Literally: to violence.
(2) I.e. the Prophet.
(3) I.e. the believers; the pronoun is plural.
(4) Or: desert dwellers.



23. Among the believers are men who are sincere to what they covenanted with ⊃Allâh. So, of them are (they) who have accomplished their life-time.[1] And of them are (they) who are still waiting, and in no way have they exchanged the least exchanges.

24. That ⊃Allâh may recompense the sincere ones for their sincerity, and torment the hypocrites, in case He (so) decides, or relent towards them. Surely ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

25. And ⊃Allâh turned back (the ones) who disbelieved in their rage; they attained no charity, and ⊃Allâh was a sufficient (protector) to the believers from fighting. And ⊃Allâh has been Ever-Powerful, Ever-Mighty.

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن
قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ
ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ
أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ ٱلَّذِينَ
كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ
وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ
أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ
وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرًا ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ
سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ
ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾
يَٰنِسَآءَ ٱلنَّبِىِّ مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ
لَهَا ٱلْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾

26. And He brought down (the ones) of the population of the Book who backed them from their bastions, and hurled horror in their hearts; a group you killed and (another) group you (made) captive.

27. And He caused you to inherit their land, and their residences and their riches, and a land you have not trodden; and ⊃Allâh has been Ever-Determiner over everything.

28. O you Prophet, say to your spouses, "In case you would (like) the present life and its adornment, then come, and I will allow you (the necessary) enjoyment and will release you a becoming release.

29. And in case you would (like) ⊃Allâh and His Messenger and the Last Residence, then surely ⊃Allâh has prepared for the fair-doers among you a magnificent reward."

30. O wives of the Prophet, whoever of you comes up with a demonstrably evident obscenity, the torment will be doubled for her twofold; and that has been easy for ⊃Allâh.

(1) I.e. fulfilled their vows by death (in battle).

22 (31) And whoever of you is devout to ⊃Allâh and His Messenger and does righteousness, We will bring her reward twice over, and We have readied for her an honorable provision.

32. O wives of the Prophet, you are not as any other women. In case you act piously, then do not be too subdued of speech, so that he in whose heart is sickness may long for (too much expectation of you); and speak beneficent words.

33. And reside in your homes, and do not flaunt your finery as was the flaunting of finery in the earliest (times) of Ignorance, and keep up the prayer, and bring the Zakât, and obey ⊃Allâh and His Messenger. Surely ⊃Allâh wills only to put away indeed from you abomination, Population of the Home, and to purify you a thorough purification.

34. And remember what is recited in your homes of the ⊃âyât of ⊃Allâh and (the) Wisdom; surely ⊃Allâh has been Ever-Kind, Ever-Cognizant.

35. Surely (for) male Muslims and female Muslims, and male believers and female believers, and devout males and devout females and sincere males and sincere females, and patient males and patient females, and submissive males and submissive females, and male donators and female donators, and fasting males and fasting females, and males who preserve their private parts and females who preserve their private parts, and males who are much mindful of ⊃Allâh and females who are much mindful of ⊃Allâh- for them ⊃Allâh has prepared forgiveness and a magnificent reward.

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ
أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ٣١ يَٰنِسَآءَ ٱلنَّبِىِّ
لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ
فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ٣٢ وَقَرْنَ
فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ وَأَقِمْنَ
ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ إِنَّمَا
يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ٣٣ وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ
ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ٣٤
إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ
وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ
وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ
فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا
وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ٣٥

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36. And in no way should a male believer or a female believer, when ᵓAllâh and His Messenger have decreed a Command, have the choice in their Command. Whoever disobeys ᵓAllâh and His Messenger, then he has readily erred away into evident error.

37. And as you(1) have said to him on whom ᵓAllâh has (graciously) favored and you have (much) favored, "Retain your spouse to yourself, and be pious to ᵓAllâh," and you were concealing within yourself what ᵓAllâh would display, and being apprehensive of mankind; and ᵓAllâh truly has better right for you to be apprehensive of Him. So, as soon as Zayd had accomplished what he would of her,(2) We espoused her to you so that there should not be any restriction for the believers concerning the spouses of their adopted sons, when they have accomplished what they would of them; and the Command of ᵓAllâh has been performed.

38. In no way is there any restriction on the Prophet concerning what ᵓAllâh has ordained for him. (This is) the Enactment of ᵓAllâh with the ones who passed away earlier- and the Command of ᵓAllâh has (always) been a perfectly determined determination-

39. Who constantly proclaim the Messages of ᵓAllâh and are apprehensive of Him and are not apprehensive of any one except ᵓAllâh; and ᵓAllâh suffices as Ever-Reckoner.

40. In no way is Muhammad the father of any of your men, but (he is) the Messenger of ᵓAllâh, and the Seal(3) of the Prophets; and ᵓAllâh has been Ever-Knowing of everything.

41. O you who have believed, remember ᵓAllâh with much remembrance.

42. And extol Him before sunrise and before sunset.

43. He is (The One) Who (responds) to your prayers, and His Angels (respond)(4) to bring you out of the darkness(es) into the light; and He has been Ever-Merciful to the believers.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ
لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا
مُّبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ
أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ
مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ
مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ
أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا
﴿٣٧﴾ مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى
ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ ٱلَّذِينَ
يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ
بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن
رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً
وَأَصِيلًا ﴿٤٢﴾ هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم
مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

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(1) This is addressed to the Prophet.
(2) I.e. accomplished his purpose, and divorced her. The reference is to Zaynab.
(3) Or: Terminator; Last.
(4) By ᵓAllâh's Command.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَٰٓأَيُّهَا
ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا
إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم
مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ
وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ
مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ
فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ
أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ
يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ
وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً
مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا
خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا
عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا
يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

44. Their greeting, on the Day when they will meet Him, will be "Peace!" And He has prepared for them an honorable reward.

45. O you Prophet, surely We have sent you as a witness, and a bearer of good tidings, and a constant warner,

46. And a Caller to ⊃Allâh by His permission, and as an enlightening luminary.

47. And give good tidings to the believers that they will have great Grace from ⊃Allâh.

48. And do not obey the disbelievers and the hypocrites; and disregard their hurt, and put your trust in ⊃Allâh; and ⊃Allâh suffices as an Ever-Trusted Trustee.

49. O you who have believed, when you marry women believers, thereafter divorce them even before you touch them, then in no way do you have any (fixed) spell[1] to calculate against them; so allow them (the necessary) enjoyment, and release them a becoming release.

50. O you Prophet, surely We have made lawful for you your spouses to whom you have brought their rewards, and what your right hand possesses of what ⊃Allâh has conceded you (as war prisoners), and the daughters of your paternal uncle, and the daughters of your paternal aunts, and the daughters of your maternal uncle, and the daughters of your maternal aunts who have emigrated with you, and (any) believing woman[2] in case she bestows herself to the Prophet, in case the Prophet is willing to marry her.[3] (This is) for you exclusively, apart from the believers. We already know what We have ordained upon them concerning their spouses and what their hands possess, so that there may be no restriction on you. And ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

(1) In Arabic ᶜiddah, a definite number of days calculated.
(2) Literally: wife.
(3) Or: marry her to anyone.

۞ تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِيٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ
وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ وَٱللَّهُ يَعْلَمُ
مَا فِي قُلُوبِكُمْ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَّا يَحِلُّ لَكَ
ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا
﴿٥٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن
يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ
فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ
ذَٰلِكُمْ كَانَ يُؤْذِي ٱلنَّبِيَّ فَيَسْتَحْيِۦ مِنكُمْ ۖ وَٱللَّهُ لَا
يَسْتَحْيِۦ مِنَ ٱلْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن
وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ
لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ
مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾ إِن
تُبْدُوا۟ شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

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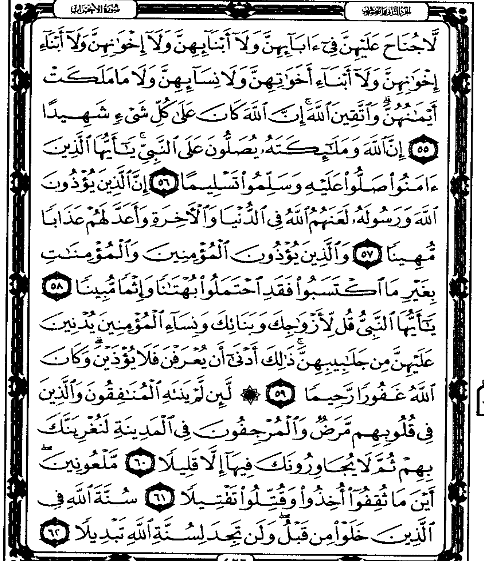
51. You may put off whom you decide of them, and you may give abode to whom you decide of them; and whomever you seek (again) of the ones you have kept apart, then there is no fault in you. That (makes) it likelier for them to comfort[1] their eyes and not to grieve, and for all of them to be satisfied with what you bring them. And ⊃Allâh knows what is in your hearts; and ⊃Allâh has been Ever-Knowing, Ever-Forbearing.

52. Hereafter women are not lawful to you, neither for you to take other spouses in exchange for them, even if their fairness (may) make you admire them except what your right hand possesses; and ⊃Allâh has (always) been Ever-Watchful over everything.

53. O you who have believed, do not enter the homes of the Prophet except (when you are permitted in for food, without waiting for its dueness.[2] But when you are invited, then enter. So, when you have had food, then disperse yourselves, neither (announcing yourselves) into familiar discourse. Surely that[3] hurts the Prophet, so he (feels) shy before you; and ⊃Allâh does not shy from the truth. And when you ask (his wives) for any article, then ask them from behind a curtain; that is purer for your hearts and their hearts. And in no way should you hurt the Messenger of ⊃Allâh, nor marry his spouses even after him at all. Surely that would, in the Reckoning of ⊃Allâh, be a monstrous (thing).

54. In case you display anything or you conceal it, then surely ⊃Allâh has been Ever-Knowing of everything.

(1) Literally: so that their eyes may settle down.
(2) I.e., its hour, its time.
(3) Literally: those (actions).



55. There is no fault in the (Prophet's spouses) concerning their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their women, nor what their right hands possess. And be pious to ⊃Allâh; surely ⊃Allâh has been an Ever-Present Witness over everything.

56. Surely ⊃Allâh and His Angels shower Serenity[1] on the Prophet. O you who have believed, pray for (benediction on) him, and submit in full submission.

57. Surely the ones who hurt ⊃Allâh and His Messenger, ⊃Allâh has cursed them in the present (life) and the Hereafter, and He has prepared for them a degrading torment.

58. And the ones who hurt male believers and female believers, without that they have earned it, then they have readily burdened themselves calumny and evident vice.

59. O you Prophet, say to your spouses and your daughters and the women of believers, that they draw their outer garments closer to them; that will (make) it likelier that they will be recognized and so will not be hurt. And ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

60. Indeed in case the hypocrites do not refrain, and the ones in whose hearts is sickness, and they that make commotion in the city, indeed We will definitely induce you against them; thereafter they will not be your neighbors there except for a little (while).

61. Cursed they will be, wherever they are caught; they will be taken and massacred with a (general) massacre.

62. An enactment of ⊃Allâh with the ones who passed away earlier; and you will never find any alteration to an enactment of ⊃Allâh.

(1) Literally: shower prayers.

63. Mankind will ask you about the Hour. Say, "Surely the knowledge of it is only in the Providence of ⊃Allâh; and what makes you realize that possibly the Hour would be near?"

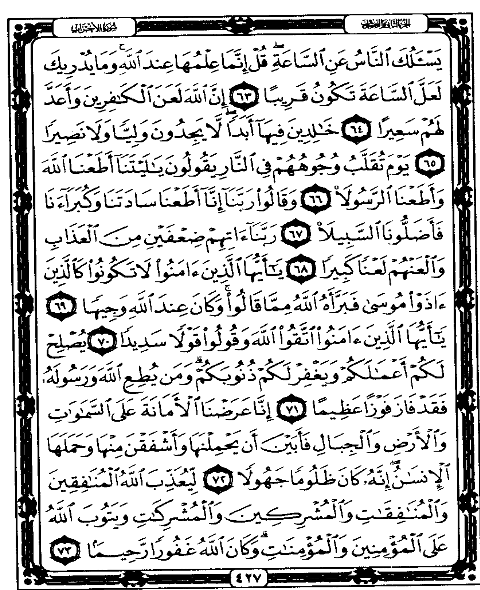
64. Surely ⊃Allâh has cursed the disbelievers, and He has prepared for them a Blaze,

65. Eternally (abiding) therein forever; they will find neither a patron nor a ready vindicator.

66. On the Day when their faces are turned about in the Fire, they will say, "O, would that we had obeyed ⊃Allâh and had obeyed the Messenger!"

67. And they will say, "Our Lord, surely we obeyed our masters and our great ones, so they made us err away from the way.

68. Our Lord, bring them torment twofold, and curse them with a great curse!"



يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَمَا يُدْرِيكَ
لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ
لَهُمْ سَعِيرًا ﴿٦٤﴾ خَٰلِدِينَ فِيهَآ أَبَدًا لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا
﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ
وَأَطَعْنَا ٱلرَّسُولَا ﴿٦٦﴾ وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا
فَأَضَلُّونَا ٱلسَّبِيلَا ﴿٦٧﴾ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ
وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ
ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ
لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
ٱلْإِنسَٰنُ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ
وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ
عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾
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69. O you who have believed, do not be as the ones who hurt Mûsâ, yet ⊃Allâh (declared) him quit of what they said, and he has been esteemed in the Providence of ⊃Allâh.

70. O you who have believed, be pious to ⊃Allâh, and speak befitting words.[1]

71. (Then) He will make your deeds righteous for you, and He will forgive you your guilty (deeds); and whoever obeys ⊃Allâh and His Messenger, then he has already triumphed a magnificent triumph.

72. Surely We presented[2] the Trust[3] to the heavens and the earth and mountains. Yet they refused to carry it and felt timorous about it, and man carried it. Surely he has been constantly unjust, constantly ignorant.

73. That ⊃Allâh may torment the male hypocrites and the female hypocrites, and the male associators and the female associators,and that ⊃Allâh may relent towards the male believers and the female believers; and ⊃Allâh has been Ever-Forgiving, Ever-Merciful.

(1) Literally: say a befitting saying.
(2) Literally: set before.
(3) I.e. the Trust of devotion.

34. Sûrat Saba⊃ (Sheba)

سُورَةُ سَبَإٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

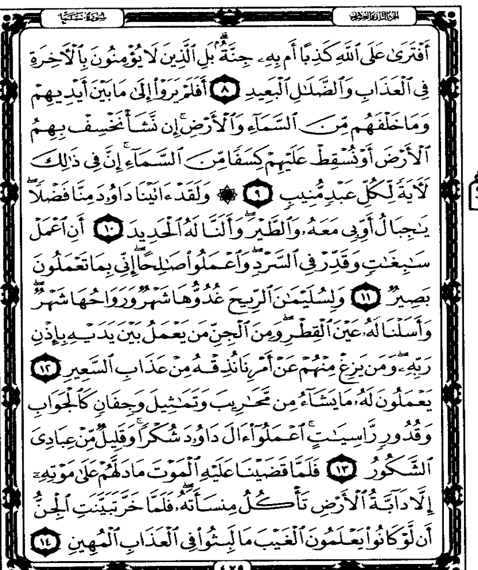
ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ
فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ
ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ
قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ
ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ
وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾ لِّيَجْزِىَ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٤﴾ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ
لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿٥﴾ وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ
ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ
يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ﴿٧﴾

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In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Praise be to ⊃Allâh, to Whom belongs whatever is in the heavens and whatever is in the earth, and to Him be praise in the Hereafter; and He is The Ever-Wise, The Ever-Cognizant.
2. He knows whatever penetrates into the earth and whatever goes out of it, and whatever comes down from the heaven, and whatever ascends with difficulty into it; and He is The Ever-Merciful, The Ever-Forgiving.
3. And the ones who disbelieve have said, "The Hour will not come up to us." Say, "Yes indeed, by my Lord, indeed it will definitely come up to you. (He is) The Knower of the Unseen; not so much as an atom's weight in the heavens or in the earth shifts away from Him; neither is anything smaller than that, or greater, except that it is in an Evident Book,
4. That He may recompense (the ones) who have believed and done deeds of righteousness; those will have forgiveness and an honorable provision."
5. And (the ones) who endeavor against Our ⊃âyât trying to defy them, those will have a torment of painful chastisement.
6. And the ones who were brought knowledge see (that) what has been sent down to you from your Lord is the Truth and guides to the path of the Ever-Mighty, The Ever-Praiseworthy.
7. And the ones who have disbelieved have said, "Shall we indicate to you a man who will (really) inform you when you have been utterly torn to pieces,(1) (that) indeed you will surely be in a new creation?"

(1) Literally: torn all manner of tearing.



أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ
فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ٨ أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ إِن نَّشَأْ نَخْسِفْ بِهِمُ
ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ إِنَّ فِى ذَٰلِكَ
لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ٩ ۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا
يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ١٠ أَنِ ٱعْمَلْ
سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ
بَصِيرٌ ١١ وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ
وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ
رَبِّهِۦ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ١٢
يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ
وَقُدُورٍ رَّاسِيَٰتٍ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِىَ
ٱلشَّكُورُ ١٣ فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ
إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ
أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ١٤

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8. Has he fabricated against ⊃Allâh a lie, or is there in him a madness? No indeed, (but) the ones who do not believe in the Hereafter are in the torment and in the farthest error.

9. So, have they not regarded whatever is before them(1) and whatever is behind them of the heaven and the earth? In case We (so) decide, We would make the earth to cave in with them, or We would let fall down on them lumps from the heaven. Surely in that is indeed a sign to every penitent bondman.

(10) And indeed We already brought Dâwûd Grace from Us: "O you mountains, reiterate (⊃Allâh's praises) with him, and you birds!" And We softened for him iron

11. (Saying), "Make (wide) coats of mail, and determine well the links." And do all of you righteousness, (for) surely I am Ever-Beholding whatever you do.

12. And to Sulaymân (We subjected) the wind. Its (course) in the early morning was a month's (journey), and its (course) home in the late afternoon was a month's (journey). And we made the spring of molten brass to flow for him. And of the jinn there were (the ones) who worked before him(2) by the permission of his Lord. And whoever of them swerved away from our Command, We would let him taste of the torment of the Blaze.

13. Making for him whatever he decided: chambers and statues, and bowls like water-troughs, and anchored cauldrons. "Do (righteousness), House of Dâwûd, in thankfulness; and few of My bondmen are constantly thankful."

14. So, as soon as We decreed death for him, in no way did anything indicate to them his death except the beast of the earth eating his rod. Then, as soon as he collapsed, the jinn evidently (saw) that; if they had known the Unseen, in no way would they have lingered in the degrading torment.

(1) Literally: between their hands.
(2) Literally: between his two hands.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَٰلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَٰلِكَ لَءَايَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْءَاخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾

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15. Indeed there was already for Saba⊃[1] a sign in their dwelling-place: two gardens, (one) on the right and (one) on the left. "Eat of the provision of your Lord, and give thanks to Him; a good country and a Lord Ever-Forgiving."

16. Yet, they veered away; so We sent on them the Flood of ᶜArim, and We gave them in exchange for their two gardens, two gardens (comprising) meager crops and tamarisk-bushes, and (some) little (fruit) of the lote-trees.

17. That (was) what We recompensed them for that they disbelieved; and do We recompense (thus) except the ever-disbelieving (one)?

18. And We made, between them and the towns which We have blessed, towns apparent, and We well determined travelling between them: "Travel among them nights and days secure."

19. Yet they said, "Our Lord, prolong (the stages) between our journeys." And they did injustice to themselves, so We made them (as only) discourses, and we tore them utterly to pieces. Surely in that are indeed ⊃âyât for every (person) most patient, (and) constantly thankful.

20. And indeed ⊃Iblîs already verified his expectation of them, so they closely followed him, except a group of the believers.

21. And in no way did he have any all-binding authority over them, except that We would know him who believed in the Hereafter from him who was in doubt thereof. And your Lord is Ever-Preserving over everything.

22. Say, "Invoke the ones you have asserted apart form ⊃Allâh! They possess not so much as an atom's weight in the heavens nor in the earth; and in no way do they have any associating in either of them,[2] and in no way has He in them any backer."

(1) Sheba. (2) Literally: the two of them.



وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن
قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ
﴿٢٣﴾ ۞ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۖ
وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل
لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ
يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ
﴿٢٦﴾ قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ ۖ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ
بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٩﴾
قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ
﴿٣٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا
بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ
رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ
ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

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23. And intercession will not profit in His Reckoning except for him to whom He gives permission; till, when alarm (is lifted) from their hearts, they will say, "What did your Lord say?" They will say, "The Truth; and He is The Ever-Exalted, The Ever-Great."

24. Say, "Who provides you from the heavens and the earth?" Say, "⊃Allâh! And surely, either we or you (only) are indeed upon (right) guidance or in evident error."

25. Say, "You will not be questioned about whatever crimes (we committed), nor will we be questioned about whatever you do."

26. Say, "Our Lord will gather us together;[1] thereafter He will arbitrate between us with the Truth, and He is The Superb Arbiter, The Ever-Knowing."

27. Say, "Show me (the ones) you have joined to Him as associates! Not at all. No indeed, He is ⊃Allâh, The Ever-Mighty, The Ever-Wise."

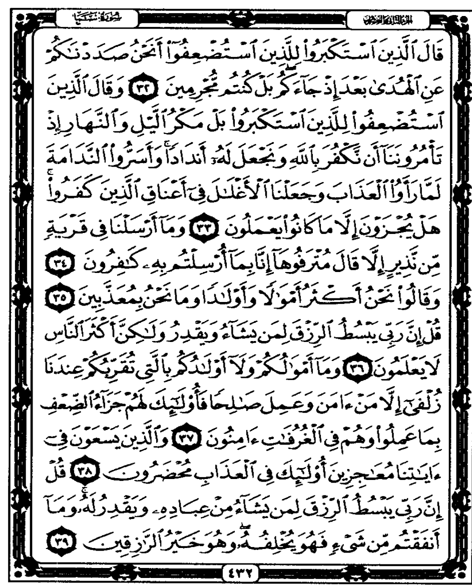
28. And in no way have We sent you except as a constant bearer of good tidings and a constant warner to the whole of mankind; but most of mankind do not know.

29. And they say, "When will this promise (come to pass), in case you are sincere?"

30. Say, "You have the promised Appointment of a Day that you cannot postpone by a (single) hour, nor can you put it forward."

31. And (the ones) who have disbelieved have said, "We will never believe in this Qur⊃ân, nor in that before it."[2] And if you could see as the unjust ones are being made to stand in the Reckoning of their Lord, bandying argument the one against the other![3] (The ones) who were deemed weak will say to the ones who waxed proud, "Had it not been for you, we would indeed have been believers."

(1) Literally: (between) us.
(2) Literally: between its two hands.
(3) Literally: some of them returning the saying to some (others).



قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ لِلَّذِينَ ٱسۡتُضۡعِفُوٓاْ أَنَحۡنُ صَدَدۡنَٰكُمۡ عَنِ ٱلۡهُدَىٰ بَعۡدَ إِذۡ جَآءَكُمۖ بَلۡ كُنتُم مُّجۡرِمِينَ ٣٢ وَقَالَ ٱلَّذِينَ ٱسۡتُضۡعِفُواْ لِلَّذِينَ ٱسۡتَكۡبَرُواْ بَلۡ مَكۡرُ ٱلَّيۡلِ وَٱلنَّهَارِ إِذۡ تَأۡمُرُونَنَآ أَن نَّكۡفُرَ بِٱللَّهِ وَنَجۡعَلَ لَهُۥٓ أَندَادٗاۚ وَأَسَرُّواْ ٱلنَّدَامَةَ لَمَّا رَأَوُاْ ٱلۡعَذَابَۚ وَجَعَلۡنَا ٱلۡأَغۡلَٰلَ فِيٓ أَعۡنَاقِ ٱلَّذِينَ كَفَرُواْۚ هَلۡ يُجۡزَوۡنَ إِلَّا مَا كَانُواْ يَعۡمَلُونَ ٣٣ وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ إِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ ٣٤ وَقَالُواْ نَحۡنُ أَكۡثَرُ أَمۡوَٰلٗا وَأَوۡلَٰدٗا وَمَا نَحۡنُ بِمُعَذَّبِينَ ٣٥ قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٣٦ وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ عِندَنَا زُلۡفَىٰٓ إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ ٱلضِّعۡفِ بِمَا عَمِلُواْ وَهُمۡ فِي ٱلۡغُرُفَٰتِ ءَامِنُونَ ٣٧ وَٱلَّذِينَ يَسۡعَوۡنَ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ فِي ٱلۡعَذَابِ مُحۡضَرُونَ ٣٨ قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

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32. (The ones) who waxed proud will say to (the ones) who were deemed weak, "Did we bar you from the guidance after it came to you? No indeed, (but) you were criminals."

33. And (the ones) who were deemed weak will say to (the ones) who waxed proud, "No indeed, (but) (it was your) scheming night and daytime as you commanded us to disbelieve in ⊃Allâh and make up compeers to Him." And they will keep secret (their) remorse as soon as they see the torment. And We made shackles on the necks of the ones who disbelieved; will they be recompensed except for whatever they were doing?

34. And in no way did We send into any town any constant warner except that its population living in ease and luxury said, "Surely we are disbelievers in what you have been sent with."

35. And they said, "We are more (than you) in riches and children, and in no way will we be tormented".

36. Say, "Surely my Lord outspreads the provision for whomever He decides and estimates (it); but most of mankind do not know it."

37. And in no way will your riches, nor your children, bring you in proximity of Our Providence except for him who believes and does righteousness. So, those will have the double recompense for what they did, and they will be in (lofty) compartments secure.

38. And (the ones) who endeavor against Our ⊃âyât trying to defy them, those will be presented forward into the torment.

39. Say, "Surely my Lord outspreads the provision for whomever He decides of His bondmen and He estimates (it) for him; and whatever thing you expend, He will then replace it. And He is The Most Charitable of providers."

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟
يَعْبُدُونَ ﴿٤٠﴾ قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟
يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾ فَٱلْيَوْمَ لَا يَمْلِكُ
بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ
ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ
قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ
وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا
جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾ وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ
يَدْرُسُونَهَا ۖ وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾ وَكَذَّبَ
ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ
فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾ ۞ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن
تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم
مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾
قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ
كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾

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40. And on the Day when He will muster them altogether, thereafter He will say to the Angels, "Was it you (only) these were worshiping?"

41. They will say, "All Extolment be to You! You are our Ever-Patronizing Patron, apart from them. No indeed, (but) they were worshiping the jinn; most of them were believers in them.

42. "So today none of you will possess (any power) for profit or adversity for another."[1] And We will say to (the ones) who did injustice, "Taste the torment of the Fire which you used to cry lies to."

43. And when Our ⊃âyât are recited to them, supremely evident (⊃âyât), they say, "In no way is this (anything) except a man who is willing to bar you from what your fathers were worshiping." And they say, "In no way is this (anything) except fabricated falsehood." And the the ones who disbelieved say to the Truth, as soon as it has come to them,"Decidedly this is (nothing) except an evident sorcery."

44. And in no way have We brought them any Books which they study, and in no way have We sent them before you any constant warner.

45. And (the ones) before them cried lies, and in no way did they reach a tenth of what We brought them. So they cried lies to My Messengers. Then how was My disclaiming!

46. Say, "Surely I admonish you with one (thing) only, that you rise up to ⊃Allâh by twos and singly; thereafter meditate: in no way is there any madness in your Companion. Decidedly he is nothing except a constant warner to you, before[2] a strict torment."

47. Say, "Whatever reward I ask of you, then it is for you.[3] Decidedly my reward (falls) upon none except ⊃Allâh, and He is an Ever - Present Witness over everything."

48. Say, "Surely my Lord hurls the Truth (against the untruth)-The Sublime Knower of the (things) Unseen."

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(1) Literally: some of you will not possess any profit or adversity for some (others).

(2) Literally: between the two hands of.

(3) I.e., for your benefit and your guidance.

49. Say, "The Truth has come; and in no way (can) untruth start (anything) and in no way (can) it bring back (anything)."

50. Say, "In case I err, surely I will err away only against my (own) self; and in case I am guided, then it is by what my Lord reveals to me. Surely He is Ever-Hearing, Ever-Near."

51. And if you could see (them) as they get alarmed; so there is no eluding,[1] and they are taken (away) from a place near (at hand).

52. And they say, "We (now) believe in it." And however can they succeed in the effort to achieve (belief) from a place far (away)?

53. And they already disbelieved in it earlier, and they hurl (their guesses) at the Unseen from a place far (away).

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن ضَلَلْتُ
فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ
سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن
مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن
مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ
بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ
كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍۭ ﴿٥٤﴾

سُورَةُ فَاطِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ
أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿١﴾ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ
وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾ يَٰٓأَيُّهَا
ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾

54. And a barrier was interposed between them and what they desire[2] as was performed to sects similar to them earlier; surely they were in doubt, causing suspicion.

35. Sûrat Fâṯir (The Originator)

In The Name of ᵓAllâh, The All- Merciful, The Ever-Merciful.

1. Praise be to ᵓAllâh, The Originator of the heavens and the earth, The Maker of the Angels (as) Messengers endowed with wings, two, three and four.[3] He increases in creation as He decides; surely ᵓAllâh is Ever-Determiner over everything.

2. Whatever mercy ᵓAllâh opens for mankind, then none can be holding it back; and whatever He holds back, then none can be sending it forth after Him; And He is The Ever-Mighty, The Ever-Wise.

3. O you mankind, remember the favor of ᵓAllâh upon you. Is there any creator, other than ᵓAllâh, who provides for you from the heaven and the earth? There is no god except He; then however are you diverged (into falsehood)?

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(1) I.e., there is no escaping. (2) I.e., repentance.

(3) Literally: in twos and in threes, and in fours.

سورة فاطر

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ
(٤) يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ (٥) إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ
عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ (٦) الَّذِينَ
كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (٧) أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا
فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ
عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ (٨) وَاللَّهُ الَّذِي أَرْسَلَ
الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا كَذَلِكَ النُّشُورُ (٩) مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا
إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ
يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ
(١٠) وَاللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا
وَمَا تَحْمِلُ مِنْ أُنثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ
وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (١١)

٤٣٥

4. And in case they cry lies to you, so Messengers already before you were cried lies to; and to ⊃Allâh (all) Commands[1] are returned.

5. O you mankind, surely the promise of ⊃Allâh is true; so definitely do not let the present life delude you and definitely do not let the Deluder delude you concerning ⊃Allâh.

6. Surely ⊃Ash-Shayṭân is an enemy to you, so take him to yourselves for an enemy. Surely he calls his party only that they may be among the inhabitants of the Blaze.

7. The ones who have disbelieved will have a strict torment; and the ones who have believed and done deeds of righteousness will have forgiveness and a great reward.

8. So, is he (righteous), the odiousness of whose deed(s) had been adorned[2] for him, so that he sees them as fair (deeds)? Then surely ⊃Allâh leads into error whomever He decides, and guides whomever He decides; so do not let yourself go away in regrets for them. Surely ⊃Allâh is Ever-Knowing of whatever they work out.

9. And ⊃Allâh is (The One) Who has sent the winds. So they stir up clouds, then We drive them to a dead land; then therewith We give life to the earth, after its death. Thus is the rising up.

10. Whoever is willing to (gain) might, then to ⊃Allâh belongs the might altogether. To Him the good wordings mount; and the righteous deed, He raises it. And (the ones) who scheme odious (deeds) will have a strict torment, and the scheming of those (folk) will be the one that is futile.

11. And ⊃Allâh created you from dust, thereafter from a sperm-drop; thereafter He made you pairs; and in no way can a female conceive or give birth except with His Knowledge; and in no way can anyone be given a long age,[3] nor is anyone diminished in his age, except that it is in a Book. Surely that is easy for ⊃Allâh.

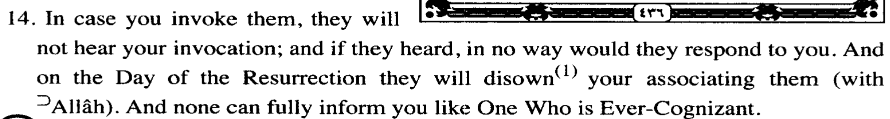
(1) Or: affairs.
(2) I.e., made attractive.
(3) I.e. life.

وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾ إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾ ۞ يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

٤٣٦

12. And in no way can the two seas be equal; this is sweet, gratifying (to taste) palatable as a drink; and this (other) is salt, bitter (to the tongue); and of each you eat fresh flesh and draw forth ornaments for you to wear. And you see the ships plowing through it that you may seek of His Grace and that possibly you would thank (Him).

13. He inserts the night into the daytime and inserts the daytime into the night, and He has subjected the sun and the moon, each of them running to a stated term. That is ʾAllâh your Lord; to Him belongs The Kingdom; and the ones you invoke apart from Him, in no way do they possess as much as the skin of a date-stone.



14. In case you invoke them, they will not hear your invocation; and if they heard, in no way would they respond to you. And on the Day of the Resurrection they will disown[1] your associating them (with ʾAllâh). And none can fully inform you like One Who is Ever-Cognizant.

15. O you mankind, you are the poor (in relation) to ʾAllâh; and ʾAllâh is The One Who is The Ever-Affluent, The Ever-Praiseworthy.

16. In case He (so) decides, He can put you away and come up (instead) with a new creation.

17. And in no way is that a mighty thing for ʾAllâh.

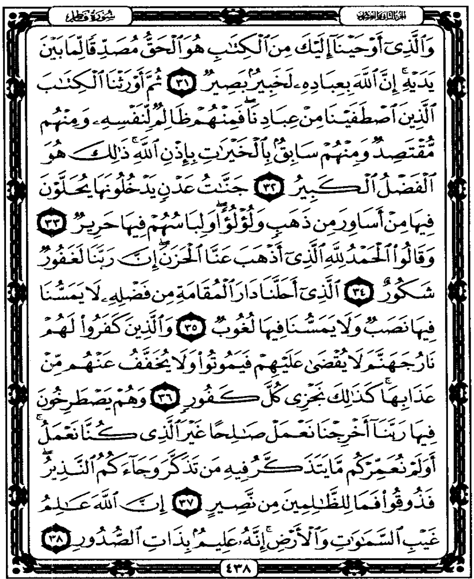
18. And no encumbered self can be encumbered with the encumbrance of[2] another (self). And in case a heavy-burdened (self) calls for its burden (to be carried), not a thing of it will be carried, though he be a near kinsman. Surely you warn only (the ones) who are apprehensive of their Lord in the Unseen and keep up the prayer. And whoever cleanses himself, then he cleanses it for himself.[3] And to ʾAllâh is the Destiny.

(1) Literally: disbelieve.
(2) I. e., bear the burden of.
(3) I.e., for his own benefit.

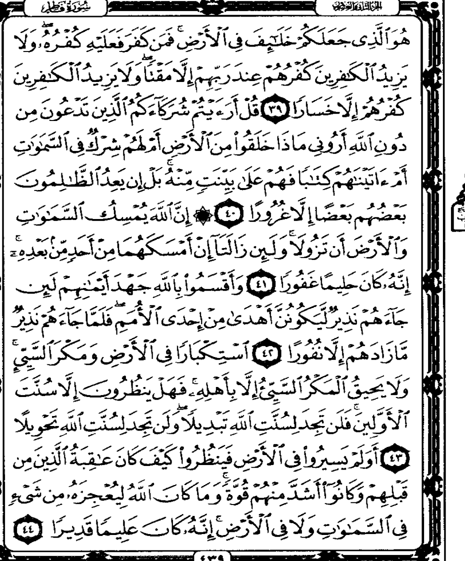
19. And in no way are the blind and the ever-beholding equal.
20. Neither the darkness(es) and the light.
21. Nor the shade and the torrid heat.
22. And in no way are the living and the dead equal. Surely ⊃Allâh makes to hear whomever He decides; and in no way can you ever make (the ones) in the tombs to hear.
23. Decidedly you are nothing except a constant warner.
24. Surely We have sent you with the Truth, a constant bearer of glad tidings and a constant warner. And decidedly no nation there is, except that there has passed in it a constant warner.
25. And in case they cry you lies, then (the ones) even before them already cried lies; their Messengers came to them with the supreme evidence(s), and the Scriptures[1] and the Supreme Enlightening Book.
26. Thereafter I took (away) (the ones) who disbelieved; then how was My disclaiming!
27. Have you not seen that ⊃Allâh sends down from the heaven water. So We bring out therewith products of different colors? And among the mountains are streaks[2] white and red, of different colors, and black crags.
28. And of mankind and beasts and cattle[3] in like (manner) (are) different colors. Surely only the ones of His bondmen who are apprehensive of ⊃Allâh are the knowledgeable.[4] Surely ⊃Allâh is Ever-Mighty, Ever-Forgiving.
29. Surely (the ones) who recite the Book of ⊃Allâh, and keep up the prayer, and expend of what We have provided them, secretly and in public, hope for a commerce that will never be futile.
30. That He may (pay them) in full their rewards and increase them of His Grace; surely He is Ever-Forgiving, Ever-Thankful.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ
﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ
إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۖ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾ إِنْ
أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ
أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ
مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ
الْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾
أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا
أَلْوَانُهَا ۚ وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا
وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ
مُخْتَلِفٌ أَلْوَانُهُ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ
وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ
وَيَزِيدَهُم مِّن فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

(1) Zubur, sometimes understood to mean the Psalms.
(2) Or: highways in the valleys.
(3) ⊃*An*c*âm* includes cattle, camels, sheep and goats.
(4) I.e., learned ones.



31. And that which We have revealed to you of the Book, it is the Truth sincerely (verifying) what is before it. Surely ⊃Allâh is indeed Ever-Cognizant, Ever-Beholding His bondmen.
32. Thereafter We made the ones whom We elected of Our bondmen inherit the Book. Then, of them are (some) who are unjust to themselves, and of them are (some) who are moderate, and of them are (some) who are fore-runners in charitable (deeds), by the permission of ⊃Allâh. It is that (which) is the great Grace.
33. Gardens of ᶜAdn they will enter; therein they will be ornamented with bracelets of gold and with pearls, and their garment therein is silk.
34. And they will say, "Praise be to ⊃Allâh Who has put away (all) source of grief from us. Surely our Lord is indeed Ever-Forgiving, Ever-Thankful,
35. Who, of His Grace, has made it lawful for us to inhabit in the Residence of Everlasting stationing wherein no toil will touch us, nor will fatigue touch us."
36. And (the ones) who have disbelieved, for them is the Fire of Hell; their end will not be decreed and so they die, nor will (any degree of) its torment be lightened for them. Thus We recompense every constant disbeliever.
37. And they scream aloud, "Our Lord, bring us (forth) out. We will do righteousness, other than whatever we were doing." (we say), "And did We not give you long (life), enough to remind him who would remind himself? And the constant warner came to you. So taste (the torment)! So in no way will the unjust have any ready vindicator."
38. Surely ⊃Allâh is The Knower of the Unseen of the heavens and the earth; surely He is Ever-Knowing (the thoughts) within the breasts.



هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ٣٩ قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ٤٠ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ٤١ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ٤٢ ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ٤٣ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ٤٤

٤٣٩

39. He is The One Who made you succeeding each other in the earth. So whoever disbelieves, then his disbelief will be against him; and their disbelief increases the disbelievers (in nothing) except detestation in the Reckoning of their Lord, and their disbelief increases the disbelievers (in nothing) except in greater loss.

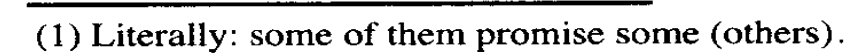
40. Say, "Have you seen your associates whom you invoke apart from ⊃Allâh? Show me what they created of the earth. Or even have they an associating in the heavens? Or even have We brought them a Book so that they are upon supreme evidence from it?" No indeed, (but) decidedly the unjust promise one another[1] nothing except delusion.

41. Surely ⊃Allâh holds the heavens and the earth (so) that they do not cease to exist; and indeed in case they cease to exist, decidedly no one would hold them both after Him. Surely He has been Ever-Forbearing, Ever-Forgiving.

42. And they have sworn by ⊃Allâh their most earnest oaths that indeed in case a constant warner came to them, indeed they would definitely be more (rightly) guided than any one of the nations. Yet as soon as a constant warner came to them, in no way did it increase them in anything except in repulsion,

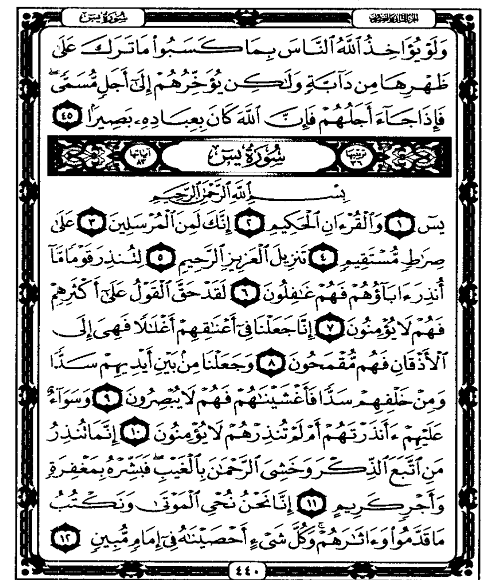
43. Waxing proud in the earth, and scheming odiousness; and scheming odiousness redounds upon nobody except its population.[2] So do they look for anything except the enactment for the earliest (people)? Then, you will never find any exchange of the enactment of ⊃Allâh, and you will never find any transference to the enactment of ⊃Allâh.

44. And have they not travelled in the earth, and so have looked into how (was) the end of (the ones) before them? And they were more valiant in power than themselves. And in no way is there anything whatever for ⊃Allâh in the heavens or in the earth that can indeed defy Him; surely he has been Ever-Knowing, Ever-Determining.



(1) Literally: some of them promise some (others).

(2) I.e., those who habitually do that.


وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ
ظَهْرِهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى
فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًۢا ﴿٤٥﴾

سُورَةُ يسٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
يسٓ ﴿١﴾ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٣﴾ عَلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤﴾ تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوْمًا مَّآ
أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴿٦﴾ لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ
فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى
ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا
وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَآءٌ
عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ
مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ
مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾

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45. And if ᵓAllâh took mankind to task for what they have earned, in no way would He leave upon the surface[1] (of the earth) any beast; but He is deferring them to a stated term. So when their term comes, then surely ᵓAllâh has been Ever-Beholding His bondmen.

36. Sûrat Yâ-Sîn

In The Name Of ᵓAllâh, The All-Merciful, The Ever-Merciful.

1. Yâ-Sîn.[2]
2. And by the Ever-Wise Qurᵓân.
3. Surely you are indeed of the Emissaries
4. On a straight Path.
5. (This is) the successive sending down of The Ever-Mighty, The Ever-Merciful,
6. That you may warn a people; In no way were their fathers warned, so they are heedless.
7. Indeed the Saying has already come true against most of them, so they do not believe.
8. Surely We have made on their necks shackles, so they are up to the chins, so they are stiff-necked.
9. And We have made before them[3] a barrier and behind them a barrier, then We enveloped them, so they do not behold (the Truth).
10. And it is equal to them whether you have warned them or you have not warned them, they do not believe.
11. Surely you only warn him who closely follows the Remembrance and is apprehensive of The All-Merciful in the Unseen. So give him the good tidings of forgiveness and an honorable reward.
12. Surely We, Ever We, give life to the dead and write down what they have forwarded and their tracks; and everything We have enumerated in an evident Record.

(1) Literally: back.
(2) These are the names of letters of the Arabic alphabet, and only ᵓAllâh knows their meaning here.
(3) Literally: between their hands.



13. And strike for them a similitude: the inhabitants of the town, as the Emissaries came to it,
14. As We sent to them two (men). Yet they cried them lies, so We reinforced them with a third. Then they said, "Surely we are (sent) to you as Emissaries."
15. They said, "In no way are you anything except mortals like us; and in no way has The All-Merciful sent down anything; decidedly you do nothing except lie."
16. They said, "Our Lord knows that surely we are indeed Emissaries to you.
17. And in no way is there anything (incumbent) on us except the evident Proclamation."
18. They said, "Surely we augur ill of you. Indeed in case you do not give over, indeed we will definitely stone you, and indeed there will definitely touch you from us a painful torment."
19. They said, "Your bird (of augury) is with you; is it so, in case you are reminded?(1) No indeed, (but) you are an extravagant people."
20. And (there) came from the remotest part of the city a man going speedily. He said, "O my people, closely follow the Emissaries!
21. Closely follow (the ones) who ask of you no reward, and they are rightly-guided.
22. And for what should I not worship Him who originated me, and to Him you will be returned?
23. Shall I take to myself, apart from Him, gods whose intercession, in case The All-Merciful wills any adversity to me, will not avail me anything, nor will they rescue me?
24. Lo, surely (in that case) I should indeed be in evident error.
25. Surely I believe in your Lord, so hear me!"
26. It was said, "Enter the Garden!" He said,"Oh,would that my people knew.
27. With what (Grace) my Lord has forgiven me, and He has made me among the honored."

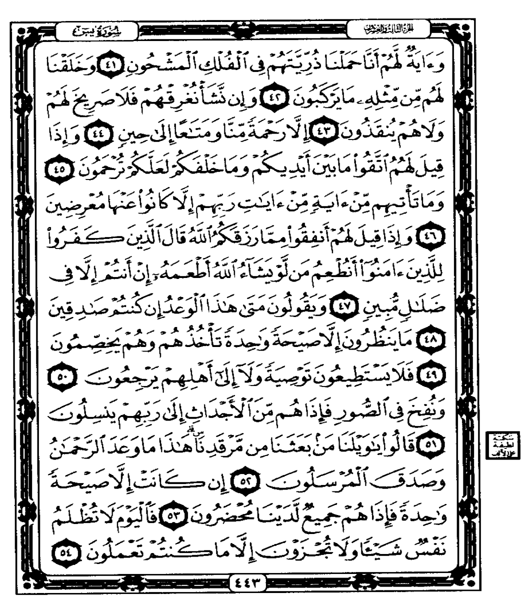
(1) I.e., Do you call it an evil omen that we remind you?

23 (28) And in no way did We send down upon his people, even after him, any host from the heaven; and in no way were We sending any down.



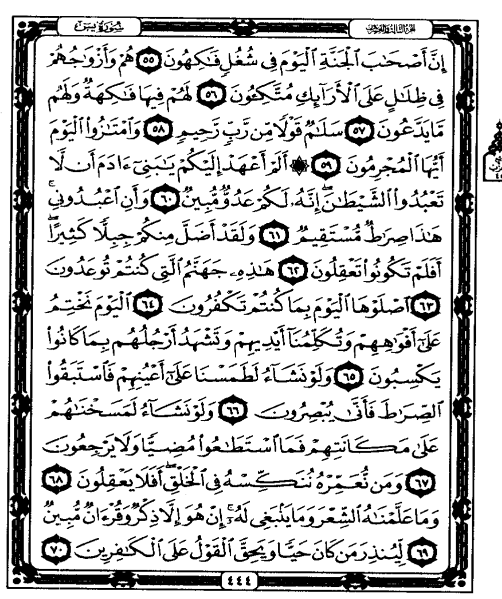
29. Decidedly it was nothing except one Shout; then, only then, were they (utterly) extinct.
30. Oh for the regrets of the bondmen! In no way does a Messenger come up to them except that they used to mock at him.
31. Have they not seen how many generations We have caused to perish before them, (and) that it is not to them that they return?
32. And decidedly, as yet they will all of them together be closely presented to Us.
33. And a sign for them is the dead earth. We give it life and bring out of it grain, so they eat from it.
34. And We made therein gardens of palms and vineyards, and therein We caused (some) springs to erupt forth
35. That they may eat of their produce and what their hands have made. Will they not, then, thank (Us)?
36. All Extolment be to Him, Who created all the pairs of what the earth grows, and of themselves, and of what they do not know.
37. And a sign for them is the night; We strip the daytime from it, and so, only then they are in darkness.(1)
38. And the sun runs to a repository for it; that is the determining of The Ever-Mighty, the Ever-Knowing.
39. And the moon, We have determined it by phases, till it becomes again(2) like the old date-stalk.
40. It does not behoove the sun to overtake the moon, nor does the night outstrip the daytime, and each is swimming in an orbit.

(1) Literally: darksome.
(2) Literally: goes back.

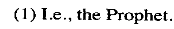


41. And a sign for them is that We carried their offspring in the laden ship(s).
42. And We created for them the like of it whereon they ride.
43. And in case We (so) decide, We drown them; then they will have no screaming, nor are they rescued
44. Except as a mercy from Us and enjoyment for a while.
45. And when it is said to them, "Be pious as regards what is before you[1] and what is behind you, that possibly you would be granted mercy."
46. And in no way does any ᵓâyât of the ᵓâyât of their Lord come up to them, except that they were veering away from it.
47. And when it is said to them, "Expend of what ᵓAllâh has provided you," the ones who have disbelieved have said to the ones who have believed, "Shall we feed the ones whom, if ᵓAllâh decides, He will feed? Decidedly you are in nothing except evident error."
48. And they say, "When will this promise be, in case you are sincere?"
49. In no way are they awaiting anything except one Shout to take them (away) as they are in constant adversariness.
50. Then they will not be able to make any testament, nor will they return to their families.
51. And the Trumpet is blown; then, only then, are they pressing down from the graves to their Lord.
52. They will say, "oh woe to us! Who has made us rise again from our sleeping- place?"[2] "This is what The All-Merciful promised, and the Emissaries (have spoken) sincerely.
53. Decidedly it was only one Shout; then, only then, will they together be closely presented to Us.
54. So today no self will be unjustly (treated) in anything, and you will not be recompensed, except (for) whatever you were doing.

(1) Literally: between your hands.
(2) Literally: lying-place.



55. Surely the inhabitants of the Garden today are cheerful in their occupation.
56. They and their spouses are reclining upon couches in the shades.
57. Therein they have (every kind of) fruit, and they have whatever they claim.
58. "Peace!" Such is the Saying from an Ever-Merciful Lord.
59. "And keep yourselves discriminated (apart), you criminals, upon this Day!

 Did I not covenant you, O you Seeds of ⊃Âdam, that you should not worship ⊃Ash-Shaytân, surely he is an evident enemy to you.

61. And that you should worship Me? This is a straight Path.
62. And indeed he has led into error many a crowd of you. Did you not then consider?
63. This is Hell, which you were promised.
64. Roast in it today, for that you disbelieved."
65. Today We seal up their mouths, and their hands speak to Us, and their legs testify to what they have been earning.
66. And if We had (so) decided, We would indeed have obliterated their eyes. Then they would race with each other to the Path, yet however would they behold (it)?
67. And if We had (so) decided, We would have indeed disfigured them in (spite of) their situation; then in no way could they be passing, nor could they return.
68. And to whomever We give long life, We cause him to relapse in creation. Do they then not consider?
69. And in no way did We teach him[1] poetry; and in no way does it behoove him. Decidedly (this revelation) it is nothing (else) except a Remembrance and an evident Qu⊃rân
70. That he may warn whomever is living and that the Saying may come true against the disbelievers.

(1) I.e., the Prophet.

71. And have they not seen that We created for them, of what Our Hands did, cattle[1] so that they are their possessors.

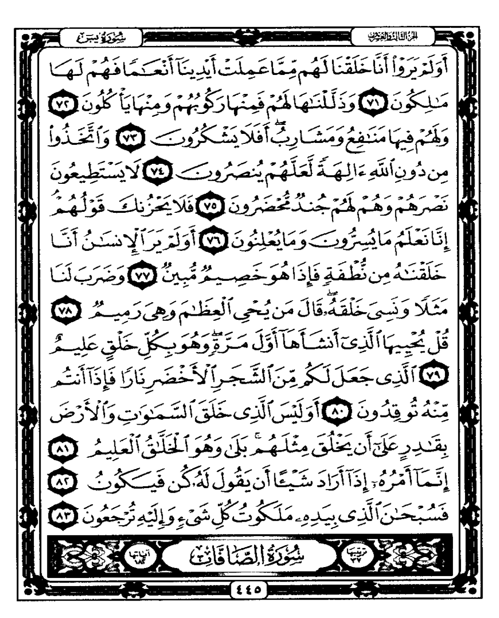
72. And We have made them meekly subservient[2] to them, so that (some) of them they have for riding, and (some) they eat.

73. And (other) uses they have in them, and (various) drinks. Will they not then thank (Us)?

74. And they have taken to themselves, apart from ᵓAllâh, gods that possibly they would be given victory.

75. They are unable to vindicate them, (though) they[3] be hosts (readily) presented to them.

76. So do not let their saying grieve you. Surely We know whatever they keep secret and whatever they make public.


أولم يروا أنا خلقنا لهم مما عملت أيدينا أنعاما فهم لها مالكون ٧١ وذللناها لهم فمنها ركوبهم ومنها يأكلون ٧٢ ولهم فيها منافع ومشارب أفلا يشكرون ٧٣ واتخذوا من دون الله آلهة لعلهم ينصرون ٧٤ لا يستطيعون نصرهم وهم لهم جند محضرون ٧٥ فلا يحزنك قولهم إنا نعلم ما يسرون وما يعلنون ٧٦ أولم ير الإنسان أنا خلقناه من نطفة فإذا هو خصيم مبين ٧٧ وضرب لنا مثلا ونسي خلقه قال من يحيي العظام وهي رميم ٧٨ قل يحييها الذي أنشأها أول مرة وهو بكل خلق عليم ٧٩ الذي جعل لكم من الشجر الأخضر نارا فإذا أنتم منه توقدون ٨٠ أوليس الذي خلق السماوات والأرض بقادر على أن يخلق مثلهم بلى وهو الخلاق العليم ٨١ إنما أمره إذا أراد شيئا أن يقول له كن فيكون ٨٢ فسبحان الذي بيده ملكوت كل شيء وإليه ترجعون ٨٣

سورة الصافات

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77. And has not man seen that We created him of a sperm-drop? Then, only then, is he evidently a constant adversary.

78. And he has struck for Us a similitude and forgotten his creation. He has said, "Who will give life to the bones (after) they are rotten?"

79. Say, "He will give them life, (He) Who brought them into being the first time, and He is Ever-Knowing of every (kind) of creation,

80. Who has made for you out of the green trees fire; then, only then, from it you do kindle."

81. And is not (The One) Who created the heavens and the earth (always) Determiner over creating the like of them? Yes indeed, and He is The Superb Creator, The Ever-Knowing.

82. Surely His Command, if He wills a thing, is only to say to it, "Be!" and it is.

83. So All Extolment be to Him in Whose Hand is the Dominion of everything, and to Him you will be returned.

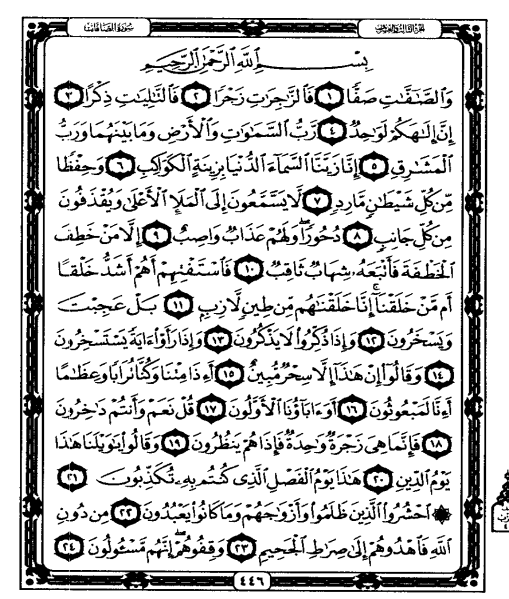
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(1) ᵓAnᶜâm includes cattle, camels, sheep and goats.

(2) Literally: humiliated.

(3) The disbelievers.

37. Sûrat ⊃As-Sâffât (Those Ranged in Ranks)



In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And by those ranged in ranks ranging,
2. Then by the scarers scaring,[1]
3. Then by the reciters of a Remembrance,
4. Surely your God is indeed One,
5. The Lord of the heavens and the earth, and whatever is between them both and The Lord of the easts.
6. Surely We have adorned the lowest heaven with an adornment, the planets,
7. And (as) a preservation against every insurgent Shaytân.
8. They do not overhear the most Exalted Chiefs,[2] and they are pelted (with hurled meteors) from every side,
9. Rejected, and they will have a lasting torment,
10. Except him who snatches a snatching (away); then a piercing flaming (meteor) follows him up.
11. So ask them for a pronouncement: "Are they more valiant as a creation or the ones We created? Surely We created them of clinging clay."
12. No indeed, you wonder, and they scoff,
13. And when they are reminded, they do not remember.
14. And when they see a sign, they turn it to scoffing.
15. And they have said, "Decidedly this is nothing except an evident sorcery.
16. When we die and are dust and bones, will we surely be made to rise again indeed?
17. And our earliest fathers?"
18. Say, "Yes, and you will be (utterly) abject."
19. So, surely it is only one scaring, then only then, they are looking on.
20. And they say, "oh woe to us! This is the Day of Doom."[3]
21. This is the Day of Verdict, which you used to cry lies to.
22. Muster the ones who did injustice, and their spouses, and whatever they were worshiping
23. Apart from ⊃Allâh, and so guide them to the path of Hell-Fire.
24. And bid them stand; surely they are to be questioned;

(1) This is sometimes meant that the Angels perform such acts.
(2) I.e., the Angels.
(3) Or: Judgment; Religion.

25. How is it that you do not vindicate one another?
26. No indeed; (but) they are today submitting themselves.
27. And some of them come forward to others,[1] asking one another (questions).
28. They[2] say, "Surely you used to come up to us from the right hand."
29. They say, "No indeed, but you were not believers.
30. And in no way did we have any all-binding authority over you; no indeed, (but) you were an inordinate people."
31. "So, our Lord's Word[3] has come true against us; surely we are indeed tasting (it).
32. So we have misguided you; surely we were (ourselves) misguided."
33. So, upon that Day, surely they are partners in the torment.
34. Surely thus We perform against the criminals.
35. Surely when it was said to them, "There is no god except ᵓAllâh," they were waxing proud.
36. And they said, "Shall we surely be leaving indeed our gods for a mad poet?"
37. No indeed, (but) he has come with the Truth and has sincere (faith) in the Emissaries.
38. Surely you will indeed be tasting the painful torment;
39. And in no way will you be recompensed, except according to whatever you were doing.
40. Except for the most faithful bondmen of ᵓAllâh.
41. For those there is a known provision-
42. Fruits-and they will be honored
43. In the Gardens of Bliss
44. On settees, facing one another.
45. A cup from a profuse (spring) is passed round for them-
46. White, delicious to the drinkers-
47. Wherein there is no insobriety,[4] nor are they exhausted[5] thereby.
48. And in their presence are wide-eyed (maidens), restraining their glances.
49. As if they were white nestled (jewels).
50. So some of them come forward to others,[6] asking one another (questions).
51. A speaker of them says, "Surely I used to have a comrade.

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾
قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ
بَلْ كُنتُمْ قَوْمًا طَاغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾
فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ
﴿٣٣﴾ إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ
لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا
لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ
لَذَائِقُو الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ
﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾
فَوَاكِهُ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ
﴿٤٤﴾ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾ بَيْضَاءَ لَذَّةٍ لِّلشَّارِبِينَ
﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَاصِرَاتُ
الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ
بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

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(1) Literally: some (others).
(2) The seduced.
(3) Literally: Saying.
(4) Or: havoc, danger
(5) Or: inebriated.
(6) Literally: some (others).

52. He (always) said, "Are you surely of the ones who indeed count it sincerely (verified)?
53. When we die and are dust and bones, will we surely be doomed(1) indeed?'"
54. He says, "Are you (all) viewing (him)?"
55. So he views (him), and then sees him in the (deepest) level of the Hell-Fire.
56. He says, "By ⊃Allâh,(2) decidedly you were almost about to topple me down indeed.
57. And had it not been for the favor of my Lord, indeed I would have been among the ones presented forward.
58. Then in no way will we be dead,
59. Except for our first death, and in no way will we be tormented?
60. Surely this is indeed that which is magnificent triumph;
61. For the like of this let the doers do (good deeds)."
62. Is this a more charitable(3) hospitality, or even the Tree of Az-Zaqqûm?
63. Surely We have made it as a temptation(4) for the unjust.
64. Surely it is a tree that comes out(5) in the root of Hell-Fire;
65. Its spathes are as the heads of the Shayâţîn.
66. Then surely they will indeed be eating of it, and so of it they will be filling their bellies.
67. Thereafter on top of it surely they will have indeed an admixture of scalding (water),
68. Thereafter surely their return indeed is to Hell-Fire.
69. Surely they came upon their fathers erring,
70. So they are made to hurry in their tracks.
71. And indeed before them already erred away most of the earliest (people),
72. And indeed We already sent among them warners.
73. So look into how was the end of the warned people,
74. Except for the most faithful bondmen of ⊃Allâh.
75. And indeed, Nûh already called out to Us;(6) so how excellent indeed were The Answerers!
76. And We safely delivered him and his family from the tremendous agony;

يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا
لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾ فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ
ٱلْجَحِيمِ ﴿٥٥﴾ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّى
لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا
ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾
لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾ أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ
ٱلزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ
تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ
﴿٦٥﴾ فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ
عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾
إِنَّهُمْ أَلْفَوْا۟ ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾
وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِم
مُّنذِرِينَ ﴿٧٢﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾
إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ
ٱلْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾

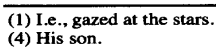
(1) Or: judged. (2) The Arabic is *ta-llâhi*; which is a stronger oath than the more usual *wa-llâhi*.
(3) I.e., better. (4) Or: trial. (5) Literally: goes out.
(6) I.e., ⊃Allâh, through the Angels.

77. And We made his offspring the ones who are the (enduring) survivors;
78. And We have left for him (honor) among the later (generations):
79. Peace be upon Nûh among the worlds!
80. Surely thus do We recompense the fair-doers.
81. Surely he is among Our believing bondmen.
82. Thereafter We drowned the others.
83. And surely of his sect indeed was ⊃Ibrâhîm.
84. As he came to his Lord with a sound heart,
85. As he said to his father and his people, "What is it that you worship?
86. Is it a falsehood, gods apart from ⊃Allâh, that you are willing (to worship)?
87. What then is your expectation from The Lord of the worlds?"
88. So he looked a look[1] at the stars,
89. Yet he said, "Surely I am ailing."

وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ﴿٧٨﴾ سَلَـٰمٌ
عَلَىٰ نُوحٍ فِى ٱلْعَـٰلَمِينَ ﴿٧٩﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُۥ مِنْ
عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٨٢﴾ ۞ وَإِنَّ مِن
شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ
لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ
﴿٨٦﴾ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَـٰلَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾
فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ
فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا
بِٱلْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ
﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَـٰنًا فَأَلْقُوهُ
فِى ٱلْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَـٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾
وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِى مِنَ ٱلصَّـٰلِحِينَ
﴿١٠٠﴾ فَبَشَّرْنَـٰهُ بِغُلَـٰمٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ
يَـٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ
يَـٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّـٰبِرِينَ ﴿١٠٢﴾

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90. Then they turned away from him, withdrawing.
91. So he went apart to their gods; then he said, "Will you not eat?
92. How is it with you that you do not pronounce (a word)?"
93. So he went apart upon them[2] striking with his right hand.
94. Then they[3] came forward to him in a hurried procession.
95. He said, "Do you worship what you hew,
96. And ⊃Allâh created you and whatever you do?"
97. They said, "Build him a structure, (and) then cast him in the Hell-Fire."
98. So they were willing to devise a plot against him; yet We made them the basest.
99. And he said, "Surely I am going to my Lord, soon He will guide me.
100. Lord! Bestow upon me one of the righteous."
101. So We gave him the good tidings of a forbearing youth.
102. Then when he[4] reached the age of endeavoring with him, he said, "O my son, surely I see in a dream[5] that I should slay you; so, look, what do you see?" He said, "O my (dear) father, perform whatever you are commanded; you will soon find me, in case ⊃Allâh (so) decides, among the patient."



(1) I.e., gazed at the stars.
(2) I.e., their idols.
(3) I.e., the disbelievers.
(4) His son.
(5) Literally: time of sleeping.

103. So, as soon as they had both surrendered, and he dashed him upon his brow.

104. And We called out to him (saying), "O ⊃Ibrâhîm,

105. you have already sincerely (believed) in the vision; surely thus We recompense the fair-doers.

106. Surely this is indeed what is the evident trial."

107. And We ransomed him with a magnificent slain (sacrifice).

108. And We have left for him among the later generations,

109. "Peace be upon ⊃Ibrâhîm."

110. Thus We recompense the fair-doers;

111. Surely he is one of Our believing bondmen.

112. And We gave him the good tidings of ⊃Ishâq, a Prophet, one of the righteous.

فَلَمَّا أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ﴿١٠٣﴾ وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾ قَدْ
صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ
ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِى
ٱلْءَاخِرِينَ ﴿١٠٨﴾ سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
﴿١١٠﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَٰهُ بِإِسْحَٰقَ نَبِيًّا مِّنَ
ٱلصَّٰلِحِينَ ﴿١١٢﴾ وَبَٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا
مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ﴿١١٣﴾ وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ
وَهَٰرُونَ ﴿١١٤﴾ وَنَجَّيْنَٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ
﴿١١٥﴾ وَنَصَرْنَٰهُمْ فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿١١٦﴾ وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ
ٱلْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا
عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ﴿١١٩﴾ سَلَٰمٌ عَلَىٰ مُوسَىٰ وَهَٰرُونَ
﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ
عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾
إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ
ٱلْخَٰلِقِينَ ﴿١٢٥﴾ ٱللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿١٢٦﴾

113. And We blessed him and ⊃Ishâq, and of their[1] offspring some are fair-doers, and (some) are evidently unjust to themselves.

114. And indeed We were already bounteous to Mûsâ and Hârûn.

115. And We safely delivered them both and their people from the tremendous agony.

116. And We granted them victory, so that they were the ones (who were) overcomers;

117. And We brought them both the Evidential Book;

118. And We guided them both in the straight Path;

119. And We have left for them both among the later (generations),

120. "Peace be upon Mûsâ and Hârûn!"

121. Surely thus We recompense the fair-doers.

122. Surely they are both of Our believing bondmen.

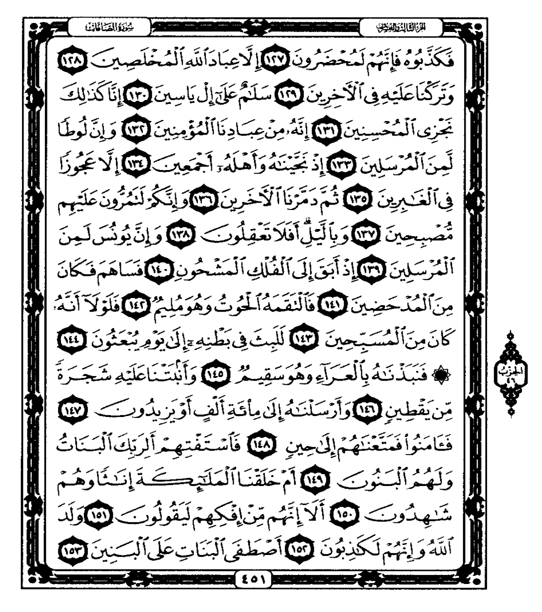
123. And surely ⊃Ilyâs is indeed one of the Emissaries;

124. As he said to his people, "Will you not be pious (towards ⊃Allâh)?

125. Do you invoke Bacl, and leave out The Fairest of creators,

126. ⊃Allâh, your Lord, and The Lord of your earliest fathers?"

(1) The pronoun is dual; i.e., offspring of the two of them.



فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَىٰ إِلْ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا
لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا
فِي الْغَابِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم
مُصْبِحِينَ ﴿١٣٧﴾ وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ لَمِنَ
الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ
مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ
كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾
۞ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً
مِنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾
فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ
وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ
شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ
اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

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127. Yet they cried him lies; then surely they will indeed be presented forward,
128. Except for the most faithful bondmen of ᵓAllâh.
129. And We have left for him (honor) in the later generations,
130. "Peace be upon ᵓIlyâsîn!"
131. Surely thus We recompense the fair-doers.
132. Surely he is one of Our believing bondmen.
133. And surely Lûṭ is indeed one of the Emissaries,
134. As We safely delivered him and his family all together,
135. Except an old woman among the laggards;
136. Thereafter We destroyed the others,
137. And surely you pass by them in the (early) morning
138. And by night; Will you not then consider?
139. And surely Yûnus is indeed one of the Emissaries,
140. As he deserted to the laden ship(s);
141. Then he cast lots. Yet he was of the rebutted,
142. So the whale gobbled him, and he was blameworthy.
143. So had he not been of the extollers (of ᵓAllâh),
144. He would indeed have lingered in its belly until the Day they will be made to rise again.
145. Then We flung him off upon the naked (shore) and he was ailing.
146. And We caused to grow over him a tree of gourds.
147. And We sent him to a hundred thousand, or more.[1]
148. Then they believed; so We gave them enjoyment for a while.
149. So, ask them for a pronouncement, "Has your Lord daughters, and they have sons?
150. Or even did We create the Angels females, and they were witnesses?"
151. Verily, surely it is of their falsehood, indeed, (that) they say,
152. " ᵓAllâh has begotten!" And surely they are liars indeed.
153. Has he elected daughters above sons?

(1) Literally: they may have increased.

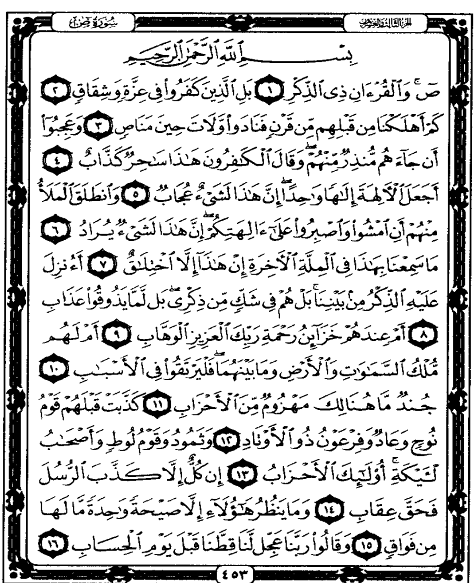


154. How is it with you, how do you judge?
155. Will you then not be mindful?
156. Or even do you have an evident all- binding authority?
157. Then come up with your Book, in case you are sincere.
158. And they have made up a consanguinity between Him and the jinn; and indeed the jinn already know that surely they will indeed be presented forward.
159. All Extolment be to ⊃Allâh above what they describe!
160. Except (for) the most faithful bondmen of ⊃Allâh.
161. Yet surely you and whatever you worship,
162. In no way will you tempt any against Him,
163. Except (for) him who will roast in Hell-Fire.
164. "And in no way is there one of us,[1] except that he has a known station;
165. And surely we, indeed we, are the ones ranged in ranks,
166. And surely we, indeed we, are the extollers (of ⊃Allâh)."
167. And decidedly they[2] indeed used to say,
168. "If only we had in our presence a Remembrance[3] from the earliest (people).
169. Indeed we would be the most faithful bondmen of ⊃Allâh."
170. Yet they disbelieved in it; then eventually they will know!
171. And indeed Our Word has already gone before to Our bondmen, the Emissaries.
172. Surely they, indeed they, will be vindicated,
173. And surely Our hosts, indeed they, will be the overcomers.
174. So turn away from them for a while.
175. And behold them; then they will eventually behold.
176. Do they then seek to hasten Our torment?
177. So when it comes down in their courtyard, then how odious will be the morning of them that are constantly warned!
178. And turn away from them for a while
179. And behold; then they will eventually behold.
180. All Extolment be to your Lord, The Lord of Might, above whatever they describe!
181. And peace be upon the Emissaries;
182. And praise be to ⊃Allâh, The Lord of the worlds.

(1) I.e., the Angels. (2) I.e., the disbelievers. (3) I.e., Scriptures.

38. Sûrat Sâd

In The Name of ᵓAllâh, The All - Merciful, The Ever- Merciful.



1. Sâd[1] and (by) the Qurᵓân comprising the Remembrance.
2. No indeed, (but) the ones who have disbelieved are in might and opposition.
3. How many a generation We caused to perish even before them, yet they called out, while time had lapsed for shirking (their doom).
4. And they wonder that a warner has come to them from among them, and the disbelievers have said, "This is a sorcerer, a (great) liar."
5. Has he made the gods one God? Surely this is indeed a most wondrous thing."
6. And the chiefs among them went off, (saying), "Go on![2] And endure (patiently) with your gods; surely this indeed is a thing willfully (designed).
7. In no way did we hear of this in the last creed; decidedly this is nothing except a made-up device.
8. Has the Remembrance been sent down on him from among us?" No indeed, (but) they are in doubt of My Remembrance; no indeed (but) they have not as yet tasted My torment.
9. Or even do they have in their presence the treasuries of your Lord's mercy, The Ever-Mighty, Superb Bestower?
10. Or even does the kingdom of the heavens and the earth and whatever is between them belong to them? Then let them ascend the means!
11. A very host of the (allied) parties is routed from these.
12. The people of Nûh, and ᶜÂd, and Firᶜawn, owner of the bulwarks, cried lies before them.
13. And Thamûd, and the people of Lût and the companions of the Thicket; those were the (allied) parties.
14. Decidedly not one but cried lies to the Messengers, so My punishment came true.
15. And in no way are these looking for anything except one Shout; in no way is there any recovery from it.
16. And they have said, "Our Lord, hasten (quickly) to us our sentence before the Day of Reckoning."

(1) This is the name of a letter of the Arabic alphabet, and only ᵓAllâh knows its meaning here.
(2) Or: March on!



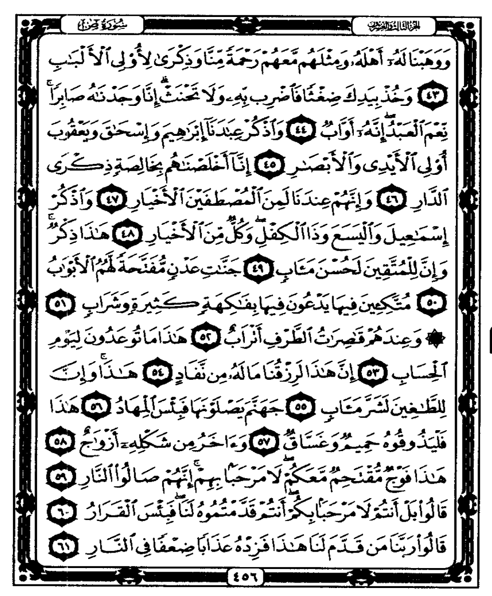
17. (Endure) patiently what they say; and remember Our bondman Dâwûd (a man) possessing prowess.(1) Surely he was a constant resorter (to ⊃Allâh).
18. Surely to him We subjected the mountains with him to extol at nightfall and sunshine.
19. And the birds, mustered all to him a constant resorter.
20. And We upheld his kingdom and brought him (the) Wisdom and decisive speech.(2)
21. And has the tiding of the adversaries come up to you? As they scaled the chamber,
22. As they entered upon Dâwûd; then he was alarmed of them. They said, "Do not fear (anything); two adversaries we are. One of us has been inequitable to the other,(3) so judge between us with the truth, and do not act unjudiciously, and guide us to the level path.
23. Surely this my brother has ninety-nine ewes, and I have one ewe. So he said to me, 'Let me be her sponsor' and he got the better of me in speech."(4)
24. He (Dâwûd) said, "Indeed he has already done an injustice to you in asking for your ewe (in addition) to his ewes; and surely many intermixers are indeed inequitable one against the other,(5) except the ones who have believed and done deeds of righteousness, and how few they are!" And Dâwûd surmised that We had only tempted(6) him; so he asked forgiveness of his Lord, and he collapsed bowing down and turned penitent.*
25. So We forgave him that, and surely he has in Our Providence proximity indeed and a fair resorting.
26. O Dâwûd, surely We have made you a succeeding(7) (Messenger) in the earth, so judge among mankind with the truth, and do not ever follow prejudice that it may make you err from the way of ⊃Allâh. Surely the ones who err from the way of ⊃Allâh will have a strict torment for that they have forgotten the Day of Reckoning.

(1) Literally: hands.
(2) Literally: the verdict, the address.
(3) Literally: some of us against some (others).
(4) Literally: was mightier in the address.
(5) Literally: some of them are unfair to some (others).
(6) Or: tried.
(7) Literally: Caliph.
* A prostration is to be performed here.

27. And in no way have We created the heaven and the earth and whatever is between them untruthfully. That is the surmise of the ones who have disbelieved. So woe to the ones who have disbelieved, from the Fire!
28. Or even shall We make the ones who have believed and done deeds of righteousness as the corruptors in the earth, or even shall We make the pious as the constantly impious?
29. A Book We have sent down to you, Blessed, that they may ponder over its ⊃âyât and that men endowed with intellects would remind themselves.
30. And We bestowed on Dâwûd Sulaymân; how excellent a bondman he was! Surely he was a constant resorter (to Us).
31. As there were set (in parade) before him at nightfall light-footed[1] coursers.
32. Then he said, "Surely I have loved the love of (earthly) charitable (things) better than the Remembrance of my Lord," until (the sun) disappeared behind the curtain[2].
33. "Turn them back to me!" Then he took to striking[3] their shanks and necks.
34. And indeed We already tempted Sulaymân, and We cast upon his chair a corporeal (form); thereafter he turned penitent.
35. He said, "Lord! Forgive me, and bestow on me a kingdom such as may not behoove anyone even after me; surely You, Ever You, are The Superb Bestower."
36. So We subjected to him the wind, which ran at his command, gently where he would direct it light on,
37. And ⊃Ash-Shayâṭîn, every skilled builder, and (expert) diver.
38. And others interlinked in fetters.
39. This is Our gift; so be bounteous or hold back without reckoning.
40. And surely he has indeed in Our Providence a near proximity and a fair resorting.
41. And remember Our bondman ⊃Ayyûb, as he called out to his Lord (saying), "⊃Ash-Shayṭân has touched me with calamity and torment."
42. "Scamper with your leg. This is a washing-place, cool and a drink."

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ (٢٧) أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ (٢٨) كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ (٢٩) وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ (٣٠) إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ (٣١) فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ (٣٢) رُدُّوهَا عَلَىَّ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ (٣٣) وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ (٣٤) قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ إِنَّكَ أَنتَ ٱلْوَهَّابُ (٣٥) فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ (٣٦) وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ (٣٧) وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ (٣٨) هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (٣٩) وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ (٤٠) وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ (٤١) ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ (٤٢)

(1) Literally: standing on three feet.
(2) Literally: made herself disappear with the curtain.
(3) Or: slashing .



43. And We bestowed on him his family, and the like of them with them, a mercy from Us, and a Reminding to ones endowed with intellects.
44. And (we said) "Take in your hand a jumble of rushes, then strike therewith, and do not break (your oath)." Surely We found him a patient (man). How excellent a bondman he was! Surely he was a constant resorter (to Us).
45. And remember Our bondmen ᵓIbrâhîm and ᵓIshâq and Yaᶜqûb, (men) endowed with achievements and beholdings.(1)
46. Surely We made them faithful with the (exclusively sincere) faith, the Reminding of the Residence.(2)
47. And surely in Our Providence they are indeed of the elected, the most charitable.(3)
48. And remember ᵓIsmâᶜîl, and ᵓAlyasaᶜa and Thalkifli; and each is among the most charitable.
49. This is a Remembrance; and surely for the pious is indeed a fair resorting.
50. Gardens of ᶜAdn whereof the gates are open for them.
51. Reclining therein, they call for many fruits and (cool) drink therein.
52. And in their presence are (maidens) restraining their glances (and) like of age.
53. This is what you are promised for the Day of Reckoning.
54. Surely this is indeed Our provision; in no way will it suffer depletion.
55. This is (for the righteous); and surely for the inordinate(4) there will indeed be an evil resorting.
56. Hell, wherein they roast, miserable then is the cradling!
57. This is (their reward); so let them taste it: scalding (water) and constantly (overflowing) pus,
58. And other (torments) of like kind paired together.
59. This is a troop rushing along with you; there is no welcome for them; surely they will be roasting in the Fire.
60. They will say, "No indeed, it is you (who) have no welcome; you forwarded it for us; so, miserable is the reposing!"
61. They will say, "Our Lord, whoever forwarded this for us, then doubly increase torment for him in the Fire!"

(1) Literally: with hands and eyesight(s).
(2) I.e., the Hereafter.
(3) I.e., the best.
(4) I.e., tyrants.

62. And they will say, "How is it with us, (that) we do not see men (here) that we used to count among the evil (ones)?
63. Did we take them to ourselves as a (target of) scoffing? Or have our beholdings swerved away from them?"
64. Surely this is indeed true: the adversariness among the population[1] of the Fire.
65. Say, "Surely I am only a warner; and in no way is there any god except ᵓAllâh, The One, The Superb Vanquisher.
66. The Lord of the heavens and the earth, and whatever is between them, The Ever-Mighty, The Superb Forgiver.
67. Say,[2] "It is a magnificent tiding
68. From which you are veering away.
69. In no way did I have any knowledge of the most exalted Chiefs (of the Angels) as they took adversary stands (among themselves).
70. Decidedly nothing is revealed to me except that surely I am only an evident constant warner."
71. (Remember) as your Lord said to the Angels, "Surely I am creating a mortal of a clay.
72. So when I have molded him and breathed into him of My Spirit, then fall down to him prostrating!"
73. So the Angels prostrated themselves, all of them all together,
74. Except ᵓIblîs; he waxed proud, and was (one) of the disbelievers.
75. Said He, "O ᵓIblîs, what prevented you to prostrate yourself to what I created with My Hands? Have you waxed proud, or are you of the exalted?"
76. Said he, "I am more charitable[3] than he; You created me of fire, and him You created of clay."
77. Said He, "Then get[4] out of it; so surely you are a constant outcast.
78. And surely My curse is on you till the Day of Doom."[5]
79. Said he, "Lord! Respite me then to the Day (when) they are made to rise again."
80. Said He, "So, surely you are of the respited,
81. Until the Day of the known time."
82. Said he, "Then, by Your Might, indeed I will definitely misguide them all together,
83. Excepting Your bondmen among them that are most faithful (to You)."

وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَاهُمْ
سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ﴿٦٣﴾ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ
النَّارِ ﴿٦٤﴾ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾ قُلْ هُوَ نَبَأٌ
عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ
إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ
لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ
مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ
أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾ قَالَ
يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ
مِنَ الْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ
﴿٧٦﴾ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ
الدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ
الْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ
لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

(1) Or: the family. (2) This is addressed to the Prophet. (3) I.e., better.
(4) Literally: go out. (5) I.e., Judgment.

84. Said He, "The Truth then is (this), and the Truth I say:
85. Indeed I will definitely fill Hell with you and with whoever of them follows you all together."
86. Say,[1] "In no way do I ask of you any reward, and in no way am I (one) of the pretenders.
87. Decidedly it (is nothing) except a Remembrance to the worlds.
88. And indeed you will definitely know its tiding after a while."



39. Sûrat ⊃Az-Zumar (The Hordes)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. The successive sending down of the Book is from ⊃Allâh, The Ever-Mighty, The Ever-Wise.
2. Surely We have sent down to you the Book with the Truth; so worship ⊃Allâh, making the religion faithfully His.
3. Verily the faithful religion is for ⊃Allâh. And the ones who take to themselves patrons apart from Him (say), "In no way do we worship them excepting that they may bring us near in proximity to ⊃Allâh." Surely ⊃Allâh will judge between them concerning that wherein they differ among themselves. Surely ⊃Allâh does not guide him who is a liar, a most disbelieving (person).
4. If ⊃Allâh had willed to take to Him a child, indeed He would have elected whatever He decided of whatever He has created. All Extolment be to Him! He is ⊃Allâh, The One, The Superb Vanquisher.
5. He created the heaven and the earth with the Truth; He rolls the night over the daytime, and He rolls the daytime over the night, and He has subjected the sun and the moon, each of them running to a stated term. Verily He is The Ever-Mighty, The Superb Forgiver.

(1) This is addressed to the Prophet.



6. He created you of one self; thereafter He made from it its spouse, and He has sent down to you of the cattle eight pairs. He creates you in your mothers' bellies, creation even after creation, in threefold darkness(es). That is ᵓAllâh, your Lord; His is the Kingdom; there is no god except He; so however are you turned about?

7. In case you disbelieve, then surely ᵓAllâh is Ever-Affluent[1] to do without you, and He is not satisfied with disbelief from His bondmen. And in case you thank (Him), He is satisfied with it for you. And no encumbered self (can) be encumbered with the encumberance of another. Thereafter to your Lord (is) your return; then He will fully inform you of whatever you were doing. Surely He is Ever-Knowing of the (inmost thoughts) within the breasts.[2]

8. And when an adervsity touches man, he invokes his Lord, (turning) penitent to Him; (but) thereafter when He grants him a favor from Him, he forgets that for which he was invoking earlier and makes up compeers to ᵓAllâh to lead (people) into error away from His way. Say, "Enjoy your disbelief a little: surely you will be among the inhabitants of the Fire."

9. Is he who is devoutly (praying) at various times of the night, prostrate and upright, being wary of the Hereafter, and hoping for the mercy of his Lord (the same as the disbeliever)? Say, "Are the ones who know equal to the ones who do not know?" Surely only the ones endowed with intellects would remind themselves.

10. Say,[3] "O My bondmen who have believed, be pious to your Lord. For the ones who do fair (deeds) in this present (life) there is a fair (reward), and the earth of ᵓAllâh is wide. Surely (the) patient will only be paid their reward in full without reckoning."

(1) Literally: Ever-Rich.
(2) Literally: what the breasts own.
(3) This is addressed to the Prophet.



11. Say, "Surely I have been commanded to worship ⊃Allâh, making the religion faithfully His.
12. And I have been commanded to be the first Muslim."(1)
13. Say, "Surely I fear, in case I disobey my Lord, the torment of a Tremendous Day."
14. Say,(2) " ⊃Allâh I worship, making my religion faithfully His.
15. So worship whatever you decide on, apart from Him." Say, "Surely the losers are they who lose their (own) selves and their own families on the Day of the Resurrection. Verily that is the evident, all-deserved loss."
16. They will have above them over-shadowings of the Fire, and from beneath them over-shadowings; that is wherewith ⊃Allâh frightens His bondmen: "O My bondmen, so be pious towards Me!"
17. And the ones who avoid the Tâghût(3) that they might not worship them and (turn) penitent to ⊃Allâh, for them is good tidings! So give good tidings to My bondmen
18. Who listen to the Saying (and) so closely follow the fairest of it. Those are they whom ⊃Allâh has guided, and those are the ones endowed with intellects.
19. Is he then against whom the Word of torment comes true (truthfully rewarded)? Can you then rescue him who is in the Fire?
20. But the ones who are pious towards their Lord will have compartments, even above which are built compartments, from beneath which rivers run. (It is) the promise of ⊃Allâh. ⊃Allâh does not fail (His) promised Appointment.
21. Have you not seen that ⊃Allâh has sent down from the heaven water, then He dispatched(4) it as fountains in the earth; thereafter He brings out therewith plantation(s) of different colors; thereafter they heave, then you see them (turning) yellow; thereafter He makes them to crushed pieces? Surely in that is indeed a Reminding for (people) endowed with intellects.

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(1) Literally: of the Muslims = of those who surrender (to Him).

(2) This is addressed to the Prophet. (3) I.e. false gods. (4) I.e., inserted.

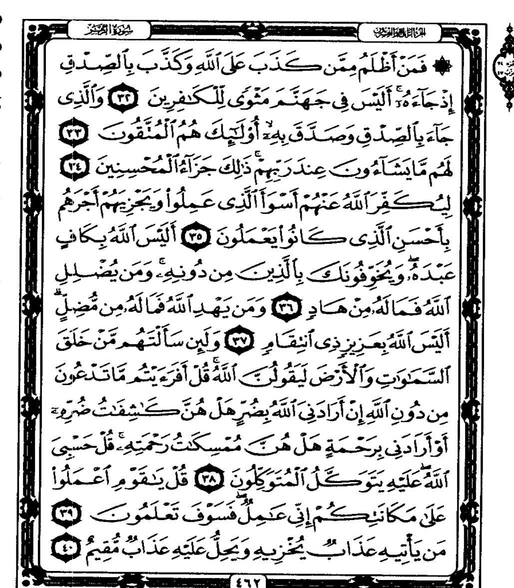
أفمن شرح الله صدره للإسلام فهو على نور من ربه فويل
للقاسية قلوبهم من ذكر الله أولئك في ضلال مبين ﴿٢٢﴾
الله نزل أحسن الحديث كتابا متشابها مثاني تقشعر منه
جلود الذين يخشون ربهم ثم تلين جلودهم وقلوبهم
إلى ذكر الله ذلك هدى الله يهدي به من يشاء ومن
يضلل الله فما له من هاد ﴿٢٣﴾ أفمن يتقي بوجهه سوء
العذاب يوم القيامة وقيل للظالمين ذوقوا ما كنتم تكسبون
﴿٢٤﴾ كذب الذين من قبلهم فأتاهم العذاب من حيث
لا يشعرون ﴿٢٥﴾ فأذاقهم الله الخزي في الحياة الدنيا ولعذاب
الآخرة أكبر لو كانوا يعلمون ﴿٢٦﴾ ولقد ضربنا للناس في
هذا القرآن من كل مثل لعلهم يتذكرون ﴿٢٧﴾ قرآنا عربيا
غير ذي عوج لعلهم يتقون ﴿٢٨﴾ ضرب الله مثلا رجلا فيه
شركاء متشاكسون ورجلا سلما لرجل هل يستويان مثلا
الحمد لله بل أكثرهم لا يعلمون ﴿٢٩﴾ إنك ميت وإنهم ميتون
﴿٣٠﴾ ثم إنكم يوم القيامة عند ربكم تختصمون ﴿٣١﴾

٤٦١

22. Is he then whose breast ⊃Allâh has expanded to ⊃Islâm, so he (walks) in a Light from his Lord (like the disbelievers)? Then woe to the ones whose hearts are hardened against the Remembrance of ⊃Allâh! Those are in evident error.
23. ⊃Allâh has sent down fairest discourse as a Book, of similar signs (and) oft-repeated,(1) whereat shiver the skins of the ones who are apprehensive of their Lord; thereafter their skins and their hearts soften to the Remembrance of ⊃Allâh. That is the guidance of ⊃Allâh whereby He guides whomever He decides; and whomever ⊃Allâh leads into error, then in no way will he have any guide.
24. So, is he who protects(2) (himself) with his face against the odious torment on the Day of the Resurrection (the same as the pious)? And it is said to the unjust, "Taste (now) whatever you were earning!"
25. The ones before them cried lies; then the torment came up to them from where they were not aware.
26. So ⊃Allâh made them taste disgrace in the present life, and indeed the torment of the Hereafter is greater, if only they do know.
27. And indeed We have struck for mankind in this Qur⊃ân every (manner) of similitude, that possibly they would remind themselves.
28. An Arabic Qur⊃ân, without comprising any crookedness, that possibly they would be pious.
29. ⊃Allâh has struck a smilitude: a man in whom associates are at variance with each other, and a man wholly submissive to (one) man. Are the two equal (in likeness)? Praise be to ⊃Allâh; no indeed, (but) most of them do not know.
30. Surely you will be dead: and surely they (also) will be dead.
31. Thereafter on the Day of the Resurrection in the Meeting with your Lord you will take adversary (stands) against each other.

(1) Literally: doubly fair.
(2) I.e., confronts with his face.

24 (32) So who is more unjust than he who lies against ⊃Allâh and cries lies to the sincere (faith) as it has come to him? Is there not in Hell a lodging for the disbelievers?



فمن أظلم ممن كذب على الله وكذب بالصدق
إذ جاءه أليس في جهنم مثوى للكافرين ٣٢ والذي
جاء بالصدق وصدق به أولئك هم المتقون ٣٣
لهم ما يشاءون عند ربهم ذلك جزاء المحسنين ٣٤
ليكفر الله عنهم أسوأ الذي عملوا ويجزيهم أجرهم
بأحسن الذي كانوا يعملون ٣٥ أليس الله بكاف
عبده ويخوفونك بالذين من دونه ومن يضلل
الله فما له من هاد ٣٦ ومن يهد الله فما له من مضل
أليس الله بعزيز ذي انتقام ٣٧ ولئن سألتهم من خلق
السماوات والأرض ليقولن الله قل أفرأيتم ما تدعون
من دون الله إن أرادني الله بضر هل هن كاشفات ضره
أو أرادني برحمة هل هن ممسكات رحمته قل حسبي
الله عليه يتوكل المتوكلون ٣٨ قل يا قوم اعملوا
على مكانتكم إني عامل فسوف تعلمون ٣٩
من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم ٤٠

٤٦٢

33. And he who has come with the sincere (faith) and has sincere faith in it, those are they who are pious.

34. They will have whatever they decide (on) in the Providence of their Lord; that is the recompense of the fair-doers,

35. That ⊃Allâh may expiate for them the most odious of whatever they did, and recompense them with their reward of the fairest of that which they were doing.

36. Will not ⊃Allâh suffice His bondman? And they frighten you with the ones apart from Him, and whomever ⊃Allâh leads into error, then in no way will he have any guide.

37. And whomever ⊃Allâh guides, then in no way will he have a misleader; is not ⊃Allâh (unceasingly) Ever-Mighty, Owner of vengeance?

38. And indeed in case you ask them, "Who created the heavens and the earth?" indeed they will definitely say, "⊃Allâh." Say,(1) "Have you seen then the ones you invoke apart from ⊃Allâh. In case ⊃Allâh ever wills some adversity for me, will they lift off His adversity? Or (in case) He wills (some) mercy for me, will they hold back His mercy?" Say,(1) "⊃Allâh is enough (Reckoner) for me; on Him do (all) the trusting ones put their trust."

39. Say, "O my people, behave(2) according to your situation; surely I am behaving (according to my situation); then eventually you will know

40. To whom will come up a torment disgracing him; and upon him will alight a perpetual torment."

(1) This is addressed to the Prophet.

(2) Literally: do.

41. Surely We have sent down upon you[1] the Book for mankind with the Truth. So whoever accepts guidance, then it is for his self, and whoever errs (away) then surely he errs away only against it; and in no way are you a constant trustee over them.

42. ʾAllâh takes up the selves at the time of their death and the ones which have not died, in their sleeping. Then He holds back the ones against which He has decreed death, and sends (forth) the others till a stated term. Surely in that are indeed ʾâyât for a people who meditate.

43. Or even have they taken to themselves constant intercessors apart from ʾAllâh? Say,[2] "And (even) if they do not possess (any power) for anything, nor do they consider?"

44. Say, "To ʾAllâh is intercession all together. To Him is the Kingdom of the heavens and the earth; thereafter to Him you will be returned."

45. And when ʾAllâh is mentioned alone, the hearts of the ones who do not believe in the Hereafter get disgusted, and when the ones apart from Him are mentioned, only then are they glad at the tidings.

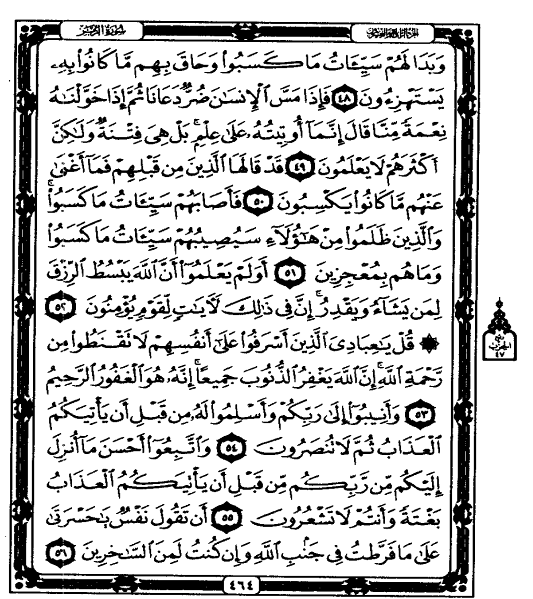
46. Say, "O ʾAllâh,[3] Originator of the heavens and the earth, Knower of the Unseen and the Witnessed, You will judge among Your bondmen concerning whatever they used to differ about."

47. And if the ones who do injustice had (control) of whatever is in the earth all together and the like of it with it, indeed they would ransom themselves with it from the odious torment on the Day of the Resurrection, and (there) would appear to them from ʾAllâh what they did not (expectedly) reckon with.

إِنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ لِلنَّاسِ بِٱلۡحَقِّۖ فَمَنِ ٱهۡتَدَىٰ
فَلِنَفۡسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيۡهَاۖ وَمَآ أَنتَ عَلَيۡهِم
بِوَكِيلٍ ٤١ ٱللَّهُ يَتَوَفَّى ٱلۡأَنفُسَ حِينَ مَوۡتِهَا وَٱلَّتِي
لَمۡ تَمُتۡ فِي مَنَامِهَاۖ فَيُمۡسِكُ ٱلَّتِي قَضَىٰ عَلَيۡهَا ٱلۡمَوۡتَ
وَيُرۡسِلُ ٱلۡأُخۡرَىٰٓ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّقَوۡمٖ يَتَفَكَّرُونَ ٤٢ أَمِ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ شُفَعَآءَۚ
قُلۡ أَوَلَوۡ كَانُواْ لَا يَمۡلِكُونَ شَيۡـٔٗا وَلَا يَعۡقِلُونَ ٤٣
قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعٗاۖ لَّهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ ثُمَّ
إِلَيۡهِ تُرۡجَعُونَ ٤٤ وَإِذَا ذُكِرَ ٱللَّهُ وَحۡدَهُ ٱشۡمَأَزَّتۡ
قُلُوبُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن
دُونِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ ٤٥ قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ عَٰلِمَ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ أَنتَ تَحۡكُمُ بَيۡنَ عِبَادِكَ
فِي مَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ٤٦ وَلَوۡ أَنَّ لِلَّذِينَ ظَلَمُواْ
مَا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦ مِن سُوٓءِ ٱلۡعَذَابِ
يَوۡمَ ٱلۡقِيَٰمَةِۚ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمۡ يَكُونُواْ يَحۡتَسِبُونَ ٤٧

٤٦٣

(1) The Prophet.
(2) This is addressed to the Prophet.
(3) The Arabic word has the supplication suffix *-umma*.



48. And (there) would appear to them the odious (deeds) of whatever they have earned, and that whereat they used to mock would redound upon them.

49. So when an adversity touches man, he invokes Us; thereafter when We grant him a favor from Us, he says, "Surely I have been brought it only because of (my) knowledge." No indeed, it is a temptation, but most of them do not know.

50. The ones before them already said it, yet in no way did whatever they used to earn avail them.

51. So the odious (deeds) of whatever they earned afflicted them; and the ones who did injustice among these (people), whatever odious deeds they earned will soon afflict them; and in no way will they be defiant (to Us).

52. And do they not know that ⊃Allâh outspreads (His) provision for whomever He decides, and He estimates (it) ? Surely in that are indeed ⊃âyât for a people who believe.

53. Say,[1] "O My bondmen who have been extravagant against themselves,[2] do not feel despondent of the mercy of ⊃Allâh! Surely ⊃Allâh forgives guilty (deeds) all together; surely He, Ever He, is The Ever-Forgiving, The Ever-Merciful.

54. And turn penitent to your Lord, and surrender to Him, even before the torment comes up to you; thereafter you will not be vindicated.

55. And closely follow the fairest of what has been sent down to you from your Lord even before the torment comes up to you suddenly while[3] you are not aware,

56. (Lest) any self should say, 'Oh, for (my) regret in that I indeed neglected my duty towards[4] ⊃Allâh, and decidedly I was one of the scoffers!'

(1) This is addressed to the Prophet.
(2) I.e., who have committed sins.
(3) Literally: and.
(4) Literally: in the side of.

أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾
أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ
مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾ بَلَىٰ قَدْ جَآءَتْكَ ءَايَـٰتِى فَكَذَّبْتَ بِهَا
وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَـٰفِرِينَ ﴿٥٩﴾ وَيَوْمَ ٱلْقِيَـٰمَةِ
تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى
جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟
بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ ٱللَّهُ
خَـٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿٦٢﴾ لَّهُۥ مَقَالِيدُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِ ٱللَّهِ أُو۟لَـٰٓئِكَ
هُمُ ٱلْخَـٰسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا
ٱلْجَـٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ﴿٦٥﴾ بَلِ ٱللَّهَ
فَٱعْبُدْ وَكُن مِّنَ ٱلشَّـٰكِرِينَ ﴿٦٦﴾ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ
وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ
مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

٤٦٥

57. Or should say, 'If (only) ⊃Allâh had guided me, indeed I would have been among the pious.'
58. Or should say while it sees the torment, 'If (only) I had another (chance of) recurrence[1] then I would be among the fair-doers.'
59. Yes indeed! My ⊃âyât already came to you, yet you cried lies to them, and you waxed proud and you were among the disbelievers.
60. And on the Day of the Resurrection you will see the ones who lied against ⊃Allâh, their faces blackened; is there not in Hell a lodging for the proud?
61. And ⊃Allâh will safely deliver the ones who were pious safe in their (land of) triumph; odious (torment) will not touch them, nor will they grieve.
62. ⊃Allâh is The Creator of everything; and He is The Ever-Trusted Trustee over everything.
63. To Him (belong) the prerogatives of the heavens and the earth; and the ones who have disbelieved in the ⊃âyât of ⊃Allâh, those are they (who are) the losers.
64. Say, "Is it then, other than ⊃Allâh you (wilfully) command me to worship, you ignorant ones?"
65. And indeed it has already been revealed to you[2] and to the ones before you:"Indeed in case you associate (other gods with ⊃Allâh), indeed your deeds will definitely be frustrated and indeed you will definitely be among the losers.
66. No indeed, (but) ⊃Allâh you (must) then worship and be among the thankful."
67. And in no way did they estimate ⊃Allâh His true estimate; and the earth all together will be His grasp on the Day of the Resurrection, and the heavens will be folded in His Right Hand. All Extolment be to Him, and Supremely Exalted be He above whatever they associate (with Him)!

(1) I.e., permission to return to the world.
(2) The Prophet.

68. And the Trumpet is blown; then whoever is in the heavens and whoever is in the earth will (get) stunned, excepting whom ⊃Allâh decides (to exempt). Thereafter it will be blown another time; then, only then will they be upright, looking on!

69. And the earth will shine with the Light of its Lord, and the Book will be brought forward, and the Prophets and martyr-witnesses will be made to come, and (justice) will be decreed between them with the Truth, and they will not be unjustly (treated).

70. And every self will be paid in full for whatever it has done; and He knows best whatever they perform.

وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِيَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا قَالُواْ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾ قِيلَ ٱدْخُلُوٓاْ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ ٱلَّذِينَ ٱتَّقَوْاْ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾ وَقَالُواْ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٧٤﴾

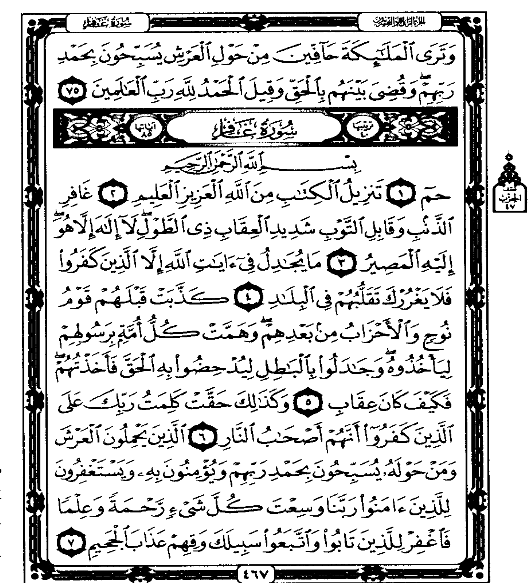
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71. And the ones who disbelieved will be driven in hordes to Hell until when they have come to it, its gates will be opened, and its Keepers will say to them, "Did not Messengers come up to you from among yourselves reciting to you the ⊃âyât of your Lord and warning you against the meeting of this your Day?" They will say, "Yes indeed, but the word of torment has come true against the disbelievers."

72. It will be said, "Enter the gates of Hell eternally (abiding) therein; miserable then is the lodging of the proud!"

73. And the ones who were pious to their Lord will be driven in hordes to the Garden till when they have come to it, and its gates will be opened, and its Keepers will say to them, "Peace be upon you! You have been good, so enter (into) it eternally (abiding)."

74. And they will say, "Praise be to ⊃Allâh, Who has sincerely (made good) His promise to us and has made us inherit the earth for us, to make our location in the Garden where we decide. So how favorable is the reward of the (good) doers!"



وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾

سُورَةُ غَافِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾ غَافِرِ
ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ لَآ إِلَٰهَ إِلَّا هُوَ
إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾ مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟
فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ
لِيَأْخُذُوهُ وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ فَأَخَذْتُهُمْ
فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى
ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٦﴾ ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ
وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ
لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا
فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ﴿٧﴾

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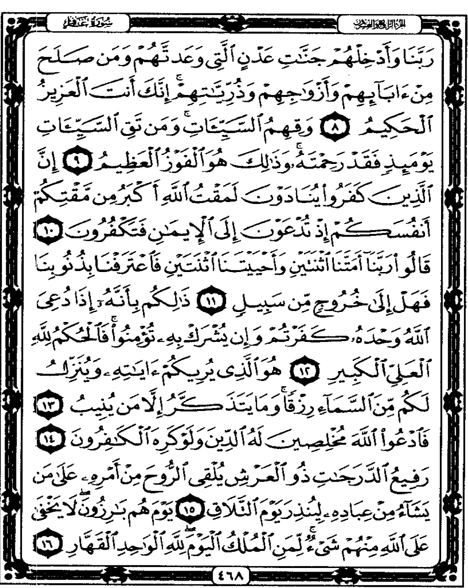
75. And you will see the Angels encircling round about the Throne extolling with the praise of their Lord; and (justice) will be decreed between them with the Truth; and it will be said, "Praise be to ⊃Allâh, The Lord of the worlds."

40. Sûrat Ghâfir (The Forgiver)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Hâ, Mîm.[1]
2. The successive sending down of the Book is from ⊃Allâh, The Ever-Mighty, The Ever-Knowing.
3. The Forgiver of (every) guilty (deed), and The Accepter of penance, strict in punishment, The Owner of Ampleness; there is no god except He; to Him is the Destiny.
4. In no way does anyone dispute concerning the ⊃âyât of ⊃Allâh except the ones who disbelieve; so do not let their moving about in the lands delude you.
5. The people of Nûh before them cried lies and the (allied) parties even after them; and every nation designed against their Messenger to take him (away), and disputed with untruth that they might rebut thereby the Truth. Then I took them (away); so how was (My) punishment!
6. And thus the Word of your Lord has come true against the ones who disbelieved that they are the inhabitants of the Fire.
7. The ones who bear the Throne, and the ones around it, extol with the praise (s) of their Lord and believe in Him, and they ask forgiveness for the ones who have believed, "Our Lord, You embrace everything in mercy and knowledge; so forgive the ones who repent and closely follow Your way, and protect them from the torment of Hell Fire.

(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.



8. Our Lord, and make them enter the Gardens of ᶜAdn which You have promised them and the ones who were righteous of their fathers, and their spouses, and their offsprings; surely You, Ever You, are The Ever-Mighty, The Ever-Wise.

9. And protect them from odious deeds, And whomever You protect from odious deeds upon that Day, on him You have had mercy; and it is that which is the magnificent triumph."

10. Surely (the ones) who have disbelieved will be called out (to), "Indeed the detesting of ᵓAllâh is greater than your detesting yourselves, as you were called to belief, yet you disbelieved."

11. They will say, "Our Lord, You have caused us twice to die and You have given us life twice; so we (now) confess our guilty (deeds). Is there then any way for going out?"

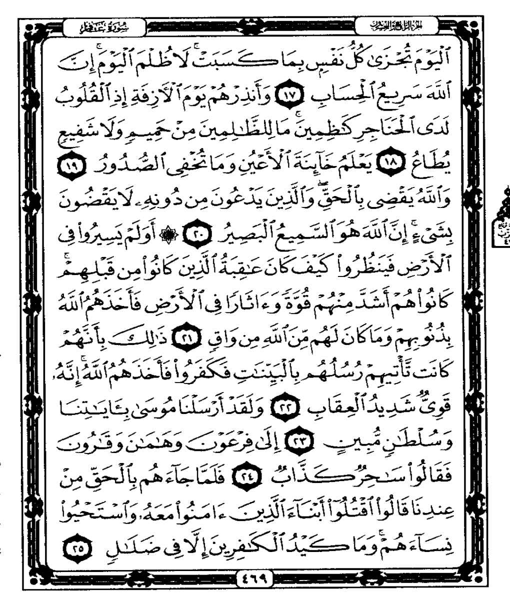
12. That is (due to the fact) that when ᵓAllâh was invoked alone, you disbelieved, and in case (others) are associated with Him, you believe. So judgment belongs to ᵓAllâh, The Ever-Exalted, The Ever-Great.

13. He is (The one) Who shows you His ᵓâyât and keeps sending down to you from the heaven provision; and in no way does anyone remind himself except him who turns penitent.

14. So invoke ᵓAllâh, making the religion faithfully His, though the disbelievers hate it.

15. Ever-Raised are His degrees, The Owner of the Throne, casting the Spirit of His Command upon whomever He decides of His bondmen that He may warn (them) of the Day of Encounter,

16. The Day they are going forth. Not a thing of theirs is concealed from ᵓAllâh. "Whose is the Kingdom today?" "(It belongs) to ᵓAllâh, The One, The Superb Vanquisher."



17. Today each self will be recompensed for what it has earned; (there is) no injustice today. Surely ⊃Allâh is Swift at the reckoning.
18. And warn them against the Day of the Imminent (Doom) as the hearts are close to the larynxes, and they are repressing (anguish inwardly); in no way will the unjust have any intimate (friend) nor any constant intercessor to be obeyed.
19. He knows the treacherous (look) of the eyes and whatever the breasts conceal.
20. And ⊃Allâh decrees with the Truth, and the ones they invoke apart from Him will not decree about anything. Surely ⊃Allâh, Ever He, is The Ever- Hearing, The Ever-Beholding.
21. And have they not traveled in the earth and so (could) look into how was the end of the ones who were before them? They were stronger[1] in power than themselves and (left) more tracks in the earth; yet ⊃Allâh took them (away) for their guilty (deeds), and in no way did they have any protector from ⊃Allâh
22. That was (due to the fact) that their Messengers kept coming up to them with the supreme evidence(s); yet they disbelieved, so ⊃Allâh took them (away). Surely He is Ever-Powerful, strict in punishment.
23. And indeed We already sent Mûsâ with Our ⊃âyât and an evident all-binding authority
24. To Fir^{c}awn,and Hâmân, and Qârûn. Yet they said, "A sorcerer, a constant liar."
25. Then as soon as he came to them with the Truth from Our Providence, they said,"Kill the sons of the ones who have believed with him, and (spare) alive their women." And in no way can the plotting of the disbelievers (end) except in error.

(1) Literally: more valiant, more strict.



وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِي ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰٓ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِي يَعِدُكُمْ إِنَّ ٱللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِي ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾ وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾ وَيَٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾

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26. And Fir^{c}awn said, "Leave me (alone)[1] to kill Mûsâ, and let him invoke his Lord. Surely I fear that he may exchange your religion or that he may cause corruption to appear in the land."

27. And Mûsâ said, "Surely I take refuge in my Lord and your Lord from every proud (one) who does not believe in the Day of Reckoning."

28. And a believing man of Fir^{c}awn's house who kept back his belief said, "Would you kill a man for that he says, 'My Lord is ⊃Allâh,' and he has come to you with the supreme evidence(s) from your Lord? And in case he is a liar, then his lying is upon himself, and in case he is sincere, some of that which he promises you will alight on you. Surely ⊃Allâh does not guide him who is extravagant, a constant liar.

29. O my people, today the kingdom is yours, you being topmost in the land; yet who will vindicate us against the violence of ⊃Allâh in case it comes upon us?" Fir^{c}wan said, "In no way would I let you see except what I see, and in no way do I guide you except in the way of right-mindedness."

30. And he who believed said, "O my people, surely I fear for you the like of the Day of the (allied) parties;

31. The like of the steadfast manner of the people of Nûh, and ^{c}Âd, and Thamûd and the ones even after them; and in no way does ⊃Allâh will an injustice for (His) bondmen.

32. And O my people, surely I fear for you the Day of Summoning.

33. The Day you turn away, withdrawing; in no way would there be a safeguard for you from ⊃Allâh; and whomever ⊃Allâh leads into error, then in no way would anyone be a guide for him.

(1) I.e., Keep away from me.

وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِى شَكٍّ
مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ
مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ
مُّرْتَابٌ ﴿٣٤﴾ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ
أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ
يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ
يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ
ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ
وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ﴿٣٧﴾ وَقَالَ ٱلَّذِىٓ
ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾
يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ
دَارُ ٱلْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ
وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

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34. And indeed Yûsuf already came to you earlier with the supreme evidence(s), yet in no way did you cease being in doubt concerning what he came to you with, until, when he perished, you said, "ᴲAllâh will never send forth (any) Messenger even after him." Thus ᴲAllâh leads into error him who is extravagant and (always) suspicious."

35. The ones who dispute concerning the ᴲâyât of ᴲAllâh without any all-binding authority that has come up to them, it is greatly (detested)(1) in the Reckoning of ᴲAllâh and in the (sight) of the ones who have believed. Thus ᴲAllâh stamps upon(2) every heart of (every) proud potentate.

36. And Firᶜawn said, "O Hâmân, build for me a tower that possibly I would reach the means (of ascension),

37. The means of the heavens, (and) so view the God of Mûsâ, and surely I expect him to be a liar indeed." And thus the odiousness of his deed(s) were adorned(3) for Firᶜawn, and he was barred from the way; and in no way did Firᶜawn's plotting (end) except in detriment.

38. And he who believed said, "O my people, closely follow me; I will guide you in the way of right-mindedness.

39. O my people, surely this present life is only a (passing) enjoyment, and surely the Hereafter is (really) the Home of Residence.

40. Whoever does an odious (deed), then he will be recompensed with (nothing) except the like of it; and whoever does righteousness, male or female, and is a believer, then those will enter the Garden, provided therein without reckoning.

(1) Literally: great in detesting.
(2) I.e., impresses or sets a seal on.
(3) I.e., made attractive.

41. And O my people, how is it with me that I call you to deliverance, and you call me to the Fire?

42. You call me to disbelieve in ⊃Allâh and to associate with Him that of which I have no knowledge, and I call you to The Ever-Mighty, The Superb Forgiver.

43. (There is) no question that what you call me to has no call (heard) in the present (life) or in the Hereafter, and that our turning back is to ⊃Allâh, and that the extravagant are the ones who are the inhabitants of the Fire.

44. Then you will soon remember what I say to you; and I confide my Command[1] to ⊃Allâh. Surely ⊃Allâh is Ever-Beholding (His) bondmen."

۞ وَيَٰقَوۡمِ مَا لِيٓ أَدۡعُوكُمۡ إِلَى ٱلنَّجَوٰةِ وَتَدۡعُونَنِيٓ إِلَى
ٱلنَّارِ ﴿٤١﴾ تَدۡعُونَنِي لِأَكۡفُرَ بِٱللَّهِ وَأُشۡرِكَ بِهِۦ مَا لَيۡسَ
لِي بِهِۦ عِلۡمٞ وَأَنَا۠ أَدۡعُوكُمۡ إِلَى ٱلۡعَزِيزِ ٱلۡغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ
أَنَّمَا تَدۡعُونَنِيٓ إِلَيۡهِ لَيۡسَ لَهُۥ دَعۡوَةٞ فِي ٱلدُّنۡيَا وَلَا فِي ٱلۡأٓخِرَةِ
وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلۡمُسۡرِفِينَ هُمۡ أَصۡحَٰبُ ٱلنَّارِ
﴿٤٣﴾ فَسَتَذۡكُرُونَ مَآ أَقُولُ لَكُمۡۚ وَأُفَوِّضُ أَمۡرِيٓ إِلَى
ٱللَّهِۚ إِنَّ ٱللَّهَ بَصِيرُۢ بِٱلۡعِبَادِ ﴿٤٤﴾ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ
مَا مَكَرُواْۖ وَحَاقَ بِـَٔالِ فِرۡعَوۡنَ سُوٓءُ ٱلۡعَذَابِ ﴿٤٥﴾ ٱلنَّارُ
يُعۡرَضُونَ عَلَيۡهَا غُدُوّٗا وَعَشِيّٗاۚ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ أَدۡخِلُوٓاْ
ءَالَ فِرۡعَوۡنَ أَشَدَّ ٱلۡعَذَابِ ﴿٤٦﴾ وَإِذۡ يَتَحَآجُّونَ فِي
ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُنَّا
لَكُمۡ تَبَعٗا فَهَلۡ أَنتُم مُّغۡنُونَ عَنَّا نَصِيبٗا مِّنَ ٱلنَّارِ
﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُلّٞ فِيهَآ إِنَّ ٱللَّهَ
قَدۡ حَكَمَ بَيۡنَ ٱلۡعِبَادِ ﴿٤٨﴾ وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ لِخَزَنَةِ
جَهَنَّمَ ٱدۡعُواْ رَبَّكُمۡ يُخَفِّفۡ عَنَّا يَوۡمٗا مِّنَ ٱلۡعَذَابِ ﴿٤٩﴾

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45. So ⊃Allâh protected him against the odious (things) of their scheming, and an odious torment redounded on the house of Firᶜawn:

46. The Fire. They will be set before it in the early morning and at nightfall, and on the Day when the Hour (comes) up, "Make the house of Firᶜawn to enter into the strictest torment."

47. And as they argue among themselves in the Fire, so the weak will say to the ones who waxed proud, "Surely we were a following to you; will you then avail us against any assignment of the Fire?"

48. The ones who waxed proud will say, "Surely every one of us is in it; surely ⊃Allâh has already judged among (His) bondmen."

49. And the ones who are in the Fire will say to the keepers of Hell, "Invoke your Lord to lighten for us one day of the torment!"

(1) Or: my affair.

50. They will say, "And did your Messengers not come up to you with the supreme evidence(s)?" They will say, "Yes indeed." They will say, "Then do you invoke!" And in no way is the invocation of the disbelievers in anything except in error.

51. Surely We indeed vindicate Our Messengers and the ones who have believed in the present life and upon the Day when the (noble) Witnesses rise up,

52. The Day when their ready excuse(s) will not profit the unjust, and theirs will be the curse, and theirs the odious Residence.

53. And indeed We already brought Mûsâ the guidance, and We caused the Seeds of ⊃Isrâ⊃îl to inherit the Book,

54. A guide and a Reminding for the ones endowed with intellects.

قَالُوٓاْ أَوَلَمۡ تَكُ تَأۡتِيكُمۡ رُسُلُكُم بِٱلۡبَيِّنَٰتِۖ قَالُواْ
بَلَىٰۚ قَالُواْ فَٱدۡعُواْۗ وَمَا دُعَٰٓؤُاْ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٍ
﴿٥٠﴾ إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَيَوۡمَ يَقُومُ ٱلۡأَشۡهَٰدُ ﴿٥١﴾ يَوۡمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعۡذِرَتُهُمۡۖ
وَلَهُمُ ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾ وَلَقَدۡ ءَاتَيۡنَا مُوسَى
ٱلۡهُدَىٰ وَأَوۡرَثۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡكِتَٰبَ ﴿٥٣﴾ هُدٗى
وَذِكۡرَىٰ لِأُوْلِي ٱلۡأَلۡبَٰبِ ﴿٥٤﴾ فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ
حَقّٞ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ بِٱلۡعَشِيِّ
وَٱلۡإِبۡكَٰرِ ﴿٥٥﴾ إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ
ٱللَّهِ بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡ إِن فِي صُدُورِهِمۡ إِلَّا كِبۡرٞ
مَّا هُم بِبَٰلِغِيهِۚ فَٱسۡتَعِذۡ بِٱللَّهِۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلۡبَصِيرُ ﴿٥٦﴾ لَخَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَكۡبَرُ مِنۡ
خَلۡقِ ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٥٧﴾
وَمَا يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ وَلَا ٱلۡمُسِيٓءُۚ قَلِيلٗا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

55. So (endure) patiently;[1] surely the promise of ⊃Allâh is true. And ask forgiveness for your guilty (deed), and extol with the praise of your Lord at nightfall and before the rising of the sun.

56. Surely the ones who dispute concerning the ⊃âyât of ⊃Allâh without any all-binding authority having come up to them, decidedly in their breasts is nothing except pride; in no way will they be attaining[2] it,[3] so seek refuge in ⊃Allâh; surely He, Ever He, is The Ever-Hearing, The Ever-Beholding.

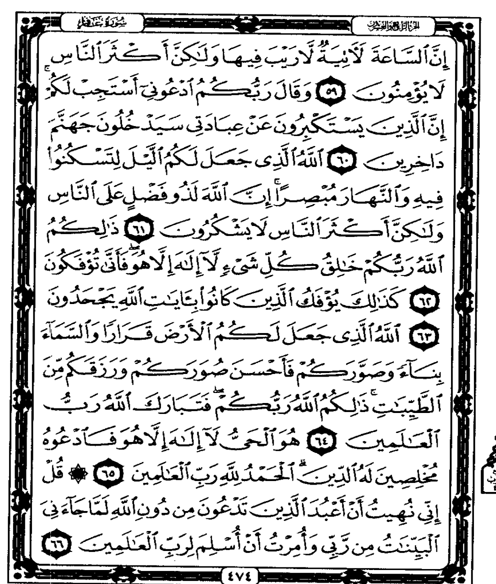
57. Indeed the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind do not know.

58. And in no way are the blind and the ever-beholding man equal, nor are the ones who have believed and done deeds of righteouness and the doers of odious (deeds); little do you remind yourselves!

---

(1) This is addressed to the Prophet. (2) Literally: reaching.

(3) I.e., the attainment or the fulfilment of their pride, or harming the Prophet, or attaining Prophethood.



إِنَّ ٱلسَّاعَةَ لَآتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ
إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ ﴿٦٠﴾ ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟
فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ
ٱللَّهُ رَبُّكُمْ خَٰلِقُ كُلِّ شَيْءٍ لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ
﴿٦٢﴾ كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ
﴿٦٣﴾ ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ
بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ
ٱلطَّيِّبَٰتِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ
ٱلْعَٰلَمِينَ ﴿٦٤﴾ هُوَ ٱلْحَيُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ
مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾ ۞ قُلْ
إِنِّي نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِيَ
ٱلْبَيِّنَٰتُ مِن رَّبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾

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59. Surely the Hour is indeed coming up; there is no suspicion about it, but most of mankind do not believe.

60. And your Lord has said, "Invoke Me and I will respond to you. Surely the ones who wax too proud to do Me worship will soon enter Hell utterly abject."

61. ⊃Allâh is (The One) Who made for you the night to rest in it, and the daytime a beholder.[1] Surely ⊃Allâh is indeed The Owner of Grace for mankind, but most of mankind do not thank (Him).

62. That, then, is ⊃Allâh, your Lord, The Creator of everything; there is no god except He. However, then, are you diverged (from the Truth)?

63. Thus diverged (from Truth) are they who used to repudiate the ⊃âyât of ⊃Allâh.

64. ⊃Allâh is The (One) Who made for you the earth a reposing and the heaven for an edifice.[2] And He fashioned you, and made fair your fashioning, and provided you with the good things. That is ⊃Allâh your Lord; so Supremely Blessed is ⊃Allâh , The Lord of the worlds.

65. He is The Living One; there is no god except He. So invoke Him, making the religion His faithfully. Praise be to ⊃Allâh, The Lord of the worlds.

(66) Say, "Surely I have been forbidden to worship the ones you invoke apart from ⊃Allâh, as soon as the supreme evidence(s) came to me from my Lord; and I have been commanded to surrender to The Lord of the worlds."

(1) I.e. when you can behold.
(2) Literally: a building.

هو الذي خلقكم من تراب ثم من نطفة ثم من علقة ثم يخرجكم طفلا ثم لتبلغوا أشدكم ثم لتكونوا شيوخا ومنكم من يتوفى من قبل ولتبلغوا أجلا مسمى ولعلكم تعقلون ﴿٦٧﴾ هو الذي يحيي ويميت فإذا قضى أمرا فإنما يقول له كن فيكون ﴿٦٨﴾ ألم تر إلى الذين يجادلون في آيات الله أنى يصرفون ﴿٦٩﴾ الذين كذبوا بالكتاب وبما أرسلنا به رسلنا فسوف يعلمون ﴿٧٠﴾ إذ الأغلال في أعناقهم والسلاسل يسحبون ﴿٧١﴾ في الحميم ثم في النار يسجرون ﴿٧٢﴾ ثم قيل لهم أين ما كنتم تشركون ﴿٧٣﴾ من دون الله قالوا ضلوا عنا بل لم نكن ندعو من قبل شيئا كذلك يضل الله الكافرين ﴿٧٤﴾ ذلكم بما كنتم تفرحون في الأرض بغير الحق وبما كنتم تمرحون ﴿٧٥﴾ ادخلوا أبواب جهنم خالدين فيها فبئس مثوى المتكبرين ﴿٧٦﴾ فاصبر إن وعد الله حق فإما نرينك بعض الذي نعدهم أو نتوفينك فإلينا يرجعون ﴿٧٧﴾

67. He is The (One) Who created you of dust, thereafter of a sperm-drop, thereafter of a clot; thereafter He brings you out as a young child, thereafter that you (may) reach full age;(1) thereafter you (may) be aged. And (some) of you are taken(2) up earlier, and that you (may) reach a stated term, and that possibly you would consider.

68. He is The (One) who gives life and makes to die; so when He decrees a Command, then surely He only says to it, "Be!" and it is.

69. Have you not regarded the ones who dispute concerning the ᵓâyât of ᵓAllâh; however are they turned about?

70. The ones who have cried lies to the Book and that wherewith We sent Our Messengers, will then eventually know,

71. As the shackles are on their necks, and (also) the chains; they are pulled

72. Into the scalding water; thereafter they are to be seethed in the Fire.

73. Thereafter it is said to them, "Where are the ones you used to associate

74. Apart from ᵓAllâh?" They will say, "They have erred away from us; no indeed, we used not to invoke anything earlier." Thus ᵓAllâh leads the disbelievers into error.

75. That is (due to the fact) that you used to exult in the earth untruthfully,(3) and (due to the fact) that you used to live in merriment.

76. "Enter the gates of Hell, eternally (abiding) therein." Miserable then is the lodging of the proud (ones)!

77. So (endure) patiently; surely the promise of ᵓAllâh is true. So whether We definitely show you some of (the pains) We promise them or We definitely take you up (to Us), then to Us they will be returned.

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(1) Literally: reach your strongest (age).

(2) I.e. die.

(3) Literally: without the truth.

وَلَقَدۡ أَرۡسَلۡنَا رُسُلٗا مِّن قَبۡلِكَ مِنۡهُم مَّن قَصَصۡنَا عَلَيۡكَ
وَمِنۡهُم مَّن لَّمۡ نَقۡصُصۡ عَلَيۡكَۗ وَمَا كَانَ لِرَسُولٍ أَن يَأۡتِيَ
بِـَٔايَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ فَإِذَا جَآءَ أَمۡرُ ٱللَّهِ قُضِيَ بِٱلۡحَقِّ وَخَسِرَ
هُنَالِكَ ٱلۡمُبۡطِلُونَ ﴿٧٨﴾ ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَنۡعَٰمَ
لِتَرۡكَبُواْ مِنۡهَا وَمِنۡهَا تَأۡكُلُونَ ﴿٧٩﴾ وَلَكُمۡ فِيهَا
مَنَٰفِعُ وَلِتَبۡلُغُواْ عَلَيۡهَا حَاجَةٗ فِي صُدُورِكُمۡ وَعَلَيۡهَا وَعَلَى
ٱلۡفُلۡكِ تُحۡمَلُونَ ﴿٨٠﴾ وَيُرِيكُمۡ ءَايَٰتِهِۦ فَأَيَّ ءَايَٰتِ
ٱللَّهِ تُنكِرُونَ ﴿٨١﴾ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَانُوٓاْ أَكۡثَرَ مِنۡهُمۡ وَأَشَدَّ
قُوَّةٗ وَءَاثَارٗا فِي ٱلۡأَرۡضِ فَمَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ
﴿٨٢﴾ فَلَمَّا جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَرِحُواْ بِمَا عِندَهُم
مِّنَ ٱلۡعِلۡمِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٨٣﴾ فَلَمَّا
رَأَوۡاْ بَأۡسَنَا قَالُوٓاْ ءَامَنَّا بِٱللَّهِ وَحۡدَهُۥ وَكَفَرۡنَا بِمَا كُنَّا بِهِۦ
مُشۡرِكِينَ ﴿٨٤﴾ فَلَمۡ يَكُ يَنفَعُهُمۡ إِيمَٰنُهُمۡ لَمَّا رَأَوۡاْ بَأۡسَنَاۖ سُنَّتَ
ٱللَّهِ ٱلَّتِي قَدۡ خَلَتۡ فِي عِبَادِهِۦۖ وَخَسِرَ هُنَالِكَ ٱلۡكَٰفِرُونَ ﴿٨٥﴾

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78. And indeed We already sent Messengers even before you. Among them are the ones whom We related to you, and (some) We have not related to you; and in no way (could) any Messenger come up with a sign except by the permission of ⊃Allâh. Then when the Command of ⊃Allâh comes, (their end) is decreed with the Truth, and thereover the wrong-doers[1] will lose.

79. ⊃Allâh is (The One) Who made for you the cattle[2] that you may ride (some) of them, and of (some) you eat,

80. And (other) profits you have from them; and that on them you may attain[3] a need in your breasts, and upon them and on the ships you are carried.

81. And He shows you His ⊃âyât; then whichever of the ⊃âyât of ⊃Allâh do you deny?

82. Have they then not travelled in the earth so they (could) look into how was the end of the ones before them? They were more numerous than themselves, and more valiant in power, and (left) more tracks in the earth; yet in no way did whatever they used to earn avail them.

83. So, as soon as their Messengers came to them with the supreme evidence(s), they exulted with what knowledge was in their presence, and what they used to mock at redounded on them.

84. Then, as soon as they saw Our violence, they said, "We believe in ⊃Allâh alone, and we disbelieve in whatever we used to be associating with Him."

85. Yet their belief did not in the least profit them as soon as they saw Our violence, the enactment of ⊃Allâh, which has passed on His bondmen; and thereover the disbelievers lost.

(1) Literally: doers of void (deeds).

(2) *⊃An‘âm* includes cattle, camels, sheep and goats.

(3) Literally: reach.

41. Sûrat Fussilat (Expounded)

سورة فصلت

بسم الله الرحمن الرحيم

حمٓ ﴿١﴾ تَنزِيلٌ مِّنَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿٢﴾ كِتَٰبٌ فُصِّلَتۡ
ءَايَٰتُهُۥ قُرۡءَانًا عَرَبِيًّا لِّقَوۡمٖ يَعۡلَمُونَ ﴿٣﴾ بَشِيرٗا وَنَذِيرٗا فَأَعۡرَضَ
أَكۡثَرُهُمۡ فَهُمۡ لَا يَسۡمَعُونَ ﴿٤﴾ وَقَالُواْ قُلُوبُنَا فِيٓ أَكِنَّةٖ
مِّمَّا تَدۡعُونَآ إِلَيۡهِ وَفِيٓ ءَاذَانِنَا وَقۡرٞ وَمِنۢ بَيۡنِنَا وَبَيۡنِكَ حِجَابٞ
فَٱعۡمَلۡ إِنَّنَا عَٰمِلُونَ ﴿٥﴾ قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ يُوحَىٰٓ إِلَيَّ
أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَٱسۡتَقِيمُوٓاْ إِلَيۡهِ وَٱسۡتَغۡفِرُوهُۗ وَوَيۡلٞ
لِّلۡمُشۡرِكِينَ ﴿٦﴾ ٱلَّذِينَ لَا يُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ
هُمۡ كَٰفِرُونَ ﴿٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ
أَجۡرٌ غَيۡرُ مَمۡنُونٖ ﴿٨﴾ ۞ قُلۡ أَئِنَّكُمۡ لَتَكۡفُرُونَ بِٱلَّذِي خَلَقَ
ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ وَتَجۡعَلُونَ لَهُۥٓ أَندَادٗاۚ ذَٰلِكَ رَبُّ ٱلۡعَٰلَمِينَ ﴿٩﴾
وَجَعَلَ فِيهَا رَوَٰسِيَ مِن فَوۡقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقۡوَٰتَهَا فِيٓ
أَرۡبَعَةِ أَيَّامٖ سَوَآءٗ لِّلسَّآئِلِينَ ﴿١٠﴾ ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِيَ دُخَانٞ
فَقَالَ لَهَا وَلِلۡأَرۡضِ ٱئۡتِيَا طَوۡعًا أَوۡ كَرۡهٗا قَالَتَآ أَتَيۡنَا طَآئِعِينَ ﴿١١﴾

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In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Hâ, Mîm.[1]
2. A successive sending down from The All-Merciful, The Ever-Merciful.
3. A Book whose ⊃âyât[2] have been expounded, an Arabic Qur⊃ân for a people who know,
4. (Bearing) good tidings and a warning; yet most of them veered away, so they do not hear.
5. And they have said, "Our hearts are under lids[3] from what you call us to, and in our ears is an obstruction, and between us and you[4] is a curtain; so do (according to your belief); surely we are doing (according to ours)."
6. Say, "Surely I am only a mortal like you. To me it is revealed that your God is only One God; so go straight to Him, and ask for His forgiveness; and woe to the associators,
7. Who do not bring the Zakât, and they are the ones (who are) disbelievers in the Hereafter.
8. Surely the ones who have believed and done deeds of righteousness will have a reward bountifully unfailing."
9. Say, "Is it true that indeed you surely disbelieve in (The One) Who created the earth in two days, and do you set up compeers to Him?" That is The Lord of the worlds.
10. And He made therein anchorages[5] from above it, and He blessed it, and determined therein its nourishments in four days, equal to the questioners.
11. Thereafter He levelled Himself[6] to the heaven (while) it was smoke, then said to it and to the earth, "Come up (you two) willingly[7] or unwillingly!" They (both) said, "We come up willingly."

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(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(2) Verses, signs.
(3) Literally: into lids.
(4) I.e., the Prophet.
(5) I.e., mountains.
(6) How He did so is beyond human understanding.
(7) Or: in obedience.

فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَآءٍ أَمْرَهَا
وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ
ٱلْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ
عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ أَلَّا تَعْبُدُوٓا إِلَّا ٱللَّهَ قَالُوا لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً
فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا فِي
ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ
ٱلَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِـَٔايَٰتِنَا يَجْحَدُونَ
﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِيٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ
عَذَابَ ٱلْخِزْيِ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ وَهُمْ
لَا يُنصَرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا ٱلْعَمَىٰ عَلَى
ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا يَكْسِبُونَ
﴿١٧﴾ وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ
أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ
عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

12. So He decreed them as seven heavens in two days, and He revealed in every heaven its Command. And We have adorned the lowest heaven with lamps, and (set Angels) preserving them. That is the determining of The Ever-Mighty, The Ever-Knowing.

13. Yet in case they veer away, then say, "I warn you of a (stunning) thunderbolt like to the (stunning) thunderbolt of ᶜÂd and Thamûd."

14. As the Messengers came to them from before them[1] and from behind them, (saying), "Do not worship anyone except ⊃Allâh", they said, "If our Lord had (so) decided, indeed He would have sent down Angels; so surely we are disbelievers in what you have been sent with."

15. So, as for ᶜÂd, they waxed proud in the earth untruthfully[2] and said, "Who is more valiant than us in power?" And did they not see that ⊃Allâh, Who created them, Ever He, is more valiant than them in power? And they used to repudiate Our ⊃âyât.

16. Then We sent against them a most clamorous wind in days of ill-luck that We might let them taste the torment of disgrace in the present life and indeed the torment of the Hereafter is more disgraceful, and they will not be vindicated.

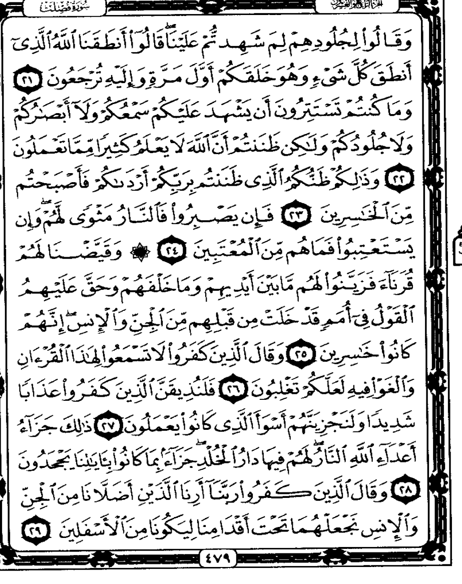
17. And as for Thamûd, so We guided them, yet they showed love for blindness above guidance; so the (stunning) thunderbolt of the torment of degradation took them (away) for whatever they used to earn.

18. And We safely delivered the ones who believed and were pious.

19. And the Day the enemies of ⊃Allâh are mustered to the Fire, so they are (duly) dispensed with.

20. Till, just when they come to it, their hearing, and their beholdings,[3] and their skins testify against them concerning whatever they were doing.

(1) Literally: from between their hands.
(2) Literally: with other than the truth.
(3) I.e., eyesight(s).



سورة فصلت

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُوا أَنطَقَنَا اللَّهُ الَّذِي
أَنطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾
وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ
وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ
﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُم
مِّنَ الْخَاسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا فَالنَّارُ مَثْوًى لَّهُمْ وَإِن
يَسْتَعْتِبُوا فَمَا هُم مِّنَ الْمُعْتَبِينَ ﴿٢٤﴾ ۞ وَقَيَّضْنَا لَهُمْ
قُرَنَاءَ فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ
الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ
كَانُوا خَاسِرِينَ ﴿٢٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ
وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا
شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾ ذَٰلِكَ جَزَاءُ
أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ
﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ
وَالْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

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21. And they will say to their skins, "Why have you testified against us?" They will say," ⊃Allâh has caused us to pronounce (words), Who has caused everything to pronounce (words). And He created you the first time, and to Him you will be returned.

22. And in no way did you take to screening yourselves that neither your hearing, nor your beholdings,(1) nor your skins should testify against you; but you surmised that ⊃Allâh does not know much of whatever you did.

23. And that(2) (was) the surmise you surmised about your Lord; it has toppled you; so you have become among the losers."

24. So in case they (endure) patiently, then the Fire will be a lodging for them, and in case they ask amends, yet in no way will they be (allowed) to make amends.

25. And We have preordained for them comrades; so they have adorned for them that which is before(3) them and that which is behind them. And against them the Saying has come true among nations that passed even before them of the jinn and of mankind. Surely they were losers.

26. And the ones who have disbelieved say, "Do not give ear to this Qur⊃ân, and talk idly about it, that possibly you would overcome."

27. So indeed We will definitely cause the ones who have disbelieved to taste strict torment, and indeed We will definitely recompense them (for) the most odious of whatever they were doing.

28. That is the recompense of the enemies of ⊃Allâh: the Fire, wherein they will have the Residence of Eternity as a recompense for that they used to repudiate Our ⊃âyât.

29. And the ones who have disbelieved will say,"Our Lord, show us the ones that led us into error, (both) the jinn and mankind, (and) we would set them beneath our feet, that they both may be among the basest ones."

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(1) I.e., eyesight(s).
(2) Literally: those (things).
(3) Literally: between their hands.



30. Surely the ones who have said, "Our Lord is ⊃Allâh," thereafter they have gone straight, upon them the Angels keep coming down (saying), "Do not fear (anything), nor do you grieve, and have good tidings of the Garden that you are promised.

31. We are your constant patrons in the present life and in the Hereafter; and therein you will have whatever yourselves crave for, and therein you will have whatever you claim

32. As hospitality (coming down) from (One) Ever-Forgiving, Ever-Merciful."

33. And who is fairer in speech than he who calls to ⊃Allâh, and does righteousness, and says, "Surely I (myself) am one of the Muslims"?[1]

34. And not equal are the fair deed and the odious deed. Repel with that which is fairest; then, only then, he between whom and you there is enmity will be as if he were an intimate constant patron.

35. And in no way will anyone be granted (such fairness) except the ones who (endure) patiently; and in no way will anyone be granted it except an owner of a tremendous fortune[2] (in the Hereafter).

36. And in case an incitement from ⊃Ash-Shaytân ever incites you, then seek refuge in ⊃Allâh; surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.

37. And of His ⊃âyât are the night and the daytime, and the sun and the moon. Do not prostrate yourselves to the sun, nor to the moon; and prostrate yourselves to ⊃Allâh, Who created them, in case Him (alone) you do worship.

38. Yet, in case they wax proud, then the ones who are in the Providence with your Lord extol to Him by night and daytime, and they do not grow weary.*

(1) I.e., those who surrender (to ⊃Allâh).
(2) Literally: portion.
* A prostration is to be performed here.

ومن ءايته أنك ترى الأرض خشعة فإذا أنزلنا عليها الماء
اهتزت وربت إن الذى أحياها لمحى الموتى إنه على كل شىء
قدير ﴿٣٩﴾ إن الذين يلحدون فى ءايتنا لا يخفون علينا أفمن
يلقى فى النار خير أم من يأتى ءامنا يوم القيمة اعملوا ما شئتم
إنه بما تعملون بصير ﴿٤٠﴾ إن الذين كفروا بالذكر لما جاءهم
وإنه لكتب عزيز ﴿٤١﴾ لا يأتيه البطل من بين يديه ولا من
خلفه تنزيل من حكيم حميد ﴿٤٢﴾ ما يقال لك إلا ما قد قيل
للرسل من قبلك إن ربك لذو مغفرة وذو عقاب أليم ﴿٤٣﴾
ولو جعلنه قرءانا أعجميا لقالوا لولا فصلت ءايته ءاعجمى
وعربى قل هو للذين ءامنوا هدى وشفاء والذين
لا يؤمنون فى ءاذانهم وقر وهو عليهم عمى أولئك
ينادون من مكان بعيد ﴿٤٤﴾ ولقد ءاتينا موسى الكتب
فاختلف فيه ولولا كلمة سبقت من ربك لقضى
بينهم وإنهم لفى شك منه مريب ﴿٤٥﴾ من عمل صلحا
فلنفسه ومن أساء فعليها وما ربك بظلم للعبيد ﴿٤٦﴾

39. And of His ⊃âyât is that you see the earth submissive. Then when We send down water upon it, it shakes and swells. Surely He Who gives life to it is indeed He Who gives life to the dead; surely He is Ever-Determiner over everything.
40. Surely (those) who blaspheme Our ⊃âyât are not concealed from Us. So, is he who will be cast into the Fire more charitable,[1] or he who (really) comes up secure on the Day of the Resurrection? Do whatever you decide (on); surely He is Ever-Beholding of whatever you do.
41. Surely the ones who disbelieved in the Remembrance as soon as it came to them (are unjust), and surely it is indeed a Mighty Book;
42. Untruth does not come up to it before[2] it nor from behind it; a successive sending down from (One) Ever-Wise, Ever-Praiseworthy.
43. In no way is anything said to you except what already was said to the Messengers before you. Surely your Lord is indeed The Owner of forgivenes and The Owner of painful punishment.
44. And if We had made it a foreign[3] Qur⊃ân, they would indeed have said, "Had its ⊃âyât been expounded? A foreign (tongue) and an Arab (Messenger)?" Say,"To the ones who have believed it is a guidance and a cure; and the ones who do not believe, in their ears is an obstruction, and for them it is a blindness; those are called out from a place far (away)."
45. And indeed We already brought Mûsâ the Book; then they were made to differ concerning it, and had it not been for a Word that had gone before from your Lord, it would indeed have been decreed between them; and surely they are indeed in doubt of it, causing suspicion.
46. Whoever does righteous (deeds), it is for himself; and whoever does odious (deeds), then it is against it;[4] and in no way is your Lord in the least unjust to (His) slaves.

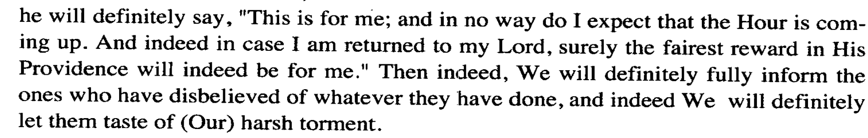
(1) I.e., better.
(2) Literally: between its two hands.
(3) I.e., in a language other than Arabic.
(4) The self.

25 (47) To Him is referred the Knowledge of the Hour. And in no way do any of the products[1] come out[2] of their sheaths, and in no way does any female conceive or bring forth, except with His Knowledge. And upon the Day He will call out to them, "Where (now) are My associates?" they will say, "We declare[3] to You, in no way is there a constant witness among us."

48. And whatever they used to invoke earlier will err away from them, and they will surmise that in no way can they have any evasion.

49. Man does not weary of invoking for charity; and in case evil touches him, then he is constantly despairing, constantly despondent.

50. And indeed, in case We cause him to taste mercy from Us even after tribulation has touched him, indeed he will definitely say, "This is for me; and in no way do I expect that the Hour is coming up. And indeed in case I am returned to my Lord, surely the fairest reward in His Providence will indeed be for me." Then indeed, We will definitely fully inform the ones who have disbelieved of whatever they have done, and indeed We will definitely let them taste of (Our) harsh torment.



إليه يرد علم الساعة وما تخرج من ثمرت من أكمامها وما تحمل من أنثى ولا تضع إلا بعلمه ويوم يناديهم أين شركاءي قالوا ءاذنك ما منا من شهيد ﴿٤٧﴾ وضل عنهم ما كانوا يدعون من قبل وظنوا ما لهم من محيص ﴿٤٨﴾ لا يسئم الإنسن من دعاء الخير وإن مسه الشر فيئوس قنوط ﴿٤٩﴾ ولئن أذقنه رحمة منا من بعد ضراء مسته ليقولن هذا لي وما أظن الساعة قائمة ولئن رجعت إلى ربي إن لي عنده للحسنى فلننبئن الذين كفروا بما عملوا ولنذيقنهم من عذاب غليظ ﴿٥٠﴾ وإذا أنعمنا على الإنسن أعرض ونا بجانبه وإذا مسه الشر فذو دعاء عريض ﴿٥١﴾ قل أرءيتم إن كان من عند الله ثم كفرتم به من أضل ممن هو في شقاق بعيد ﴿٥٢﴾ سنريهم ءايتنا في الآفاق وفي أنفسهم حتى يتبين لهم أنه الحق أولم يكف بربك أنه على كل شيء شهيد ﴿٥٣﴾ ألا إنهم في مرية من لقاء ربهم ألا إنه بكل شيء محيط ﴿٥٤﴾

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51. And when We favor man, he veers away and retires aside,[4] and when evil touches him, then he is the owner of abounding[5] invocation.

52. Say, "Have you seen that in case it is from the Providence of ᴐAllâh, thereafter you disbelieve in it, who is further in error than he who is in far-reaching opposition?"

53. We will soon show them Our ᴐâyât in the horizons and in themselves until it is evident to them that it is the Truth. And does it not suffice as to your Lord that He is The Ever-Present Witness over everything?

54. Verily, they are surely wrangling about the meeting with their Lord! Verily, He is surely Encompassing everything!

(1) I.e., fruits.
(2) Literally: go out.
(3) Literally: notify.
(4) Literally: retires with his side.
(5) Literally: broad.

42. Sûrat ⊃Ash-Shûrâ (Counsel)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Hâ, Mîm.[1]
2. cAyn, Sîn, Qâf.[1]
3. Thus reveals to you, and to the ones (even) before you ⊃Allâh, The Ever-Mighty, The Ever-Wise.
4. To Him belongs whatever is in the heavens and whatever is in the earth; and He is The Ever-Exalted, The Ever-Magnificent.
5. The heavens are almost rent from above them,and the Angels extol with the praise of their Lord, and ask forgiveness for the ones on[2] the earth. Oh, surely ⊃Allâh, Ever He, is The Ever-Forgiving, The Ever-Merciful.
6. And the ones who have taken to themselves patrons apart from Him, ⊃Allâh is Ever-Preserver over them; and in no way are you a constant trustee over them.
7. And thus We have revealed to you an Arabic Qur⊃ân, that you may warn the Mother of the Towns[3] and whomever are (dwelling) around it, and to warn of the Day of Gathering, wherein there is no suspicion: a group in the Garden, and a group in the Blaze.
8. And if ⊃Allâh had (so) decided, He would indeed have made them one nation; but He causes whomever He decides to enter into His mercy, and the unjust ones will in no way have any patron or any ready vindicator.
9. Or even have they taken to themselves patrons apart from Him? Yet ⊃Allâh, Ever He, is The Ever-Patronizing Patron, and He gives life to the dead, and He is Ever-Determiner over everything.
10. And in whatever things you differ about, then the judgment thereof belongs to ⊃Allâh. "That is ⊃Allâh, my Lord; in Him I have put my trust, and to Him I turn penitent".

سُورَةُ الشُّورَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

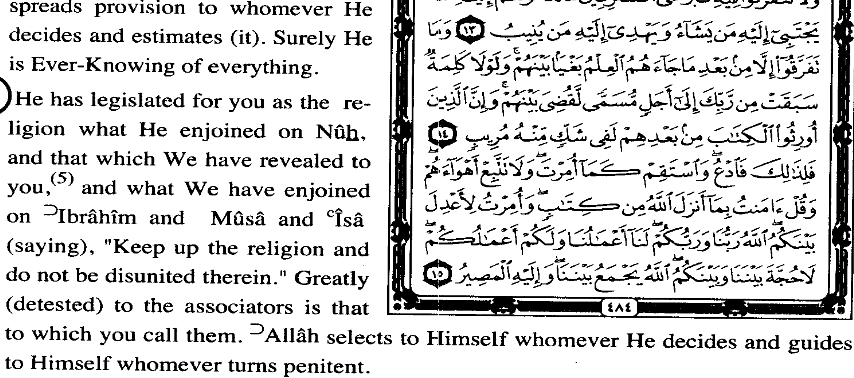
حمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذَٰلِكَ يُوحِىٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٤﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ وَٱلْمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِى ٱلْأَرْضِ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥﴾ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٦﴾ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى ٱلسَّعِيرِ ﴿٧﴾ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ وَلَا نَصِيرٍ ﴿٨﴾ أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٩﴾ وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

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(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.

(2) Literally: in the earth.

(3) Makkah.


فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾ وَمَا تَفَرَّقُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِن بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾ فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ آمَنتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

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11. The Originator[1] of the heavens and the earth - He has made for you, of yourselves, pairs,[2] and of the catte[3] (also) pairs, whereby[4] He propagates you. There is not anything like Him (whatsoever), and He is The Ever-Hearing, The Ever-Beholding.

12. To Him belong the prerogatives of the heavens and the earth. He outspreads provision to whomever He decides and estimates (it). Surely He is Ever-Knowing of everything.

13. He has legislated for you as the religion what He enjoined on Nûh, and that which We have revealed to you,[5] and what We have enjoined on ⊃Ibrâhîm and Mûsâ and ᶜÎsâ (saying), "Keep up the religion and do not be disunited therein." Greatly (detested) to the associators is that to which you call them. ⊃Allâh selects to Himself whomever He decides and guides to Himself whomever turns penitent.

14. And in no way were they disunited except even after knowledge had come to them, being inequitable among themselves; and had it not been for a Word that had gone before from your Lord until a stated term, indeed it would have been decreed between them. And surely the ones who were made to inherit the Book even after them are indeed in doubt of it, causing suspicion.

15. So therefore, then call (mankind to ⊃Allâh), and go straight as you have been commanded, and do not ever follow their prejudices. And say, "I believe in whatever Book ⊃Allâh has sent down, and I have been commanded to do justice between you. ⊃Allâh is our Lord and your Lord. We have our deeds, and you have your deeds; there is no argument between us and you; ⊃Allâh will gather us (all), and to Him is the Destiny."

(1) Literally: The Renderer.
(2) I.e. spouses.
(3) ⊃*Anᶜâm* includes cattle, camels, sheep and goats.
(4) Literally: wherein.
(5) The Prophet.

سورة الشورى

وَٱلَّذِينَ يُحَآجُّونَ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ٱسۡتُجِيبَ لَهُۥ حُجَّتُهُمۡ
دَاحِضَةٌ عِندَ رَبِّهِمۡ وَعَلَيۡهِمۡ غَضَبٞ وَلَهُمۡ عَذَابٞ شَدِيدٌ
﴿١٦﴾ ٱللَّهُ ٱلَّذِيٓ أَنزَلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ وَٱلۡمِيزَانَۗ وَمَا يُدۡرِيكَ
لَعَلَّ ٱلسَّاعَةَ قَرِيبٞ ﴿١٧﴾ يَسۡتَعۡجِلُ بِهَا ٱلَّذِينَ لَا يُؤۡمِنُونَ
بِهَاۖ وَٱلَّذِينَ ءَامَنُواْ مُشۡفِقُونَ مِنۡهَا وَيَعۡلَمُونَ أَنَّهَا ٱلۡحَقُّۗ
أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِي ٱلسَّاعَةِ لَفِي ضَلَٰلِۭ بَعِيدٍ ﴿١٨﴾
ٱللَّهُ لَطِيفُۢ بِعِبَادِهِۦ يَرۡزُقُ مَن يَشَآءُۖ وَهُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ
﴿١٩﴾ مَن كَانَ يُرِيدُ حَرۡثَ ٱلۡأٓخِرَةِ نَزِدۡ لَهُۥ فِي حَرۡثِهِۦۖ وَمَن
كَانَ يُرِيدُ حَرۡثَ ٱلدُّنۡيَا نُؤۡتِهِۦ مِنۡهَا وَمَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِن
نَّصِيبٍ ﴿٢٠﴾ أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ
مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُۚ وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ لَقُضِيَ بَيۡنَهُمۡۗ
وَإِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ أَلِيمٞ ﴿٢١﴾ تَرَى ٱلظَّٰلِمِينَ
مُشۡفِقِينَ مِمَّا كَسَبُواْ وَهُوَ وَاقِعُۢ بِهِمۡۗ وَٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي رَوۡضَاتِ ٱلۡجَنَّاتِۖ
لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ ﴿٢٢﴾

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16. And the ones who argue concerning ⊃Allâh,[1] even after He has been responded to, their argument is rebutted in the Reckoning of their Lord, and anger will be upon them, and for them is a strict torment.
17. ⊃Allâh is (He) Who has sent down the Book with the Truth, and (also) the Balance; and what makes you realize that possibly the Hour is near?
18. The ones who do not believe therein seek to hasten it; and the ones who have believed (feel) timorous about it, and they know that it is the Truth. Verily, the ones who wrangle about the Hour are surely in far error indeed.
19. ⊃Allâh is Ever-Kind to His bondmen; He provides whomever He decides; and He is The Ever-Powerful, The Ever-Mighty.
20. Whoever is willing (to gain) the tillage of Hereafter, We will give him increase in his tillage; and whoever is willing to (gain) the tillage of the present (life), We will bring him of it, and in no way will he have in the Hereafter any assignment.
21. Or even do they have associates (with ⊃Allâh) who have legislated for them as the religion that which ⊃Allâh has not given permission? And had it not been for the Word of Verdict, indeed it would have been decreed between them, and surely the unjust will have a painful torment.
22. You see the unjust feeling timorous about what they have earned, and it is befalling them. And the ones who have believed and done deeds of righteousness are in the Meadows of the Gardens; whatever they decide on they will have in the Providence of their Lord. It is that which is the great Grace.

(1) I.e., about surrendering (⊃Islâm) to ⊃Allâh.



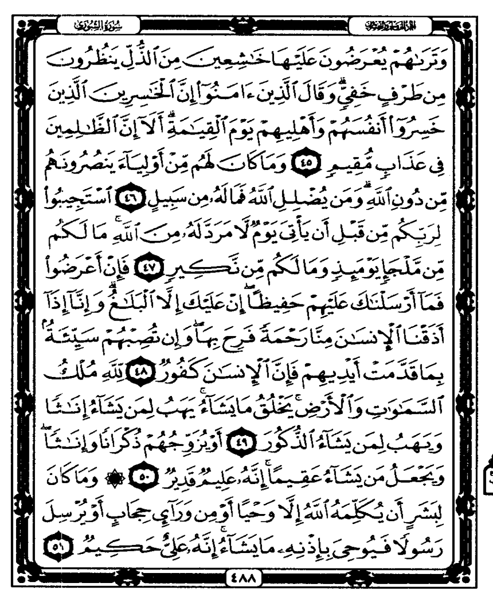
23. That (is) what ⊃Allâh gives as good tidings to His bondmen who have believed and done deeds of righteousness. Say, "I do not ask of you a reward for it, except amity for kinship." And whoever scores[1] a fair deed, We will give him increase of fairness[2] therein. Surely ⊃Allâh is Ever-Forgiving, Ever-Thankful.
24. Or even do they say, "He has fabricated against ⊃Allâh a lie?" Yet in case ⊃Allâh (so) decides, He will seal your heart; and ⊃Allâh erases untruth and truthfully (upholds) the Truth by His Words. Surely He is Ever-Knowing of the (inmost thoughts) within the breasts.[3]
25. And He is (The One) Who accepts repentance for His bondmen, and shows clemency towards odious deeds, and knows whatever you perform.
26. And He responds (to) the ones who have believed and done deeds of righteousness, and He gives them increase of His Grace. And the disbelievers will have a strict torment.
27. And if ⊃Allâh were to outspread the provision for His bondmen, they would indeed be inequitable in the earth; but He sends down in a determined (estimate) whatever He decides; surely He is Ever-Cognizant, Ever-Beholding His bondmen.
28. And He is The (One) Who keeps sending down the succoring (rain) even after they have become despondent, and He spreads His mercy; and He is The Ever-Patronizing, The Ever-Praiseworthy.
29. And of His ⊃âyât is the creation of the heavens and the earth and of whatever kinds of beast He has disseminated in them, and He is The Ever-Determiner of gathering them when He decides.
30. And whatever affliction afflicts you, then it is for what your hands have earned; and He is Clement towards much.
31. And in no way can you even be defiant in the earth; and, apart from ⊃Allâh, in no way do you have any constant patron or any ready vindicator.

(1) Literally: commits. (2) I.e., goodness. (3) Literally: what the breasts own.



32. And of His ⊃âyât are the running (ships) in the sea like landmarks;
33. In case He (so) decides, He quiets the wind, (and) so they linger on motionless on its surface. Surely in that are indeed ⊃âyât for every (man) most patient, constantly thankful.
34. Or He wrecks them for what they have earned; and He is Clement towards much.
35. And that the ones who dispute concerning Our ⊃âyât would know that in no way can they have any evasion.
36. So, whatever thing has been brought to you is the enjoyment of the present life; and what is in the Providence of ⊃Allâh is more charitable and more enduring for the ones who have believed and put their trust in their Lord,
37. And the ones who avoid the great (kinds) of vice and obscenities, and when they are angry, it is they (who) forgive.
38. And the ones who have responded to their Lord, and kept up the prayer, and their command is counsel between them, and they expend of what We have provided them.
39. And the ones who, when inequity afflicts them, are they (who) vindicate themselves.
40. And the recompense of an odious deed is an odious deed the like of it; yet whoever is clement and acts righteously, then his reward is up to ⊃Allâh. Surely He does not love the unjust.
41. And indeed whoever vindicates himself after an injustice (has been done to him) against those, then in no way is there any way (for blaming) them.(1)
42. Surely the way (of blame) is only against the ones who do injustice to mankind and act inequitably in the earth untruthfully;(2) those will have a painful torment.
43. And indeed he who (endures) patiently and forgives, surely that is indeed (an act of true) resolve concerning His Commands.
44. And whomever ⊃Allâh leads into error, in no way (can) he have any patron even after Him; and you will see the unjust ones, as soon as they see the torment, saying, "Is there any way of turning back?"

(1) I.e., there is no blame on those who vindicate themselves.
(2) Literally: with other than the Truth.



45. And you will see them set before (the Fire), submissive in humbleness, looking with the furtive[1] glance. And the ones who have believed will say, "Surely the losers are they who lose their (own) selves and their own families on the Day of the Resurrection. Verily the unjust are surely in perpetual torment."
46. And in no way do they have any patrons to vindicate them, apart from ⊃Allâh; and whomever ⊃Allâh leads into error, then by no means (can) he have a way.
47. Respond to your Lord, even before there comes up a Day that has no turning back from ⊃Allâh; in no way can you have any shelter upon that Day, and in no way can you have any disclaiming.
48. Yet, in case they veer away, then in no way have We sent you (as) a constant preserver over them; decidedly (your duty) is nothing except the proclamation of (the Message). And surely We, when We let man taste mercy from Us, he exults with it; and in case odious time afflicts them for what their hands have forwarded, then surely man is a constant disbeliever.
49. To ⊃Allâh belongs the Kingdom of the heavens and the earth. He creates whatever He decides; He bestows upon whomever He decides females, and He bestows upon whomever he decides the males;
50. Or He couples them, (both) male and female and He makes whomever He decides sterile. Surely He is Ever-Knowing, Ever-Determiner.
51. And in no way is it feasible for a mortal that ⊃Allâh should speak to Him, except by revelation or from beyond a curtain, or that He should send a Messenger; then He reveals whatever He decides, by His permission. Surely He is Ever-Exalted, Ever-Wise.

(1) Literally: concealed.



52. And thus We have revealed to you a Spirit of Our Command. In no way did you realize what the Book was, nor the belief; but We have made it a Light, whereby We guide whomever We decide of Our bondmen. And surely you indeed guide to a straight Path,
53. The Path of ⊃Allâh, to Whom belongs whatever is in the heavens and whatever is in the earth. Verily to ⊃Allâh all Commands are destined to Him.

43. Sûrat ⊃Az-Zukhruf (Decoration)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Hâ, Mîm.(1)
2. And, (by) the evident Book,
3. Surely We have made it an Arabic Qur⊃ân that possibly you would consider;
4. And surely it is in the Mother(2) of the Book, close to Us, indeed ever-exalted, ever-wise.
5. Shall We then strike away the Remembrance(3) from you, pardoning, for that you are an extravagant people?
6. And how many a Prophet We sent among the earliest (people),
7. And in no way did a Prophet come up to them, except that they used to mock at him.
8. So We caused to perish (people) more valiant in assault than they, and the similitude of the earliest (people) has passed away.
9. And indeed in case you ask them, "Who created the heavens and the earth?" Indeed they will definitely say, "The Ever-Mighty, The Ever-Knowing created them."
10. (He) Who made the earth to be a cradle for you and made ways for you therein that possibly you would be guided.

(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(2) I.e. the Essence; the preserved Tablet.
(3) I.e., take away the Qur⊃ân from you?

11. And Who has been sending down from the heaven water with determined estimate; so We have made to rise again thereby a deceased country; thus you will be brought out.
12. And Who created the pairs, all of them, and made for you of the ships and the cattle[1] (some) that you ride,
13. That you may level yourselves[2] on their backs. Thereafter you remember the favor of your Lord when you have leveled yourselves on them, and say, "All Extolment be to Him Who has subjected this to us, and in no way could we be ascribing comrades to Him.
14. And surely to our Lord We are indeed turning over."[3]
15. And they have made up for Him a portion of His bondmen![4] Surely man is indeed evidently a constant disbeliever.
16. Or even has He taken to Him, from what He creates, daughters and has elected for you (only) sons?
17. And when one of them is given the good tidings of what he struck[5] as a likeness to The All-Merciful,[6] his face lingers blackened, and he is constantly repressing anguish inwardly.
18. Is he who is brought up amid ornaments and in adversariness is without (demonstrable) evidence (to be associated with ⊃Allâh)?
19. And they have made the Angels, who are the bondmen of The All-Merciful, females. Did they witness their creation? Their testimony will be written down, and they will be questioned (about it).
20. And they have said, "If The All-Merciful had (so) decided, in no way would we have worshiped them." In no way do they have any knowledge of that; decidedly they are (doing nothing) except conjecturing.
21. Or even have We brought them a Book even before it,[7] so that they are upholding it fast?
22. No indeed, (but) they have said, "Surely we found our fathers upon a course,[8] and surely we are guided upon their tracks."

والذي نزل من السماء ماء بقدر فأنشرنا به بلدة ميتا
كذلك تخرجون ﴿١١﴾ والذي خلق الأزواج كلها وجعل
لكم من الفلك والأنعام ما تركبون ﴿١٢﴾ لتستووا على ظهوره
ثم تذكروا نعمة ربكم إذا استويتم عليه وتقولوا سبحان
الذي سخر لنا هذا وما كنا له مقرنين ﴿١٣﴾ وإنا إلى ربنا
لمنقلبون ﴿١٤﴾ وجعلوا له من عباده جزءا إن الإنسان
لكفور مبين ﴿١٥﴾ أم اتخذ مما يخلق بنات وأصفاكم
بالبنين ﴿١٦﴾ وإذا بشر أحدهم بما ضرب للرحمن مثلا
ظل وجهه مسودا وهو كظيم ﴿١٧﴾ أومن ينشأ في
الحلية وهو في الخصام غير مبين ﴿١٨﴾ وجعلوا الملائكة
الذين هم عباد الرحمن إناثا أشهدوا خلقهم ستكتب
شهادتهم ويسألون ﴿١٩﴾ وقالوا لو شاء الرحمن ما عبدناهم
ما لهم بذلك من علم إن هم إلا يخرصون ﴿٢٠﴾ أم آتيناهم
كتابا من قبله فهم به مستمسكون ﴿٢١﴾ بل قالوا
إنا وجدنا آباءنا على أمة وإنا على آثارهم مهتدون ﴿٢٢﴾

(1) ⊃*An*ʿ*âm* includes cattle, camels, sheep and goats. (2) I.e., sit. (3) I.e., returning.
(4) I.e., associates with Him. (5) I.e., cited. (6) I.e., he is given the news of the birth of a daughter.
(7) The Qur⊃ân. (8) Literally: a nation: a community; following a leadership or a religion.



وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ
إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾
۞ قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ قَالُوٓا۟
إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٢٤﴾ فَٱنتَقَمْنَا مِنْهُمْ فَٱنظُرْ كَيْفَ
كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٢٥﴾ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ
إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ
﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ
مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾
وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ﴿٣٠﴾ وَقَالُوا۟
لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهُمْ
يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم
بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَآ
أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ
لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

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23. And thus in no way did We send even before you any warner into a town, except that its (population) living in ease and luxury said, "Surely we found our fathers upon a course[1] and surely we are emulating (them) upon their tracks."

24. He said, "(Even) if I should come to you with a better guidance than you found your fathers upon?" They said, "Surely we are disbelievers in what you have been sent with."

25. Then We took vengeance upon them; so look into how was the end of the beliers.

26. And as ⊃Ibrâhîm said to his father and his people, "Surely I (myself) am completely quit of whatever you worship

27. Except Him Who originated me; so surely He will soon guide me."

28. And he made it a word enduring among his posterity that possibly they would return.

29. No indeed, (but) I made these and their fathers enjoy (life) until the Truth came to them and an evident Messenger.

30. And as soon as the Truth came to them, they said, "This is a sorcery, and surely in it we are disbelievers."

31. And they have said, "Had this Qur⊃ân been successively sent down upon a man of eminence in the two towns?"[2]

32. Is it they who divide the mercy of your Lord? We have divided among them their subsistence in the present life and raised some of them above (some) others in degrees, that some of them may take to themselves (some) others in subjection; and the mercy of your Lord is more charitable than whatever they heap[3] together.

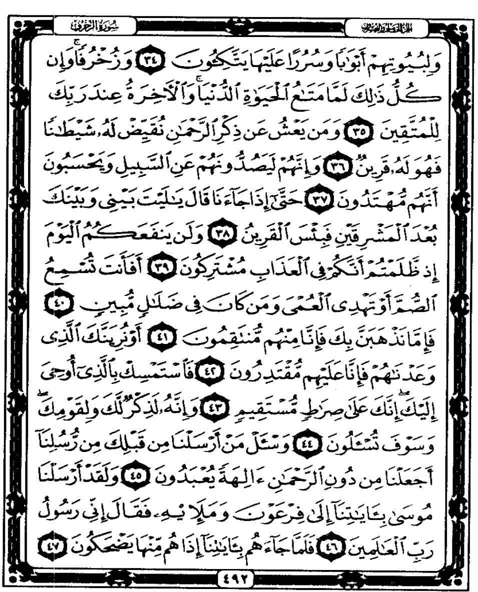
33. And had it not been that mankind would be one nation, We would indeed have made for whomever disbelieve in The All-Merciful roofs of silver to their homes, and stairways whereon they mount.

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(1) Literally: a nation; a community; following a leadership or a religion.

(2) Makkah and At-Tâ⊃if.

(3) Literally: gather.



34. And (silver) doors to their homes, and settees (of silver) whereon they recline,
35. And decorations. And, decidedly, as yet, this is only the enjoyment of the present life, and the Hereafter in the Providence of your Lord is for the pious.
36. And whoever is purblind to the Remembrance of The All-Merciful, We preordain for him a Shaytân who (becomes his) comrade.
37. And surely they indeed bar them from the way, and they reckon that they are right-guided
38. Until, when he comes to Us, he says, "Oh, would that there had been between me and you the distance of the two easts!"[1] Miserable then is the comrade!
39. And it will never profit you today, as you did injustice, that you are partners in the torment.
40. Will you[2] then make the deaf to hear, or will you guide the blind and him who is in evident error?
41. So, in case ever We definitely cause you to go away, then surely We will be the Avengers against them;
42. Or We definitely show you that which We promised them. So, surely We are Supreme Determiners over them.
43. So uphold steadfastly that which has been revealed to you; surely you are upon a straight Path.
44. And surely it is indeed a Remembrance to you and to your people, and surely you (all) will eventually be questioned (about it).
45. And ask the ones of Our Messengers We sent before you. Have We made, apart from The All-Merciful, gods to be worshiped?
46. And indeed We already sent Mûsâ with Our ⊃âyât to Fir^cawn and his chiefs. So he said, "Surely I am the Messenger of The Lord of the worlds."
47. Yet, as soon as he came to them with Our ⊃âyât, only then did they laugh at them.

(1) This is sometimes understood to mean the east and west; or the rising of the sun and moon; or the rising of the sun in summer and winter.
(2) I.e., the Prophet.

سُورَةُ الزُّخْرُفِ

وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَٰهُم
بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا
رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ
ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ
قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن
تَحْتِىٓ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ
وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ
مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَٱسْتَخَفَّ قَوْمَهُۥ
فَأَطَاعُوهُ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٥٤﴾ فَلَمَّآ ءَاسَفُونَا
ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ
سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾ ۞ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ
مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓا۟ ءَأَٰلِهَتُنَا
خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾
إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ
﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾

٤٩٣

48. And in no way did We show them any sign except that it was greater than its sister sign; and We took (hold) of them with the torment, that possibly they would return.
49. And they said, "O you sorcerer, invoke your Lord for us by what He has covenanted in your presence. Surely we (ourselves) will indeed be right-guided."
50. Yet, as soon as We lifted off them the torment, only then did they breach (their promise).
51. And Fircawn called out upon his people (and) said, "O my people, is not the kingdom of Misr[1] mine, and are not these rivers running from beneath me? Do you not then behold?
52. Or even am I (not) more charitable[2] than this (fellow), who is contemptible and almost cannot make (his meaning) evident?
53. So, had armlets of gold been cast[3] on him, or Angels had come with him in comradeship!"
54. Then he induced levity[4] on his people, so they obeyed him; surely they were an immoral people.
55. Then as soon as they provoked Our anger,[5] We took vengeance on them; so We drowned them all together;
56. So We made them a bygone (precedent) and a similitude to the later (generations).
57. And as soon as the son of Maryam is struck as a similitude, only then have your people clamored aloud thereat.
58. And they have said, "Are our gods more charitable, or rather he? In no way have they struck (the similitude) to you except in dispute; no indeed, (but) they are a people, (who are) constant adversaries.
59. Decidedly he is nothing except a bondman We favored, and We made him to be a similitude to the Seeds of ⊃Isrâ⊃îl.
60. And if We had (so) decided, We would indeed have made from among you Angels to be successors in the earth.

(1) I.e., Egypt. (2) I.e., better. (3) I.e., bestowed on him.
(4) I.e., misled his people. (5) Or: behaved foolishly towards Us.

وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ هَٰذَا صِرَٰطٌ
مُّسْتَقِيمٌ ٦١ وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
٦٢ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ
وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
٦٣ إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
٦٤ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟
مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ٦٥ هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن
تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٦٦ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ
بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ٦٧ يَٰعِبَادِ لَا خَوْفٌ
عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ٦٨ ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا
وَكَانُوا۟ مُسْلِمِينَ ٦٩ ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ
تُحْبَرُونَ ٧٠ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ وَأَنتُمْ فِيهَا
خَٰلِدُونَ ٧١ وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ
تَعْمَلُونَ ٧٢ لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ٧٣

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61. And surely it is indeed knowledge of the Hour; so definitely do not wrangle about it, and closely follow Me. This is a straight Path.

62. And definitely do not let ⊃Ash-Shaytân bar you;[1] surely he is for you an evident enemy.

63. And as soon as cÎsâ came with the supreme evidence(s), he said, "I have readily come to you with (the) Wisdom, and that I may make evident to you some of that concerning which you differ; so be pious to ⊃Allâh, and obey me.

64. Surely ⊃Allâh, Ever He, is my Lord and your Lord; so worship Him. This is a straight Path."

65. Yet the (allied) parties differed among themselves; so woe to the ones who did injustice from the torment of a painful Day.

66. Are they looking for (anything) except the Hour, that it will come to them suddenly, when they are not aware?

67. Close fellows upon that Day will be enemies to one another,[2] except the pious__

68. "O My bondmen, today no fear is on you, nor is it you who grieve."

69. The ones who believed in Our ⊃âyât and were Muslims.

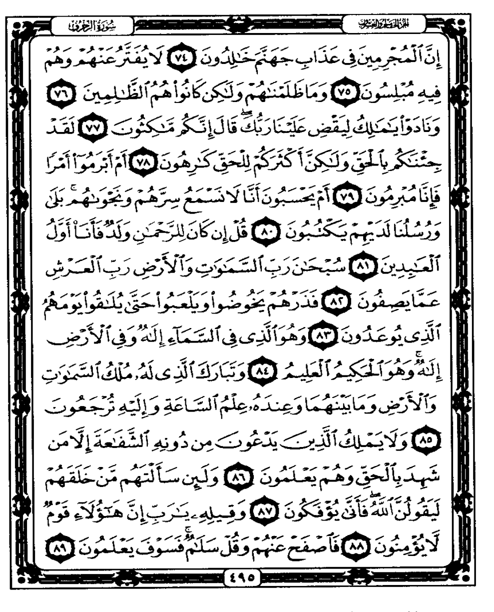
70. "Enter the Garden, you and your spouses, to be made jubilant!"

71. (There) will be passed round them platters of gold and goblets, and therein are whatever the selves crave for, and the eyes (find) delicious. "And you are therein eternally (abiding).

72. And that is the Garden which you are made to inherit for whatever you were doing.

73. Therein you have many fruits, whereof you eat."

(1) I.e., the believers.
(2) Literally: some of them to some (others).



سورة الزخرف

إن المجرمين في عذاب جهنم خالدون (٧٤) لا يفتر عنهم وهم
فيه مبلسون (٧٥) وما ظلمناهم ولكن كانوا هم الظالمين (٧٦)
ونادوا يا مالك ليقض علينا ربك قال إنكم ماكثون (٧٧) لقد
جئناكم بالحق ولكن أكثركم للحق كارهون (٧٨) أم أبرموا أمرا
فإنا مبرمون (٧٩) أم يحسبون أنا لا نسمع سرهم ونجواهم بلى
ورسلنا لديهم يكتبون (٨٠) قل إن كان للرحمن ولد فأنا أول
العابدين (٨١) سبحان رب السماوات والأرض رب العرش
عما يصفون (٨٢) فذرهم يخوضوا ويلعبوا حتى يلاقوا يومهم
الذي يوعدون (٨٣) وهو الذي في السماء إله وفي الأرض
إله وهو الحكيم العليم (٨٤) وتبارك الذي له ملك السماوات
والأرض وما بينهما وعنده علم الساعة وإليه ترجعون
(٨٥) ولا يملك الذين يدعون من دونه الشفاعة إلا من
شهد بالحق وهم يعلمون (٨٦) ولئن سألتهم من خلقهم
ليقولن الله فأنى يؤفكون (٨٧) وقيله يا رب إن هؤلاء قوم
لا يؤمنون (٨٨) فاصفح عنهم وقل سلام فسوف يعلمون (٨٩)

٤٩٥

74. Surely the criminals are in the torment of Hell eternally (abiding).
75. It is not mitigated for them, and therein they will be dumbfounded.
76. And in no way did We do injustice to them, but it is they who were the unjust.
77. And they will call out, "O Mâlik,[1] let your Lord decree upon us!" He will say, "Surely you are staying."
78. Indeed We have already come to you with the Truth, but most of you are hating the Truth.
79. Or (even) have they ratified a command?[2] Then surely We will be ratifying (too).
80. Or (even) do they reckon that We do not hear their secret and their private conferences? Yes indeed, and Our Messengers are close to them writing (everything) down.
81. Say, "In case The All-Merciful has a child, then I am the first among the worshippers.
82. All Extolment be to The Lord of the heavens and the earth, The Lord of the Throne, above whatever they describe."
83. So leave them out to wade[3] and play until they meet the Day which they are promised.
84. And He is (The One) Who in the heaven is God, and in the earth is God; and He is The Ever-Wise, the Ever-Knowing.
85. And Supremely Blessed is He to Whom belongs the Kingdom of the heavens and the earth, and whatever is between them both; and in His Providence is the knowledge of the Hour; and to Him you will be returned.
86. And the ones they invoke, apart from Him, do not possess (the power) of intercession, excepting him who witnesses to the Truth, and they know it.
87. And indeed in case you ask them who created them, indeed they will definitely say, "ᵓAllâh." However then are they diverged (from Truth)?
88. And for his[4] oration, "O Lord! Surely these are people who do not believe."
89. Yet pardon them, and say, "Peace!" Yet eventually they will know.

(1) Keeper of Hell.
(2) I.e., A plot against you and the believers.
(3) I.e., to become absorbed in.
(4) I.e. ᵓAllâh knows best the Prophet's saying.

44. Sûrat ⊃Ad-Dukhân (Smoke)





In The Name of ⊃Allâh, The All-Merciful, The Ever- Merciful.

1. Hâ, Mîm.[1]
2. And (by) the evident Book.
3. Surely We have sent it down in a blessed night; surely We have been warning.
4. Therein every Wise Command is distinctly (decreed),
5. (As) a Command from Our providence; surely We have (ever) been sending (Messengers)
6. As a mercy from your Lord; surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.
7. The Lord of the heavens and the earth and whatever is between them both, in case you are (believers) with certitude.
8. There is no god except He; He gives life and He makes to die; (He is) your Lord and The Lord of your earliest fathers.
9. No indeed, (but) they are in doubt, playing.
10. So be on the watch for a Day when the heaven will come up with an evident smoke,
11. That will envelop mankind; this is a painful torment.
12. "Our Lord, lift off from us the torment; surely, we are believers."
13. However could they have the Reminding, and an evident Messenger has already come to them,
14. (Yet) thereafter they turned away from him and said, "A man taught (by others), a madman!"
15. Surely We are lifting off the torment a little; surely you will be going back (to disbelief).
16. Upon the Day when We will assault you with the greatest assault; surely We will be Avengers.
17. And indeed already before them We tempted the people of Fir ᶜawn, and an honorable Messenger came to them
18. (Saying), "Discharge[2] to me the bondmen of ⊃Allâh; surely I am for you a trustworthy Messenger."

(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(2) Literally: give back to me.

19. And, "Do not exalt yourselves against ⊃Allâh; surely I am bringing you an evident, all-binding authority;
20. And surely I take refuge in my Lord and your Lord that you should (not) stone me.
21. And in case you do not believe me, then keep apart from me!"
22. So he invoked his Lord, (saying) "These are a criminal people."
23. "Then set forth with My bondmen by night, surely you will be closely followed.
24. And leave the sea becalmed;(1) surely they are a drowned host."
25. They left how many gardens and springs,
26. And plantations and how honorable a station,
27. And what comfort they used to (enjoy) cheerfully!
28. Thus (it was); and We made another people to inherit (these favors).

وَأَن لَّا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُم بِسُلْطَانٍ مُّبِينٍ ١٩ وَإِنِّي عُذْتُ
بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ ٢٠ وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ٢١ فَدَعَا
رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ٢٢ فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم
مُّتَّبَعُونَ ٢٣ وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ مُّغْرَقُونَ ٢٤ كَمْ
تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ٢٥ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ٢٦ وَنَعْمَةٍ
كَانُوا فِيهَا فَاكِهِينَ ٢٧ كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ٢٨
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ٢٩ وَلَقَدْ
نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ٣٠ مِن فِرْعَوْنَ إِنَّهُ
كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ ٣١ وَلَقَدِ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى
الْعَالَمِينَ ٣٢ وَآتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ
٣٣ إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ ٣٤ إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا
نَحْنُ بِمُنشَرِينَ ٣٥ فَأْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ ٣٦ أَهُمْ
خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ
٣٧ وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ ٣٨
مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٣٩

٤٩٧

29. So, in no way did the heaven and the earth weep for them, and in no way were they respited.
30. And indeed We already safely delivered the Seeds of ⊃Isrâ⊃îl from degrading torment
31. From Fir^c awn; surely he was exalted, of the extravagant.
32. And indeed We already chose them, out of a knowledge, over the worlds;
33. And We brought them (some) ⊃âyât wherein there was an evident trial.
34. Surely these (people) are indeed saying,
35. "Decidedly there is nothing except our first death; and in no way will we be raised up.
36. Then come up with(2) our fathers, in case you are sincere!"
37. Are they more charitable, or the people of Tubba^c and the ones even before them? We caused them to perish; surely they were criminals.
38. And in no way did We create the heavens and the earth and whatever is between them both, playing;
39. In no way did We create them both except with The Truth; but most of them do not know.

(1) Or: furrowed.
(2) I.e., bring.

40. Surely the Day of Verdict is their appointed time all together-
41. The Day a patronizer will not avail any patronized thing, and they will not be vindicated,
42. Except him on whom ᵓAllâh has mercy; surely He, Ever He, is The Ever-Mighty, The Ever-Merciful.
43. Surely the Tree of ᵓAz-Zaqqûm,
44. Is the food of the constantly vicious.
45. Like molten metal, it boils in the bellies,
46. As the boiling of scalding water.
47. "Take him, then thrust him into the (deepest) level of Hell-Fire;
48. Thereafter pour above his head of the torment of scalding (water)!
49. Taste! Surely you, (only) you are[1] the constantly mighty, the constantly honorable!
50. Surely this is what you used to wrangle about."
51. Surely the pious will be in a station constantly secure,
52. In Gardens and Springs,
53. Wearing (garments) of sarcenet and brocade, facing one another.
54. Thus (it will be); and We will espouse them to wide-eyed ḥûr.[2]
55. Therein (they will be) calling for every (kind) of fruit, secure.
56. They will not taste therein of death, except the first death, and He will protect them from the torment of Hell-Fire,
57. A Grace from your Lord; that is it which is the magnificent triumph.
58. So We have surely made it easy by your tongue, only that possibly they would remind themselves.
59. Then be on the watch; surely they (too) are on the watch.

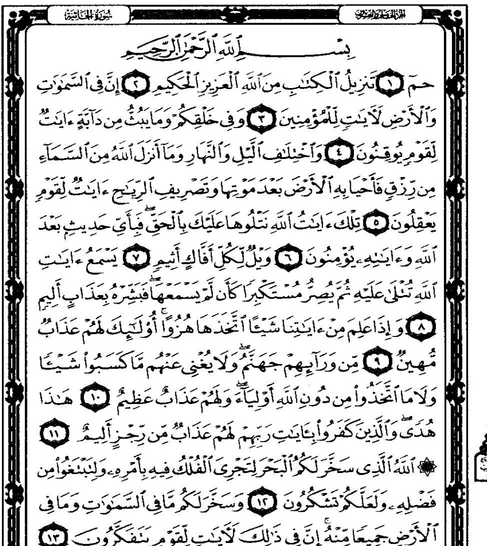
إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَـٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِى مَوْلًى
عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ ٱللَّهُ ۚ
إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾
طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْىِ
ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ
صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ
أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَـٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ
﴿٥٠﴾ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾ فِى جَنَّـٰتٍ وَعُيُونٍ
﴿٥٢﴾ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَـٰبِلِينَ ﴿٥٣﴾
كَذَٰلِكَ وَزَوَّجْنَـٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ
فَـٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ
إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾ فَضْلًا
مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَـٰهُ بِلِسَانِكَ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَٱرْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ﴿٥٩﴾

سُورَةُ ٱلْجَاثِيَةِ

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(1) I.e., you used to think that you were mighty.
(2) Fair females in Paradise.

45. Sûrat ⊃Al-Jâthiyah (Kneeling)


بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
حم ﴿١﴾ تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَاحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ﴿٦﴾ وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مِّن وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُم مَّا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ هَٰذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿١١﴾ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾
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In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Hâ, Mîm.[1]
2. The successive sending down of the Book is from ⊃Allâh, The Ever-Mighty, The Ever-Wise.
3. Surely in the heavens and the earth are indeed ⊃âyât for the believers.
4. And in your creation, and (in every kind of) beast He disseminates are ⊃âyât for a people who have certitude.
5. And (in) the differences[2] between the night and the daytime, and whatever provision ⊃Allâh sends down from the heaven, so He gives life therewith to the earth after its death, and the (constant) turning about of the winds, there are signs for a people who consider.
6. Those are the ⊃âyât of ⊃Allâh that We recite to you with the Truth. In which discourse then, after ⊃Allâh and His ⊃âyât, (will) they believe?
7. Woe to every constantly vicious (and persistent) falsifier,
8. (Who) hears the ⊃âyât of ⊃Allâh recited to him; thereafter he persists in waxing proud, as if he has not heard them; so give him the (hateful) tidings of a painful torment.
9. And when he knows anything of Our ⊃âyât, he takes them to himself in mockery; those will have a degrading torment.
10. Beyond them (is) Hell; and whatever they have earned will not avail them anything, nor (avail) the ones they take to themselves as constant patrons apart from ⊃Allâh; and they will have a tremendous torment.
11. This is guidance; and the ones who have disbelieved in the ⊃âyât of their Lord will have a painful torment of chastisement.
12. ⊃Allâh is He Who has subjected to you the sea that the ships may run in it at His Command, and that you may seek of His Grace, and that possibly you would thank (Him).
13. And He has subjected to you whatever is in the heavens and whatever is in the earth, all together from Him. Surely in that are ⊃âyât for a people who meditate.

(1) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(2) Or: alternation.

قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ لِيَجْزِىَ
قَوْمًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ
وَمَنْ أَسَآءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾ وَلَقَدْ ءَاتَيْنَا
بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٦﴾ وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ ۖ
فَمَا ٱخْتَلَفُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ إِنَّ
رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ
﴿١٧﴾ ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ
أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ
شَيْـًٔا ۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ
﴿١٩﴾ هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ
﴿٢٠﴾ أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ
مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ
وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

14. Say to the ones who have believed that they forgive the ones who do not hope for the Days of ⊃Allâh, that He may recompense a people for what they used to earn.
15. Whoever does righteousness, then it is for his self; and whoever does odious (deeds), then it is against it;(1) thereafter to your Lord you will be returned.
16. And indeed We already brought the Seeds of ⊃Isrâ⊃îl the Book, and the Judgment, and the Prophethood, and We provided them with good things, and We graced them over the worlds.
17. And We brought them supreme evidence(s) of the Command; so in no way did they differ among themselves except even after the knowledge had come to them, (they) being inequitable among themselves. Surely your Lord will decree between them on the Day of the Resurrection concerning that wherein they used to differ.
18. Thereafter We have made you upon a Law of the Command;(2) so follow it closely, and do not ever follow the prejudices of the ones who do not know.
19. Surely they will never avail you anything against ⊃Allâh; and surely (some) of the unjust are patrons one of the other;(3) and ⊃Allâh is the Ever-Patronizing Patron of the pious.
20. This (presents) demonstrations for mankind, and a guidance, and a mercy for a people who have certitude.
21. Or even do the ones who keep indulging in odious deeds reckon that We will make them as the ones who have believed and done deeds of righteousness, (and) equal (will be) their living and their dying? How odious is (the way) they judge!
22. And ⊃Allâh created the heavens and the earth with the Truth, and that every self may be recompensed for whatever it has earned; and they will not be done any injustice.

(1) I.e., the self.
(2) I.e., a religion from Our Command to Jibrîl (Gabriel).
(3) Literally: are patrons of some (others).

أَفَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلۡمٖ وَخَتَمَ عَلَىٰ سَمۡعِهِۦ
وَقَلۡبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةٗ فَمَن يَهۡدِيهِ مِنۢ بَعۡدِ ٱللَّهِۚ أَفَلَا
تَذَكَّرُونَ ٢٣ وَقَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا نَمُوتُ وَنَحۡيَا وَمَا يُهۡلِكُنَآ
إِلَّا ٱلدَّهۡرُۚ وَمَا لَهُم بِذَٰلِكَ مِنۡ عِلۡمٍۖ إِنۡ هُمۡ إِلَّا يَظُنُّونَ ٢٤ وَإِذَا تُتۡلَىٰ
عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ مَّا كَانَ حُجَّتَهُمۡ إِلَّآ أَن قَالُواْ ٱئۡتُواْ بِـَٔابَآئِنَآ إِن
كُنتُمۡ صَٰدِقِينَ ٢٥ قُلِ ٱللَّهُ يُحۡيِيكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يَجۡمَعُكُمۡ إِلَىٰ يَوۡمِ
ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٢٦ وَلِلَّهِ مُلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يَوۡمَئِذٖ يَخۡسَرُ ٱلۡمُبۡطِلُونَ
٢٧ وَتَرَىٰ كُلَّ أُمَّةٖ جَاثِيَةٗۚ كُلُّ أُمَّةٖ تُدۡعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلۡيَوۡمَ تُجۡزَوۡنَ مَا كُنتُمۡ
تَعۡمَلُونَ ٢٨ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيۡكُم بِٱلۡحَقِّۚ إِنَّا كُنَّا نَسۡتَنسِخُ
مَا كُنتُمۡ تَعۡمَلُونَ ٢٩ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَيُدۡخِلُهُمۡ رَبُّهُمۡ فِي رَحۡمَتِهِۦۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡمُبِينُ ٣٠ وَأَمَّا
ٱلَّذِينَ كَفَرُوٓاْ أَفَلَمۡ تَكُنۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَٱسۡتَكۡبَرۡتُمۡ وَكُنتُمۡ قَوۡمٗا
مُّجۡرِمِينَ ٣١ وَإِذَا قِيلَ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَٱلسَّاعَةُ لَا رَيۡبَ فِيهَا قُلۡتُم
مَّا نَدۡرِي مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنّٗا وَمَا نَحۡنُ بِمُسۡتَيۡقِنِينَ ٣٢

23. So have you seen him who has taken to him his prejudice to be his god, and ⊃Allâh has led him into error in spite of a knowledge,[1] and has sealed his hearing and his heart, and made an envelopment on his beholding?[2] Who will then guide him ever after ⊃Allâh? Will you then not be mindful?

24. And they have said, "In no way is there anything except our present life; we die and we live, and in no way is there anything that causes us to perish except Time." And in no way do they have any knowledge about that; decidedly they do nothing except surmise.

25. And when Our ⊃âyât are recited to them, supremely evident (⊃âyât), in no way do they have any argument excepting that they say, "Come up with[3] our fathers, in case you are sincere."

26. Say, "⊃Allâh gives you life; thereafter He makes you to die; thereafter He will gather you to the Day of the Resurrection; there is no suspicion about it, but most of mankind do not know."

27. And to ⊃Allâh belongs the Kingdom of the heavens and the earth; and upon the Day when the Hour comes up, upon that Day the wrong-doers[4] lose.

28. And you will see every nation kneeling. Every nation will be called to its Book. (It will be said), "Today you will be recompensed for whatever you were doing.

29. This, Our Book, pronounces against you with the Truth; surely We have been transcribing whatever you were doing."

30. So as for the ones who have believed and done deeds of righteousness, then their Lord will cause them to enter into His mercy; it is that which is the evident triumph.

31. And as for the ones who have disbelieved, (it will be said), "So, were not My ⊃âyât being recited to you, yet you waxed proud, and you were a criminal people?

32. And when it was said, "Surely the promise of ⊃Allâh is true, and the Hour, there is no suspicion about it," you said, "In no way do we realize what the Hour is; decidedly we surmise about it (just) a surmise; and in no way have we reached certitude."

(1) I.e., although he had (some) knowledge.
(2) I.e., eyesight.
(3) I.e., bring.
(4) Literally: the doers of deeds that are void.


وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٣٣ وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّـٰصِرِينَ ٣٤ ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَـٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ٣٥ فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَـٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَـٰلَمِينَ ٣٦ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٣٧

سُورَةُ الأَحْقَافِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

حمٓ ١ تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ٢ مَا خَلَقْنَا ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ ٣ قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَـٰوَٰتِ ۖ ٱئْتُونِى بِكِتَـٰبٍ مِّن قَبْلِ هَـٰذَآ أَوْ أَثَـٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَـٰدِقِينَ ٤ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ٥

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33. And the odious deeds that they have done will appear to them, and that which they used to mock will redound on them.
34. And it will be said, "Today We (do) forget you, (even) as you forgot the meeting of this your Day; and your abode is the Fire, and in no way will you have any vindicators.
35. That[1] is for that you took to yourselves the ⊃âyât of ⊃Allâh in mockery, and the present life deluded you." So today they will not be brought out of it, nor will they be allowed to make amends.
36. So praise be to ⊃Allâh, The Lord of the heavens and The Lord of the earth, The Lord of the worlds.
37. And to Him (belongs) the Supreme Grandeur in the heavens and the earth; and He is The Ever-Mighty, The Ever-Wise.

46. Sûrat ⊃Al-⊃Ahqâf (The Sand-Dunes)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

26 1. Hâ, Mîm.[2]
2. The successive sending down of the Book is from ⊃Allâh, The Ever-Mighty, The Ever-Wise.
3. In no way have We created the heavens and the earth and whatever is between them both, except with the Truth and a stated term; and the ones who have disbelieved are veering away from what they were warned of.
4. Say, "Have you seen what you invoke apart from ⊃Allâh? Show me what they created of the earth; or do they have an associating in the heavens? Come up to me[3] with a Book before this, or some relic of a knowledge, in case you are sincere."
5. And who is further in error than he who invokes, apart from ⊃Allâh, the one who will not respond to him till the Day of the Resurrection; and they are heedless of their invocation.

(1) Literally: Those (consequences).
(2) These are the names of letters of the Arabic alphabet, and only ⊃Allâh knows their meaning here.
(3) I.e., bring me.

6. And when mankind are mustered, they will be enemies to them and will be disbelievers of having been worshiped (by the associators).
7. And when Our ⊃âyât are recited to them, supremely evident ⊃âyât, the disbelievers say to the Truth as soon as it has come to them, "This is evident sorcery."
8. Or even they say, "He has fabricated it." Say, "In case I have fabricated it, then you do not possess for me anything from ⊃Allâh. He knows best what you confide among yourselves He suffices as an Ever-Present Witness between me and you, and He is The Ever-Forgiving, The Ever-Merciful."
9. Say, "In no way am I an innovation among the Messengers, and in no way can I realize what will be performed upon me or upon you. Decidedly I closely follow (nothing) except what is revealed to me; and in no way am I (anything) except an evident, constant warner."
10. Say, "Have you seen that in case it is from the Providence of ⊃Allâh and you have disbelieved in it, and a witness from among the Seeds of ⊃Isrâ⊃îl testifies to its like and has believed, and you wax proud-surely ⊃Allâh does not guide the unjust people."
11. And the ones who have disbelieved have said to the ones who have believed, "If it had been of any charity,[1] in no way would they have outstripped us to it."[2] And as they have not been guided by it, then they will soon say, "This is an old falsehood."
12. And before it was the Book of Mûsâ, a leader[3] and a mercy; and this is a Book sincerely (verifying), in the Arabic tongue, to warn the ones who do injustice, and good tidings to the fair-doers.
13. Surely the ones who have said, "Our Lord is ⊃Allâh," thereafter have gone straight, then no fear will be on them, nor will they grieve.
14. Those are the inhabitants of the Garden, eternally (abiding) therein as a recompense for whatever they were doing.

وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾ وَإِذَا
تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا
سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ
لِى مِنَ ٱللَّهِ شَيْـًٔا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى
وَبَيْنَكُمْ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ
وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠
إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ
وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ
إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ
فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ
إِمَامًا وَرَحْمَةً وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ
ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا
ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾

(1) I.e. benefit. (2) I.e., received it before us. (3) Or: a record, a register.

15. And We have enjoined on man to show fairest (companionship) to his parents. His mother conceived him under compulsion, and she brought him forth under compulsion, and his pregnancy[1] and his weaning are thirty months. Until, when he reaches full age, and reaches forty years, he says, "Lord! Dispense (to) me that I may thank (You) for Your favor wherewith You have favored me and my parents (both), and that I may do righteousness satisfying You, and make me righteous in my offspring. Surely I repent to You, and surely I am one of the Muslims."[2]

16. Those are they from whom We will (graciously) accept the fairest of what they have done, and We will pass over their odious deeds; (they will be) among the inhabitants of the Garden-the promise of sincerity which they were promised.

17. And he who says to his parents, "Fie upon you (both)! Do you (definitely) promise me that I will be brought out, when already generations have passed away before me?" And they both ask ⊃Allâh for succor, "Woe to you! Believe; surely the promise of ⊃Allâh is true." Yet he says, "In no way is this anything except myths of the earliest (people)."

18. Those are they against whom the Saying has come true among nations that already passed away even before them, of the jinn and humankind (alike); surely they were losers.

19. And all will have degrees for what they have done and that He may pay them in full for their deeds, and they will not be done any injustice.

20. And on the Day when the ones who have disbelieved are set before the Fire, (it will be said), "You put away with your good things in your present life, and you enjoyed yourselves (in) them. So today you will be recompensed with the torment of degradation for that you used to wax proud in the earth untruthfully, and for that you used to be immoral."

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿١٦﴾ وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٧﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿١٨﴾ وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾

(1) I.e., the time he is in the womb.

(2) I.e., one who surrenders to ⊃Allâh.

(21) And remember the brother of ʿÂd, as he warned his people beside[1] the Sand Dunes and already warnings had passed away even before him, and even behind him, (saying), "Do not worship anybody except ⊃Allâh! Surely I fear for you the torment of a tremendous Day."

22. They said, "Have you come to us to falsely (diverge) us from our gods? Then come up to us[2] with what you promise us, in case you are of the sincere."

23. He said, "Surely the knowledge is only in the Providence of ⊃Allâh, and I constantly proclaim to you what I have been sent with, but I see you are a people that are ignorant."

24. Then, when they saw it as a traversing (cloud) proceeding towards their valleys, they said, "This traversing cloud will be (giving) us rain!" No indeed, (but) it is what you sought to hasten, a wind wherein is a painful torment,

25. Destroying everything by the Command of its Lord. So in the morning they became (dead) and nothing (could) be seen except their dwellings. Thus We recompense the criminal people.

26. And indeed We already established them in that wherein We have not established you;[3] and We made for them hearing, and beholdings,[4] and heart-sights; yet in no way did their hearing, and their beholdings and their heart-sights avail them anything whatever, as they used to repudiate the ⊃âyât of ⊃Allâh; and whatever they used to mock at redounded on them.

27. And indeed We already caused whatever towns around you to perish; and We propounded the ⊃âyât, that possibly they would return.

28. Then had the ones whom they had taken to themselves as near-stationed (mediators), gods, apart from ⊃Allâh, vindicated them? No indeed, (but) they erred away from them, and that was their falsehood and what they used to fabricate.

سورة الأحقاف — الجزء السادس والعشرون

۞ وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ
مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ (٢١) قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا
بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ (٢٢) قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ
وَأُبَلِّغُكُم مَّا أُرْسِلْتُ بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ (٢٣)
فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا
بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ (٢٤) تُدَمِّرُ كُلَّ
شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِنُهُمْ كَذَٰلِكَ نَجْزِي
الْقَوْمَ الْمُجْرِمِينَ (٢٥) وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ
وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ
بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ (٢٦) وَلَقَدْ
أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ
(٢٧) فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً
بَلْ ضَلُّوا عَنْهُمْ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ (٢٨)

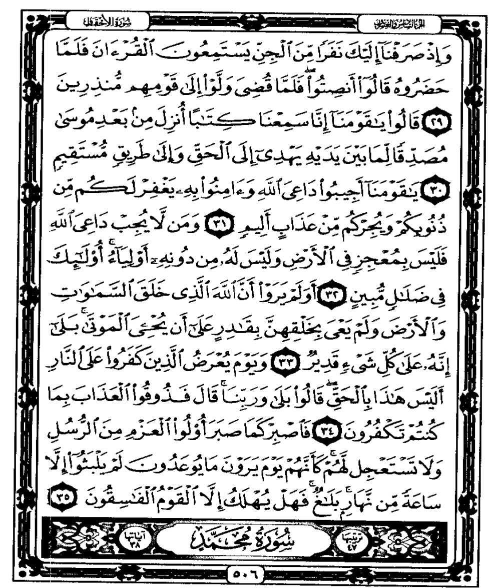
٥٠٥

(1) I.e. in the valley of .
(2) I.e., bring us.
(3) Or: in case We have firmly established you, (you might be like them).
(4) I.e., eyesight(s).

29. And (remember) as We turned about to you a batch of the jinn listening to the Qurᵓân; so, as soon as they were in its presence they said, "Hearken!" Then, as soon as it was accomplished, they turned back to their people, constantly warning.

30. They said, "O our people, surely we have heard a Book that was sent down even after Mûsâ, sincerely (verifying) what was before it,(1) guiding to the Truth and to a straight road.

31. O our people, answer the Caller of ᵓAllâh, and believe in Him, (and) He will forgive you (some) of your guilty (deeds), and (offer) you neighborly (protection) from a painful torment.



وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ٢٩ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ٣٠ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ٣١ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ٣٢ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٣٣ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ قَالُوا۟ بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ٣٤ فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍۭ بَلَٰغٌ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ ٣٥

سُورَةُ مُحَمَّدٍ

٥٠٦

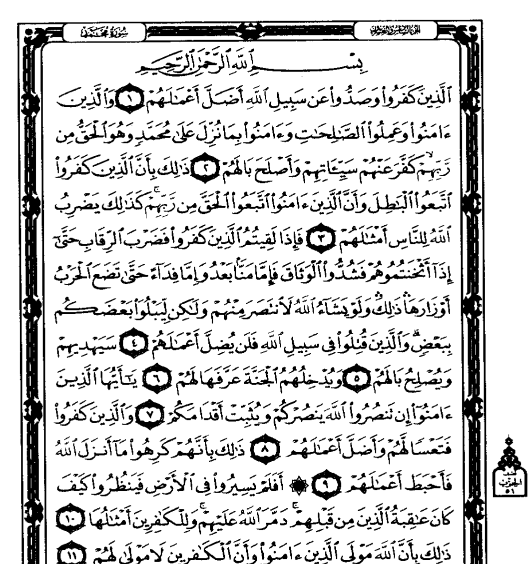
32. And whoever does not answer the Caller of ᵓAllâh, then he cannot be defiant to (Him) in the earth, and he has no constant patrons apart from Him; those are in evident error."

33. And have they not seen that ᵓAllâh, Who created the heavens and the earth and did not falter by their creation, is (always) Determiner over giving life to the dead? Yes indeed, surely He is The Ever-Determiner of everything.

34. And on the Day when the ones who disbelieved are set before the Fire, (it will be said), "Is not this (really) the Truth?" They will say, "Yes indeed, by our Lord!" He will say, "Then taste the torment for that you used to disbelieve!"

35. So (endure) patiently, as the Messengers endowed with resolve (endured) patiently; and do not seek to hasten (the torment) for them; it will be as if, on the Day they see what they are promised, they had not lingered except for an hour of a (single) daytime. It is a proclamation! Then who will be caused to perish except the immoral people?

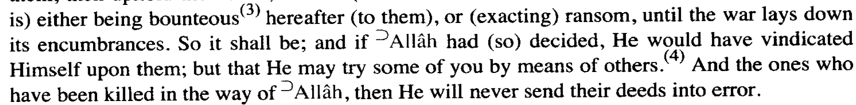
(1) Literally: between its two hands.



47. Sûrat Muhammad

In The Name of ʾAllâh, The All-Merciful, The Ever-Merciful.

1. The ones who have disbelieved and barred from the way of ʾAllâh, (He) will make their deeds to err away.
2. And the ones who have believed and done deeds of righteousness and have believed in what has been successively sent down upon Muhammad-and it is the Truth from their Lord-He will expiate for them their odious deeds and will make righteous their state.
3. That is because the ones who have disbelieved have closely followed untruth and the ones who have believed have closely followed the Truth from their Lord. Thus ʾAllâh strikes their similitudes for mankind.
4. So when you meet the ones who have disbelieved, then it is striking of the necks until, when you have subjugated[1] them, then uphold the bonds;[2] then (it is) either being bounteous[3] hereafter (to them), or (exacting) ransom, until the war lays down its encumbrances. So it shall be; and if ʾAllâh had (so) decided, He would have vindicated Himself upon them; but that He may try some of you by means of others.[4] And the ones who have been killed in the way of ʾAllâh, then He will never send their deeds into error.



5. He will soon guide them and make righteous their state,
6. And He will cause them to enter the Garden that He has acquainted them with.
7. O you who have believed, in case you vindicate ʾAllâh, He will give you victory and confirm your feet.
8. And the ones who have disbelieved, then misfortune is for them, and He will make their deeds to err away.
9. That is for that they hate what ʾAllâh has sent down, so He has frustrated their deeds.
10. Then have they not traveled in the earth (and) so looked into how was the end of the ones even before them? ʾAllâh destroyed (their houses) above them, and the disbelievers will have the likes thereof.
11. That is for that ʾAllâh is the Supreme Patronizer of the ones who have believed and (for) that the disbelievers have no patronizer.

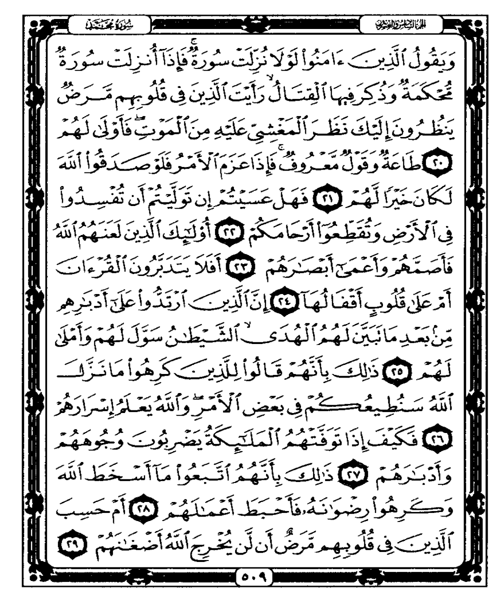
(1) Wrongly understood by Arberry and others to mean "slaughter". (2) I.e., take them captives.
(3) I.e., (showing) bounty by setting them free. (4) Literally: by means of some (others).

إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن
تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ وَٱلَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأۡكُلُونَ كَمَا تَأۡكُلُ ٱلۡأَنۡعَٰمُ
وَٱلنَّارُ مَثۡوٗى لَّهُمۡ ١٢ وَكَأَيِّن مِّن قَرۡيَةٍ هِيَ أَشَدُّ قُوَّةٗ مِّن قَرۡيَتِكَ
ٱلَّتِيٓ أَخۡرَجَتۡكَ أَهۡلَكۡنَٰهُمۡ فَلَا نَاصِرَ لَهُمۡ ١٣ أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ
مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُم ١٤ مَّثَلُ ٱلۡجَنَّةِ
ٱلَّتِي وُعِدَ ٱلۡمُتَّقُونَۖ فِيهَآ أَنۡهَٰرٞ مِّن مَّآءٍ غَيۡرِ ءَاسِنٖ وَأَنۡهَٰرٞ مِّن لَّبَنٖ لَّمۡ
يَتَغَيَّرۡ طَعۡمُهُۥ وَأَنۡهَٰرٞ مِّنۡ خَمۡرٖ لَّذَّةٖ لِّلشَّٰرِبِينَ وَأَنۡهَٰرٞ مِّنۡ عَسَلٖ مُّصَفّٗىۖ
وَلَهُمۡ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغۡفِرَةٞ مِّن رَّبِّهِمۡۖ كَمَنۡ هُوَ خَٰلِدٞ فِي ٱلنَّارِ
وَسُقُواْ مَآءً حَمِيمٗا فَقَطَّعَ أَمۡعَآءَهُمۡ ١٥ وَمِنۡهُم مَّن يَسۡتَمِعُ إِلَيۡكَ
حَتَّىٰٓ إِذَا خَرَجُواْ مِنۡ عِندِكَ قَالُواْ لِلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ مَاذَا قَالَ ءَانِفًاۚ
أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡ ١٦ وَٱلَّذِينَ
ٱهۡتَدَوۡاْ زَادَهُمۡ هُدٗى وَءَاتَىٰهُمۡ تَقۡوَىٰهُمۡ ١٧ فَهَلۡ يَنظُرُونَ إِلَّا
ٱلسَّاعَةَ أَن تَأۡتِيَهُم بَغۡتَةٗۖ فَقَدۡ جَآءَ أَشۡرَاطُهَاۚ فَأَنَّىٰ لَهُمۡ إِذَا جَآءَتۡهُمۡ
ذِكۡرَىٰهُمۡ ١٨ فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ
وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۗ وَٱللَّهُ يَعۡلَمُ مُتَقَلَّبَكُمۡ وَمَثۡوَىٰكُمۡ ١٩

12. Surely ᶜAllâh will cause the ones who have believed and done deeds of righteousness to enter Gardens from beneath which rivers run; and the ones who have disbelieved take their enjoyment and eat even as cattle[1] eat; and the Fire will be their lodging.
13. And (similarly) how many a town that was more valiant in power than your town, which has driven you out, have We caused to perish! So there was no vindicator for them.
14. Then is he who is upon a supreme evidence from his Lord like him whose odious deeds have been adorned[2] for him, and (such as) have closely followed their prejudices?
15. (This) is the similitude of the Garden which the pious have been promised; therein are rivers of water not staling, and rivers of milk that does not change in taste, and rivers of wine- a delicious (drink) to the drinkers- and rivers of honey unadulterated;[3] and therein for them are all kinds of products,[4] and forgiveness from their Lord. Are they as he who is eternally (abiding) in the Fire, such as are made to drink scalding water so it cuts up their bowels?
16. And among them are (the ones) who listen to you, until, when they go out of your presence, they say to (the ones) to whom was brought knowledge, "What did he say just now?" Those are they upon whose hearts ᶜAllâh has stamped,[5] and they have closely followed their prejudices.
17. And (the ones) who have been guided (aright), (He) increases them in guidance and brings them their piety.
18. Are they then looking for (anything) except the Hour, that it will come up to them suddenly? Then its portents have already come, so however (will they believe) when their Reminding comes to them?
19. So know that there is no god except ᶜAllâh, and ask forgiveness for your guilty deed, and for the male believers and female believers; and ᶜAllâh knows your moving about and your lodging.

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(1) ᶜ*Anᶜâm* includes cattle, camels, sheep and goats.
(2) I.e., made attractive.
(3) Literally: carefully selected; clear; limpid, strained.
(4) I.e., fruits.
(5) I.e., impressed or set a seal.



ويقول الذين ءامنوا لولا نزلت سورة فإذا أنزلت سورة محكمة وذكر فيها القتال رأيت الذين في قلوبهم مرض ينظرون إليك نظر المغشي عليه من الموت فأولى لهم ﴿٢٠﴾ طاعة وقول معروف فإذا عزم الأمر فلو صدقوا الله لكان خيرا لهم ﴿٢١﴾ فهل عسيتم إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم ﴿٢٢﴾ أولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم ﴿٢٣﴾ أفلا يتدبرون القرءان أم على قلوب أقفالها ﴿٢٤﴾ إن الذين ارتدوا على أدبارهم من بعد ما تبين لهم الهدى الشيطان سول لهم وأملى لهم ﴿٢٥﴾ ذلك بأنهم قالوا للذين كرهوا ما نزل الله سنطيعكم في بعض الأمر والله يعلم إسرارهم ﴿٢٦﴾ فكيف إذا توفتهم الملائكة يضربون وجوههم وأدبارهم ﴿٢٧﴾ ذلك بأنهم اتبعوا ما أسخط الله وكرهوا رضوانه فأحبط أعمالهم ﴿٢٨﴾ أم حسب الذين في قلوبهم مرض أن لن يخرج الله أضغانهم ﴿٢٩﴾

٥٠٩

20. And the ones who have believed say, "Had a sûrah been successively sent down!" Then, when a clear sûrah is sent down, and therein fighting is mentioned, you see the ones in whose hearts is sickness looking at you with the look of one enveloped by the swooning of death; yet worthier of them would be

21. Obedience and beneficent saying. Then, when the Command is resolved, then if they were sincere to ⊃Allâh, indeed it would be more charitable[1] for them.

22. Then, in case you turn away, might it be that you corrupt in the earth and sever your bonds of kin?

23. Those are they whom ⊃Allâh has cursed; so He made them deaf and blinded their beholdings.[2]

24. Will they then not contemplate the Qur⊃ân? Or are there locks upon (their) hearts?

25. Surely the ones who have turned back in their traces even after the guidance has become evident to them, ⊃Ash-Shayṭân has incited them and (⊃Allâh) has reprieved them.

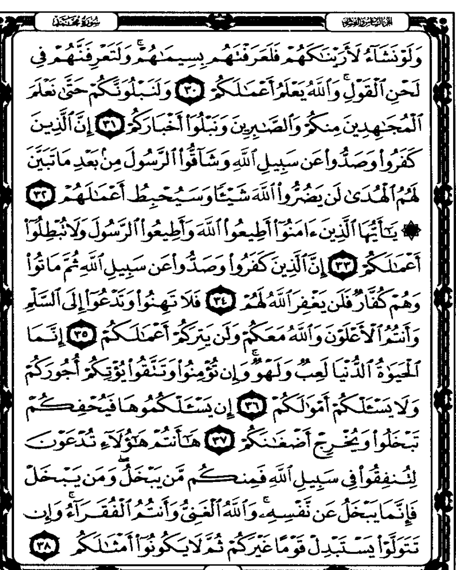
26. That is for that they said to the ones who hate what ⊃Allâh has been successively sending down, "We will soon obey you in some of the Command." And ⊃Allâh knows their secret (talk).

27. So how will it be when the Angels take them up, striking their faces and their hind parts?

28. That is for that they have closely followed what causes wrath from ⊃Allâh and hated His all-blessed Satisfaction; so He frustrated their deeds.

29. Or (even) did the ones in whose hearts is sickness reckon that ⊃Allâh would never bring out their malice?

(1) I.e., better.
(2) I.e., eyesight(s).





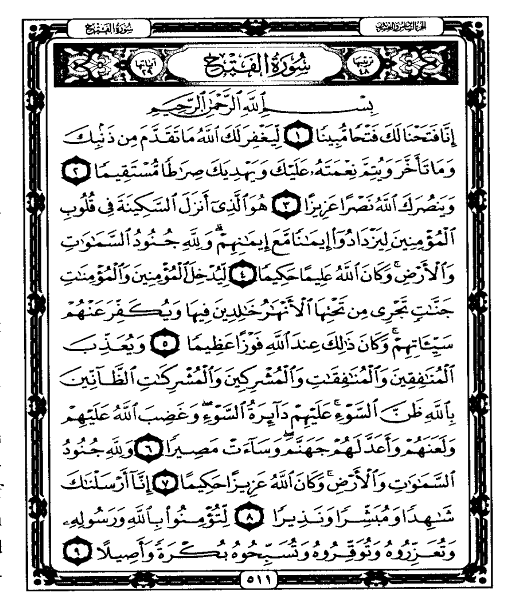
30. And if We had (so) decided, We would indeed have shown them to you. Then you would indeed recognize them by their marks, and indeed you would definitely know them by the distortion in their saying, and ᵓAllâh knows your deeds.
31. And indeed We will definitely try you until We know the ones of you who strive and the ones who are (steadfastly) patient and (we will) try your tidings.(1)
32. Surely the ones who have disbelieved and barred from the way of ᵓAllâh and opposed the Messenger even after the guidance has become evident to them, they will never harm ᵓAllâh anything, and He will soon frustrate their deeds.
33. O you who have believed, obey ᵓAllâh, and obey the Messenger, and do not void your deeds.
34. Surely the ones who have disbelieved and barred from the way of ᵓAllâh, thereafter die (while) they are steadfast disbelievers, then ᵓAllâh will never forgive them.
35. So do not feel feeble and call for (your) submission while(2) you are the most exalted ones; and ᵓAllâh is with you, and He will never divest you of your deeds.
36. Surely the present life is only playing and diversion; and in case you believe and be pious, He will bring you your rewards and will not ask of you your riches.
37. In case He asks you for them, and so importune you, you would be miserly, and He would bring out your malice.
38. Now, you are these called to expend in the way of ᵓAllâh. Then among you (some) are miserly; and whoever is miserly, then he is miserly only upon himself. And ᵓAllâh is the Ever-Affluent, and you are the poor ones. And in case you turn away, He will (readily) exchange you for another people; thereafter they will not be your likes.

(1) I.e., test your news to see who is a liar.
(2) Literally: and.

48. Sûrat ⊃Al-Fath (The Conquest)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Surely We have given you an evident conquest,[1]
2. That ⊃Allâh may forgive you your guilty (deeds)-whatever of them has gone forward and whatever is postponed-and perfect His favor upon you, and guide you[2] on a straight Path,
3. And that ⊃Allâh may vindicate you with a mighty victory.
4. He is (The One) Who has sent down serenity[3] in the hearts of the believers, that they may increase in belief (added) to their belief; and to ⊃Allâh belong the hosts of the heavens and the earth; and ⊃Allâh has been Ever-Knowing, Ever-Wise.
5. That He may cause the male believers and the female believers to enter Gardens from beneath which the rivers run, eternally (abiding) therein, and expiate for them their odious deeds; and that is in the Providence of ⊃Allâh a magnificent triumph.
6. And that He may torment the male hypocrites and the female hypocrites, and the male associators and the female associators, the ones surmising ill surmises of ⊃Allâh. Against them will be the woeful turn of fortune; and ⊃Allâh is angry with them and has cursed them and has prepared for them Hell-and what an odious Destiny!
7. And to ⊃Allâh belong the hosts of the heavens and the earth, and ⊃Allâh has been Ever-Mighty, Ever-Wise.
8. Surely We have sent you as a witness, and a bearer of good tidings, and a constant warner,
9. That you may believe in ⊃Allâh and His Messenger, and (readily) rally to Him, and reverence Him, and extol Him before sunrise and before sunset.


سُورَةُ الفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ﴿٢﴾ وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ الَّذِىٓ أَنزَلَ السَّكِينَةَ فِى قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَٰوَٰتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبَ الْمُنَٰفِقِينَ وَالْمُنَٰفِقَٰتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَٰتِ الظَّآنِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَٰوَٰتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا۟ بِاللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

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(1) Literally: conquered for you; or: opened for you.
(2) The Prophet.
(3) Or: tranquility.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ
اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ١٠ سَيَقُولُ لَكَ الْمُخَلَّفُونَ
مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ
بِأَلْسِنَتِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ
شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ
خَبِيرًا ١١ بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ
أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ السَّوْءِ
وَكُنتُمْ قَوْمًا بُورًا ١٢ وَمَن لَّمْ يُؤْمِن بِاللَّهِ وَرَسُولِهِ فَإِنَّا
أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ١٣ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ١٤ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ
مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا
كَلَامَ اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِن قَبْلُ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ١٥

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10. Surely the ones who swear allegiance to you, surely swear allegiance only to ⊃Allâh; the Hand of ⊃Allâh is above their hands. So, whoever breaches (his oath), then he breaches against himself; and whoever fulfils what he has covenanted with ⊃Allâh, then He will soon bring him a magnificent reward.
11. The Arabs of the desert who were left behind will soon say to you, "Our riches and our families occupied us; so ask forgiveness for us!" They say with their tongues what is not in their hearts. Say, "Then who can possess for you anything from ⊃Allâh, in case He wills harm for you, or He wills profit for you? No indeed, (but) ⊃Allâh has been Ever-Cognizant of whatever you do.
12. No indeed, (but) you surmised that the Messenger and the believers would never come over to their own families at all, and that was adorned(1) in your hearts, and you surmised woeful surmises, and you were a futile people."
13. And whoever does not believe in ⊃Allâh and His Messenger, then surely We have readied for the disbelievers a Blaze.
14. And to ⊃Allâh belongs the Kingdom of the heavens and of the earth; He forgives whomever He decides, and He torments whomever He decides; and ⊃Allâh has been Ever-Forgiving, Ever-Merciful.
15. The ones who were left behind will soon say, when you go off after booty(2) to take it, "Give us leave to follow you closely," willing to exchange the Speech of ⊃Allâh (for their own lies). Say, "You will never closely follow us; even thus ⊃Allâh said earlier." Then they will soon say, "No indeed, (but) you envy us." No indeed, (but) they have not comprehended except a little.

(1) I.e., made alluring.

(2) The Arabic word is plural.

قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ
تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنًا ۖ
وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَّيْسَ
عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾ ۞ لَّقَدْ رَضِىَ ٱللَّهُ عَنِ
ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ
فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ
كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ ٱللَّهُ
مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِۦ وَكَفَّ أَيْدِىَ
ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا
مُّسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟
لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ
ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾

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16. Say to the Arabs (of the desert) who were left behind, "You will soon be called against a people endowed with strict violence to fight them, or they surrender. So, in case you obey, ⊃Allâh will bring you a fair reward, and in case you turn away, as you did turn away earlier, He will torment you with a painful torment."

17. There is no objection[1] on the blind, nor is there objection on the lame, nor is there objection on the sick (if they do not go out to fight). And whoever obeys ⊃Allâh and His Messenger, He will cause him to enter Gardens from beneath which rivers run; and whoever turns away, He will torment him with a painful torment.

(18) Indeed ⊃Allâh has already been satisfied with the believers as they were swearing allegiance to you beneath the tree. So He knew what was in their hearts, then He sent down serenity upon them, and requited them with a near conquest

19. And much booty[2] for them to take; and ⊃Allâh has been Ever-Mighty, Ever-Wise.

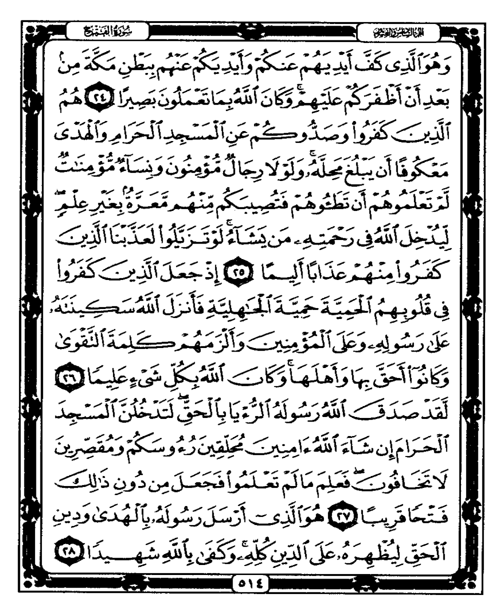
20. ⊃Allâh has promised you much booty to take; so He has (quickly) hastened it to you, and has restrained the hands of mankind from you, and that it may be a sign to the believers, and to guide you on a straight Path.

21. And other (booty) which you were not able to (take), ⊃Allâh has encompassed it already; and ⊃Allâh has been Ever-Determiner over everything.

22. And if the ones who have disbelieved fought you, indeed they would have turned their backs; thereafter they will find neither a patron nor a ready vindicator.

23. The enactment of ⊃Allâh, which has already passed away earlier, and you will never find any exchange(s) to the enactment of ⊃Allâh

(1) Literally: restriction.
(2) The Arabic words are plural.



24. And He is (The One) Who restrained their hands from you, and your hands from them, in the hollow[1] of Makkah, even after He had made you to win over them; and ⊃Allâh has been Ever-Beholding whatever you do.

25. They are (the ones) who disbelieved and barred you from the Inviolable Mosque and (barred) the consecrated offering (also) from reaching its lawful destination. And had it not been for (some) believing men and (some) believing women whom you did not know, (for fear) that you should trample[2] them, and so dishonor would afflict you on their account without (your) knowing it, that ⊃Allâh may cause whomever He decides to enter into His mercy. If they[3] had been made clearly distinct, indeed We would have tormented the ones who disbelieved among them with a painful torment.

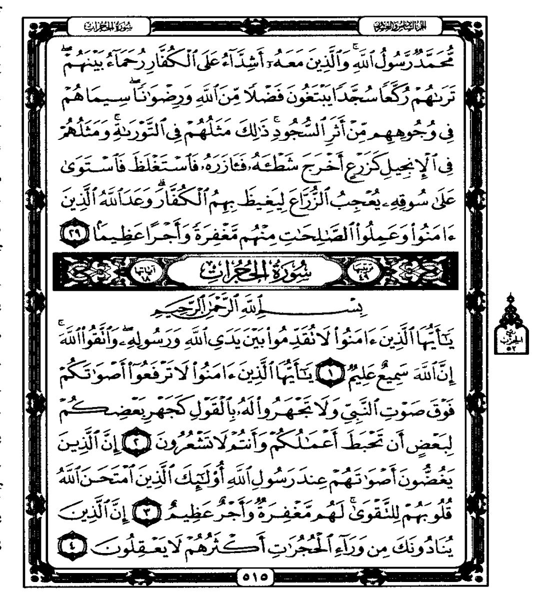
26. As the ones who have disbelieved (got) in their hearts haughtiness, the haughtiness of (pagan) ingnorance, then ⊃Allâh sent down His serenity upon His Messenger and upon the believers, and He imposed upon them the word of piety, and they were truly worthier of it and (qualified) population for it; and ⊃Allâh has been Ever-Knowing of everything.

27. Indeed ⊃Allâh has already sincerely vouchsafed to His Messenger the vision with the Truth: "Indeed you will definitely enter the Inviolable Mosque, in case ⊃Allâh (so) decides, secure, (some of you) heads clean-shaven, (and some) hair cut short, not fearing." Yet He knew what you did not know, and so set up[4] for you, apart from that, a near conquest.

28. He is (The One) Who has sent His Messenger with the guidance and the religion of the Truth, that He (would) make it topmost above all religion; and ⊃Allâh suffices as an Ever-Present Witness.

(1) Literally: the belly, i.e., the midst of Makkah.
(2) I.e., kill them.
(3) I.e., believers and disbelievers.
(4) Literally: made.

29. Muhammad is the Messenger of ⊃Allâh, and (the ones) who are with him are strict against the steadfast disbelievers, constantly merciful among themselves. You see them constantly bowing themselves, (and) constantly prostrating themselves, seeking Grace from ⊃Allâh and all-blessed Satisfaction. Their mark is on their faces, (being) the trace of prostration; that is their likeness in the Tawrâh; and their likeness in the ⊃Injîl is as a plantation that brings out its shoot; then it upholds it; then it grows stout; then it matures level upon its stalks, wonderful to the diligent planters, that through them He may enrage the steadfast disbelievers. ⊃Allâh has promised the ones of them who have believed and done deeds of righteousness forgiveness and a magnificent reward.



مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ
فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ
فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى
عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ
فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ
يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ الَّذِينَ
يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

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49. Sûrat ⊃Al-Hujurât (The Apartments)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. O you who have believed, be not forward before[1] ⊃Allâh and His Messenger,[2] and be pious to ⊃Allâh; surely ⊃Allâh is Ever-Hearing, Ever-Knowing.

2. O you who have believed, do not raise your voices above the Prophet's voice, and do not be loud in your speech to him, as you are loud to one another,[3] (for fear) that your deeds would be frustrated, while you are not aware.

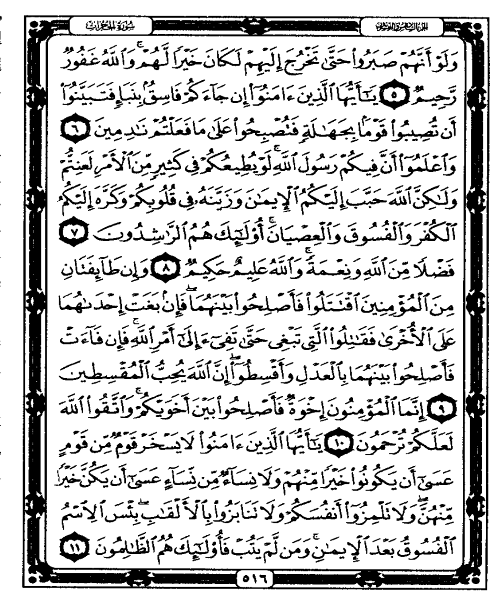
3. Surely (the ones) who tone down their voices in the presence of the Messenger of ⊃Allâh, those are they whose hearts ⊃Allâh has tested for piety; they will have forgiveness and a magnificent reward.

4. Surely (the ones) who call out to you from beyond the apartments, most of them do not consider.

(1) Literally: between the Two Hands of.

(2) I.e., do not anticipate any matter before His Judgment.

(3) Literally: as some of you are loud to (some) others.



5. And if only they (waited) patiently, until you go out to them, that would be more charitable(1) for them; and ⊃Allâh is Ever-Forgiving, Ever-Merciful.

6. O you who have believed, in case an immoral (person) comes to you with a tiding, then (ascertain) the evidence, for that you may afflict a people in ignorance, (and) then you become remorseful for what you have performed.

7. And know that among you is the Messenger of ⊃Allâh. If he obeyed you in much of the Command,(2) you would indeed be distressed. But ⊃Allâh has made you love belief, and adorned it(3) in your hearts, and He has made disbelief, and (evident) immorality, and all stubborn disobedience hateful to you. Those are they who are the right- minded

8. By a Grace from ⊃Allâh and a Favor; and ⊃Allâh is Ever-Knowing, Ever-Wise.

9. And in case two sections of the believers fight each other, then make a righteous (reconciliation) between them both;(4) then in case one of them is inequitable to the other, then fight the one that is inequitable until it concedes to the Command of ⊃Allâh. So in case it concedes, then make a reconciliation between them both with justice, and be equitable. Surely ⊃Allâh loves the equitable (ones).

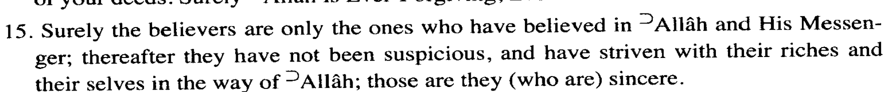
10. Surely the believers are only brothers; so make a reconciliation between your two brothers, and be pious to ⊃Allâh, that possibly you would be granted mercy.

11. O you who have believed, let not any people scoff at (another) people who may be more charitable than they; neither let women scoff (other) women who may be more charitable than they. And do not defame one another,(5) nor revile one another by nicknames. Miserable is the name, evident immorality, after belief! And whoever does not repent, then those are they who are the unjust.

(1) I.e., better. (2) Or: affair. (3) I.e., made it attractive.
(4) Literally: act righteously between them. (5) Literally: do not defame yourselves.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ ۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾ قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم ۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٧﴾ إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

٥١٧



12. O you who have believed, avoid much surmise; surely some surmise is a vice. And do not spy on each other,[1] nor backbite one another; would any of you love to eat the flesh of his brother dead? So you would hate it! And be pious to ⊃Allâh; surely ⊃Allâh is Superbly Relenting, Ever-Merciful.

13. O you mankind, surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Providence of ⊃Allâh are the most pious; surely ⊃Allâh is Ever-Knowing, Ever-Cognizant.

14. The Arabs (of the desert) have said. "We have believed." Say,[2] "You have not believed, but (rather) say, 'We have surrendered,[3] and belief has not as yet entered your hearts. And in case you obey ⊃Allâh and His Messenger, He will not withhold you anything of your deeds. Surely ⊃Allâh is Ever-Forgiving, Ever-Merciful."

15. Surely the believers are only the ones who have believed in ⊃Allâh and His Messenger; thereafter they have not been suspicious, and have striven with their riches and their selves in the way of ⊃Allâh; those are they (who are) sincere.

16. Say, "Would you teach ⊃Allâh about your religion, and ⊃Allâh knows whatever is in the heavens and whatever is in the earth? And ⊃Allâh is Ever-Knowing of everything."

17. They would oblige you that they have become Muslims! Say, "Do not oblige me by your ⊃Islâm. No indeed, (but) ⊃Allâh obliges you that He has guided you to belief, in case you are sincere."

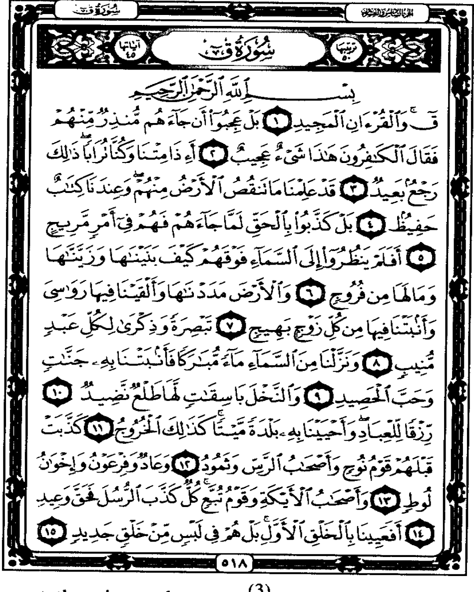
18. Surely ⊃Allâh knows the Unseen of the heavens and the earth; and ⊃Allâh is Ever-Beholding of whatever you do.

(1) Literally: some of you on some others.

(2) This is addressed to the Prophet.

(3) I.e. We have become Muslims.

50. Sûrat Qâf


سُورَةُ قٓ

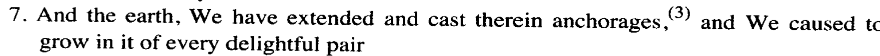
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قٓ ۚ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ عَجِيبٌ ﴿٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌۢ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَٰبٌ حَفِيظٌۢ ﴿٤﴾ بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ ﴿٥﴾ أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦﴾ وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ ٱلْحَصِيدِ ﴿٩﴾ وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾ وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

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In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Qâf,(1) and (by) the Ever-Glorious Qur⊃ân!
2. No indeed, (but) they wonder that a warner has come to them from among them; then, the disbelievers say, "This is a wondrous thing!
3. When we die and are dust (will we return)? That is a far returning!"
4. We already know what the earth diminishes of them; and in Our Providence is a Book Ever-Preserving.
5. No indeed, (but) they cried lies to the Truth as soon as it came to them; so they are confused(2) as regards the Command.
6. Have they not then looked at the heaven above them, how We have built it, and adorned it, and (how) in no way has it any rifts?



7. And the earth, We have extended and cast therein anchorages,(3) and We caused to grow in it of every delightful pair
8. For a clear demonstration, and a Reminding for every penitent bondman.
9. And We have been sending down from the heaven water blessed; so We caused to grow thereby gardens and a grain of harvest,
10. And palm-trees aloft with spathes tiered.
11. A provision for the bondmen; and therewith We give life to a deceased country. Thus is the going out (of the graves).
12. Cried lies before them the people of Nûh,and the companions of ⊃Ar-Rass, and Thamûd,
13. And ᶜÂd, and Firᶜawn, and the brothers of Lût,
14. And the companions of the Thicket, and the people of Tubbaᶜ. Every one cried lies to the Messengers; so My threat came true.
15. Did We then falter by the first creation? No indeed, (but) they are in confoundedness as to a new creation.



(1) This is the name of a letter of the Arabic alphabet, and only ⊃Allâh knows its meaning here.
(2) Or: they are in a confused state. (3) I.e., mountains.

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ
مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ
﴿١٧﴾ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَاءَتْ سَكْرَةُ
الْمَوْتِ بِالْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ذَٰلِكَ
يَوْمُ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدْ
كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ
﴿٢٢﴾ وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ
عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا
آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ ۞ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ
وَلَٰكِن كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ
إِلَيْكُم بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ﴿٢٩﴾
يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ
الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ
﴿٣٢﴾ مَّنْ خَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا
بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

16. And indeed We already created man, and We know whatever his self whispers within him, and We are nearer to him than the jugular vein
17. As the two Receiver (Angels) receive, on the right (hand) and on the left (hand), constantly seated.
18. In no way does he utter a saying except that close to him is a (Guardian) constantly ready.
19. And the stupor of death comes with the Truth; that is what you were averting.
20. And the Trumpet is blown; that is the Day of the Threat.
21. And every self will come, (and) with it a driver and a constantly present witness.
22. "Indeed you were already in (a state of) heedlessness of this. Then (now) We have lifted off from you your covering; so your beholding today is very sharp."(1)
23. And his comrade will say, "This is what is closely kept with me constantly ready."
24. "Cast, you both, in (to) Hell every stubborn, most disbelieving (one),
25. (All) persistent preventers of charity, transgressors, (and the ones) causing suspicion,
26. Who set up with ⊃Allâh another god; so cast him, you both, in (to) the strict torment."
27. His comrade will say, "Our Lord, in no way did I cause him to be inordinate; but he was in far error."
28. He (⊃Allâh) will say, "Do not take adversary stands with each other close to Me; and I have already forwarded to you the threat.
29. In no way is the Saying exchanged close to Me; and in no way am I unjust to (My) slaves."
30. On the Day We will say to Hell, "Are you filled?" And it will say, "Is there any further increase?"(2)
31. And the Garden will be drawn forward for the pious, without being afar.
32. This is what you have been promised; it is for every one who is a constant resorter (to ⊃Allâh) (and) a constant preserver (of the Command),
33. Who is apprehensive of The All-Merciful in the Unseen and comes with a penitent heart.
34. "Enter it in peace! That is the Day of Eternity."
35. Therein they will have whatever they decide on, and close to Us there is utmost increase.

(1) Literally: iron (like).
(2) I.e., more to come.

36. And how many a generation We caused to perish before them (who) were more valiant in assault than they, so that they overran the lands; (yet) had they any evasion (from Us)?
37. Surely in that there is indeed a Reminding to him who has a heart, or is eager[1] on hearing, and is a constantly present witness (to the Truth).
38. And indeed We already created the heavens and the earth and whatever is between them in six days, and in no way has any fatigue touched Us.
39. So (endure) patiently what they say and extol with the praise of your Lord before the rising of the sun and before (its) setting;
40. And in the night then extol (Him) and at the ends[2] of prostrations.
41. And listen for the Day when the Caller will call out from a near place,
42. The Day (when) they hear the Shout with the Truth; that is the Day of going out (of the graves).
43. Surely We, Ever We, give life and make to die, and to Us is the Destiny.
44. The Day (when) the earth is cloven from above them as they (go forth) swiftly; that is a mustering easy for Us.
45. We know best whatever they say; and in no way are you a potentate over them. So remind by the Qur⊃ân him who fears (My) threat.

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا فِي
الْبِلَادِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ
لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا
السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا
مِن لُّغُوبٍ ﴿٣٨﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ
وَأَدْبَارَ السُّجُودِ ﴿٤٠﴾ وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ
﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾ إِنَّا
نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ الْأَرْضُ
عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ
وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

سُورَةُ الذَّارِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالذَّارِيَاتِ ذَرْوًا ﴿١﴾ فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾ فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾
فَالْمُقَسِّمَاتِ أَمْرًا ﴿٤﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾

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51. Sûrat ⊃Aṭh-Ṭhâriyât (The Winnowers)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) the winnowers with (swift) winnowing.
2. Then (by) the bearers of heavy burdens,[3]
3. Then (by) the runners with ease,
4. Then (by) the dividers by the Command.
5. Surely what you are promised is indeed sincere.
6. And surely the Doom is indeed befalling.

(1) Literally: cast (his) hearing.
(2) Literally: at the rear.
(3) Or: obstruction.

7. And (by) the heaven comprising interwoven tracks,
8. Surely you[1] are indeed of a different opinion,[2]
9. Diverged therefrom whoever is diverged (from truth).
10. Slain are the constant conjecturers,
11. They who are unmindful and in perplexity (about the Hereafter),
12. Asking,"When is the Day of Doom?"
13. The Day when it is they (who) will be tempted[3] at the Fire;
14. "Taste your temptation![4] This is what you were seeking to hasten."
15. Surely the pious will be in (the midst of) Gardens and Springs,
16. Taking whatever their Lord has brought them; surely, they were fair-doers before that.
17. They used to slumber (only) little of the night;
18. And before dawn, it is they (who) would seek forgiveness.
19. And in their riches, the beggar and the dispossessed have what is truthfully their due.
20. And in the earth are ᵓâyât for the ones having certitude,
21. And in your selves; do you then not behold?
22. And in the heaven is your provision and whatever you are promised.
23. So by The Lord of the heaven and the earth, surely it is indeed true as (it is true) that you (can) pronounce (your languages).
24. Has the discourse about ᵓIbrâhîm's honored guests come up (to your knowledge)?
25. As they entered to him, then they said, "Peace!" He said, "Peace! (You) are a people disclaimed (by me)."[5]
26. So he went apart to his family, then came with a plump calf;
27. So he laid it near them and said, "Will you not eat?"
28. Then he entertained a fright of them. They said, "Do not fear (anything)." And they gave him good tidings of a knowledgeable youth.
29. So came forward his wife, clamoring;[6] then she beat her face, and said, "An old sterile woman!"
30. They said, "Thus your Lord has said; surely He, Ever He, is The Ever-Wise, The Ever-Knowing."

وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿٧﴾ إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ
أُفِكَ ﴿٩﴾ قُتِلَ الْخَرَّاصُونَ ﴿١٠﴾ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾
يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ﴿١٢﴾ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا
فِتْنَتَكُمْ هَٰذَا الَّذِي كُنتُم بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ
وَعُيُونٍ ﴿١٥﴾ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُحْسِنِينَ
﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ
﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾ وَفِي الْأَرْضِ آيَاتٌ
لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِي السَّمَاءِ رِزْقُكُمْ
وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ
تَنطِقُونَ ﴿٢٣﴾ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰ
أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ
﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ
﴿٢٨﴾ فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ
﴿٢٩﴾ قَالُوا كَذَٰلِكِ قَالَ رَبُّكِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

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(1) The pronoun is plural.
(2) Literally: of a different saying.
(3) Or: tried.
(4) Or: trial.
(5) I.e., not recognized by me.
(6) Literally: with a clamor.


الجزء السابع والعشرون — سورة الذاريات

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾ مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥١﴾

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27

31. Said he, "So, what is your concern, you Emissaries?"

32. They said, "Surely we have been sent to a criminal people,

33. To send upon them stones of clay

34. Marked in the Reckoning of your Lord for the extravagant."

35. Then We brought out whoever of the believers who were in it,

36. Yet, in no way did We find therein other than one home of Muslims;(1)

37. And We have left in it a sign to the ones who fear the painful torment.

38. And (also there is a sign) in Mûsâ as We sent him to Fir^cawn with an evident, all- binding authority.

39. Yet he turned away, with his (court) supporters, and said, "A sorcerer or a madman."

40. So We took him (away) and his hosts; then We flung them off in the main, (and) he was blameworthy.

41. And (also there is a sign) in ᶜÂd as We sent against them the sterile wind.

42. In no way did it come upon anything whatever except that it left it out (and) made it as a rotten (stuff).

43. And (also there is a sign) in Thamûd as it was said to them, "Take your enjoyment for a while."

44. Yet they rebelled against the Command of their Lord; so that stunning (thunderbolt) took them (away) (while) they were looking on.

45. So in no way were they able to be upright, and in no way were they vindicators.

46. And the people of Nûḥ earlier, surely they were an immoral people.

47. And the heaven (is also a sign). We have built it with (Our) Hands(2) and surely We are indeed extending (it) wide.

48. And the earth, We have laid it out (as) a bedding, so how excellent are the Smoothers!(3)

49. And of everything We created pairs, that possibly you would be mindful.

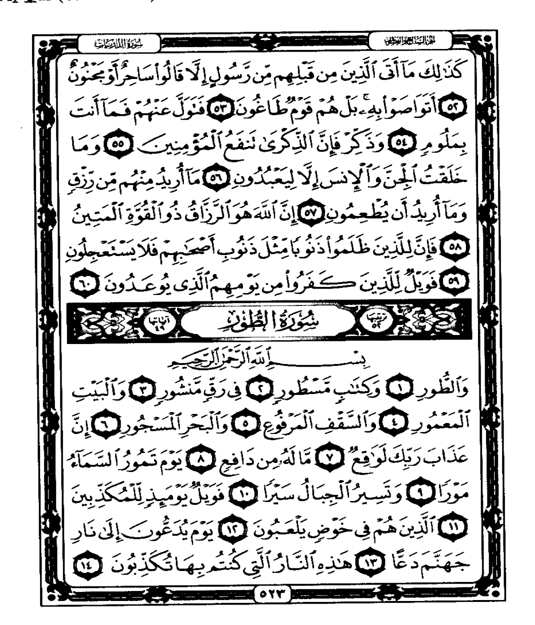
50. "So flee to ⊃Allâh! Surely I am an evident, constant warner from Him to you.

51. And do not set up with ⊃Allâh another god; surely I am an evident, constant warner from Him to you."



(1) I.e., those who surrender themselves to ⊃Allâh.
(2) I.e., Capability.
(3) I.e., Those who make the earth as a cradle.

52. Thus in no way did (any) Messenger come up to the ones even before them except that they said, "A sorcerer or a madman."
53. Have they enjoined (this saying) one to another? No indeed, (but) they are an inordinate people.
54. Then turn back from them; so in no way are you blameworthy.
55. And remind; then surely reminding profits the believers.
56. And in no way did I create the jinn and humankind except to worship Me.
57. In no way would I have from them any provision; and in no way would I have them to feed Me .
58. Surely ⊃Allâh is The Superb Provider, The Owner of Power, The Ever-Pervading.
59. Then surely the ones who did injustice will have an allotment like the allotment of their companions; so let them not seek to hasten Me!
60. So woe to the ones who have disbelieved from their Day which they are promised.



52. Sûrat ⊃At-Tûr (The Mount)

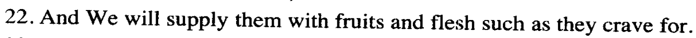
In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) ⊃At- Tûr,[1]
2. And (by) a Book inscribed
3. In a parchment spread,
4. And (by) the Home always frequented,
5. And (by) the roof upraised,
6. And (by) the sea seething,
7. Surely your Lord's torment is indeed befalling;
8. In no way (can) there be any repelling.
9. The Day when the heaven whirls with (awful) whirling,
10. And the mountains travel with (awful) traveling.
11. Then woe upon that day to the beliers.
12. They are the ones who play at their wading,[2]
13. The Day when they are repulsed to the fire of Hell with (contemptuous) repulsing.
14. "This is the Fire that you used to cry lies to!

(1) The Mount. (2) I.e., become absorbed.



15. So, is this magic, or is it you (who) do not behold?
16. Roast in it! So (endure) patiently (in it) or do not (endure) patiently, equal it is to you! Surely you are only being recompensed for whatever you were doing."
17. Surely the pious will be in Gardens and Bliss,
18. Jesting with what their Lord has brought them, and their Lord will protect them from the torment of Hell-Fire".
19. "Eat and drink, (rejoicing) with wholesome appetite for whatever you were doing."
20. Reclining upon ranged settees. And We will marry them to wide-eyed houris.
21. And the ones who believed, and their offspring closely followed them in belief, We will join their offspring with them, and in no way will We withhold from them anything of their deed(s); every person will be a constant pledge for whatever he has earned,



22. And We will supply them with fruits and flesh such as they crave for.
23. Therein they will (obligingly) contend with one another cups, and there is no idle talk, and no room for vice.
24. And (there) go round them youths of their own, as if they were nestled pearl(s);
25. And some of them come forward to others, asking one another[1] (questions).
26. They say, "Surely we were before among our families, (feeling) timorous;
27. Then ⊃Allâh was bounteous to us, and protected us from the torment of the Pestilential Wind.
28. Surely we used earlier to invoke Him; surely He, Ever He, is The Ever-Benign, The Ever-Merciful."
29. Then remind! So in no way are you[2] by your Lord's favor a soothsayer or a madman.
30. Or even do they say, "He is a poet for whom we await the uncertainty[3] of fortune?"
31. Say, "Await! So surely I will be with you among the awaiting ones."

(1) Literally: some (others). (2) The Prophet.
(3) I.e., the calamity of death; literally: the suspicion of fortune or fate.

32. Or even do their immature understandings command them to do this? Or even are they an inordinate people?
33. Or even do they say, "He talked it foolishly?" No indeed, (but) they do not believe.
34. Then let them come up with a discourse like this, in case they are sincere.
35. Or even were they created out of nothing? Or even are they the creators?
36. Or even did they create the heavens and the earth? No indeed, (but) they have no certitude.
37. Or even do they have in their presence the treasuries of your Lord? Or even are they the dominators?
38. Or even do they have a ladder wherein they listen? Then let their listener come up with an evident, all-binding authority.
39. Or even has He the daughters, and you have the sons?
40. Or even do you ask them for a reward, (and) so they are weighed down with heavy fines?
41. Or even do they have in their presence the Unseen, (and) so they are writing (it) down?
42. Or even would they like plotting? Then the ones who have disbelieved are they who are (circumvented) in their plotting.
43. Or even do they have a god, other than ᵓAllâh? All Extolment be to ᵓAllâh above whatever they associate (with Him)!
44. And in case they saw a dark lump falling down from the heaven, they would say, "Accumulated clouds!"
45. So, leave them out, till they meet their Day wherein they will be stunned.[1]
46. The Day when their plotting will not avail them anything, nor will they be vindicated.
47. And surely, for the ones who did injustice, there is a torment besides that, but most of them do not know.
48. And (endure) patiently under the Judgment of your Lord, (for) then surely you are under Our Eyes, and extol with the praise(s) of your Lord when you rise up.
49. And for (part) of the night, then (also) extol Him, and at the withdrawing of the stars.

أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَٰذَا ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ
بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ
﴿٣٤﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا
السَّمَاوَاتِ وَالْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَائِنُ
رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ
مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾
أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ
يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾
أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِن يَرَوْا كِسْفًا
مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا
وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ
بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

سُورَةُ النَّجْمِ

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(1) I.e. thunderstruck.

53. Sûrat ⊃An-Najm (The Star)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) the Star when it tumbles down.
2. In no way has your companion[1] erred, and in no way is he misguided.
3. And in no way does he pronounce (any word) out of prejudice.
4. Decidedly it is nothing except a revelation revealed.
5. One of valiant powers has taught him.
6. Owner of resolute splendor;[2] so he leveled himself
7. (When) he was on the most exalted horizon.
8. Thereafter he (came) within reach, then hung suspended,
9. So he was at two bows (distance) or (even) closer (still).
10. Then He[3] revealed to His bondman what He revealed.
11. In no way did the heart-sight lie (about) what it saw.
12. Will you then wrangle with him about what he sees?
13. And indeed he did already see him (during) another descent,
14. At the Lote-Tree of the Utmost Boundary.
15. At it is the Garden of the Abode.
16. As that which envelops did envelop the Lote-Tree.
17. In no way did (his) beholding[4] swerve, and in no way was it inordinate.
18. Indeed he has already seen of the ⊃âyât of his Lord, the greatest.
19. Have you then seen ⊃Al-Lât and ⊃Al- ᶜUzzâ,
20. And Manât,[5] the third, the other?
21. Do you have the male(s) and He the female(s)?
22. Lo, that were (really) a division most unreasonable.
23. Decidedly they are nothing except names you have named, you and your fathers. In no way has ⊃Allâh sent down concerning them any all-binding authority. Decidedly they closely follow nothing except surmise and what (prejudices) the selves yearn to; and indeed the guidance has already come to them from their Lord.
24. Or even should man have whatever he covets?
25. Yet, to ⊃Allâh belongs the Hereafter, and the First (life).
26. (26) And how many an Angel (there is) in the heavens whose intercession does not avail anything except even after ⊃Allâh gives permission to whomever He decides and He is satisfied.

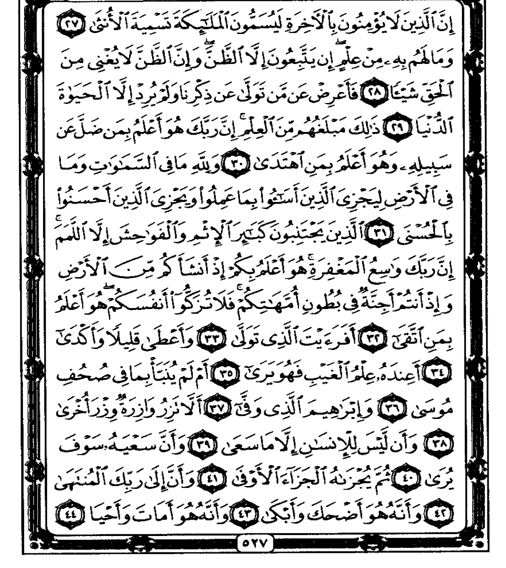
سورة النجم

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ (١) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢) وَمَا يَنطِقُ
عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤) عَلَّمَهُ شَدِيدُ الْقُوَىٰ (٥)
ذُو مِرَّةٍ فَاسْتَوَىٰ (٦) وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ (٧) ثُمَّ دَنَا فَتَدَلَّىٰ (٨)
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ (٩) فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ (١٠)
مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (١١) أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ (١٢) وَلَقَدْ رَآهُ
نَزْلَةً أُخْرَىٰ (١٣) عِندَ سِدْرَةِ الْمُنتَهَىٰ (١٤) عِندَهَا جَنَّةُ الْمَأْوَىٰ (١٥)
إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ (١٦) مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (١٧) لَقَدْ رَأَىٰ
مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ (١٨) أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (١٩) وَمَنَاةَ
الثَّالِثَةَ الْأُخْرَىٰ (٢٠) أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ (٢١) تِلْكَ إِذًا قِسْمَةٌ
ضِيزَىٰ (٢٢) إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ
اللَّهُ بِهَا مِن سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ
وَلَقَدْ جَاءَهُم مِّن رَّبِّهِمُ الْهُدَىٰ (٢٣) أَمْ لِلْإِنسَانِ مَا تَمَنَّىٰ (٢٤) فَلِلَّهِ
الْآخِرَةُ وَالْأُولَىٰ (٢٥) ۞ وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي
شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ (٢٦)

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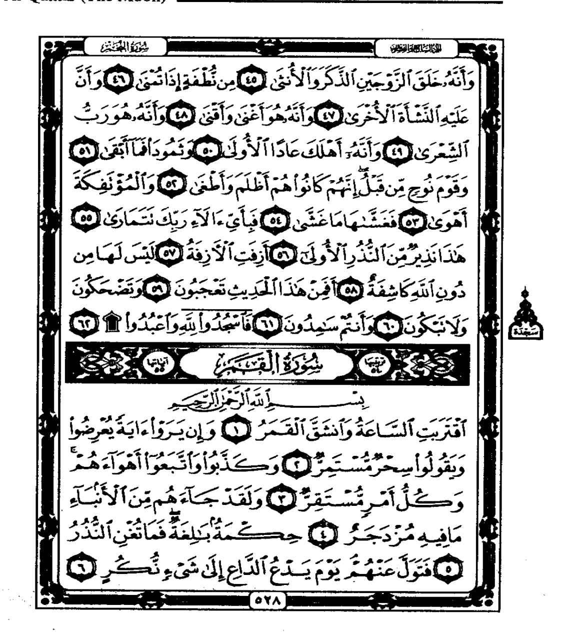
(1) The Prophet.
(2) Literally: ability to transform; to convey revelation, i.e. Jibrîl (Angel Gabriel).
(3) ⊃Allâh.
(4) I.e. the eyesight.
(5) These are the names of idols.



27. Surely the ones who do not believe in the Hereafter do indeed name the Angels with female naming.
28. And in no way do they have any knowledge thereof. Decidedly they closely follow (nothing) except surmise, and surely surmise does not avail anything against the Truth.
29. So veer away from him who turns back from Our Remembrance and is not willing (to seek anything) except the present life.
30. That is their attainment of knowledge. Surely your Lord is He Who knows best the ones who have erred away from His way, and He knows best the ones who are guided.
31. And to ⊃Allâh belongs whatever is in the heavens and whatever is in the earth that He may recompense the ones who have done odious (deeds) for what they have done and recompense the ones who have done fair (deeds) with the fairest reward,
32. The ones who avoid the great (kinds) of vice and obscenities, except lesser offences; surely your Lord is Ever-Embracing in (His) forgiveness. He knows you best, as He brought you into being from the earth, and as you were embryos in your mothers' bellies; so do not (consider) yourselves cleansed; (only) He knows best him who is pious.
33. Have you[1] then seen him who turns away
34. And gives little and (then) parsimoniously?
35. Does he have in his presence the knowledge of the Unseen, so he sees?
36. Or even has he not been fully informed of what is in the Scrolls of Mûsâ.
37. And ⊃Ibrâhîm, who constantly fulfilled the Message:
38. That no encumbered self will be encumbered with the encumbrance of another;
39. And that man will have nothing except that for which he has endeavored (to achieve);
40. And that his endeavor will eventually be seen;
41. (And) thereafter he will be recompensed for it with the fullest recompense;
42. And that to your Lord is the final (End);[2]
43. And that He, Ever He, makes to laugh, and He makes to weep;
44. And that He Ever He, makes to die, and He makes to live;

(1) The Prophet .
(2) Or: judgment; recompense.

45. And that He created the two pairs, the male and the female,
46. From a sperm-drop when it is ejaculated;
47. And that upon Him (rests) the other engendering;
48. And that He, Ever He, enriches and gives property;
49. And that He, Ever He, is The Lord of Sirius;[1]
50. And that He caused to perish the earliest ᶜÂd,
51. And Thamûd; so He did not spare (any of them);
52. And the people of Nûh earlier; surely they were the ones who were more unjust and more inordinate.
53. And the City of Falsehood, He (also) made it sweep down,
54. So that (there) He constantly enveloped it whatever He constantly enveloped.
55. Then whichever of your Lord's boons do you wrangle about?
56. This is a Warner, of the earliest Warnings.
57. The Imminent is imminent;
58. Apart from ⊃Allâh, none can lift it off.
59. Do you then wonder at this discourse,
60. And do you laugh, and do you not weep
61. (While) you amuse yourselves?
62. So prostrate yourselves to ⊃Allâh and worship (Him).*


وأنه خلق الزوجين الذكر والأنثى (٤٥) من نطفة إذا تمنى (٤٦) وأن
عليه النشأة الأخرى (٤٧) وأنه هو أغنى وأقنى (٤٨) وأنه هو رب
الشعرى (٤٩) وأنه أهلك عادا الأولى (٥٠) وثمودا فما أبقى (٥١)
وقوم نوح من قبل إنهم كانوا هم أظلم وأطغى (٥٢) والمؤتفكة
أهوى (٥٣) فغشاها ما غشى (٥٤) فبأي آلاء ربك تتمارى (٥٥)
هذا نذير من النذر الأولى (٥٦) أزفت الآزفة (٥٧) ليس لها من
دون الله كاشفة (٥٨) أفمن هذا الحديث تعجبون (٥٩) وتضحكون
ولا تبكون (٦٠) وأنتم سامدون (٦١) فاسجدوا لله واعبدوا (٦٢)

سورة القمر

بسم الله الرحمن الرحيم

اقتربت الساعة وانشق القمر (١) وإن يروا آية يعرضوا
ويقولوا سحر مستمر (٢) وكذبوا واتبعوا أهواءهم
وكل أمر مستقر (٣) ولقد جاءهم من الأنباء
ما فيه مزدجر (٤) حكمة بالغة فما تغن النذر
فتول عنهم يوم يدع الداع إلى شيء نكر (٥) (٦)

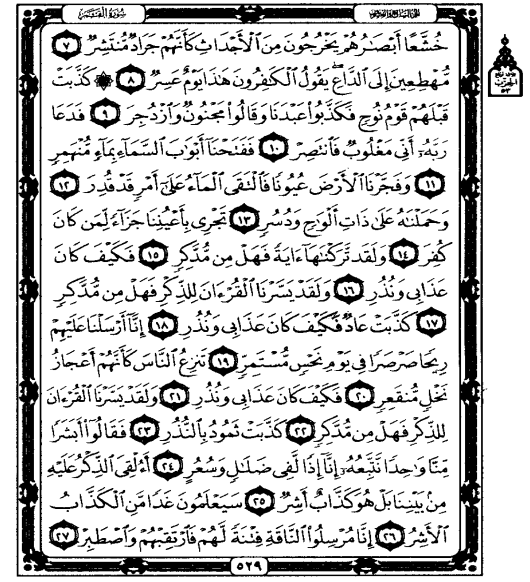
٥٢٨

54. Sûrat ⊃Al-Qamar (The Moon)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. The Hour[2] has drawn near, and the moon[3] is cloven.
2. And in case they see a sign, they veer away and say, "A continuous sorcery!"
3. And they have cried lies and closely followed their prejudices; and every Command is settled.
4. And indeed there have already come to them such tidings wherein there is a scaring.
5. A consummate Wisdom; yet in no way do warnings avail.
6. So turn away from them. On the Day when the Caller will call to a highly maleficent thing,

(1) Ash-Shiᶜrâ, a star that was worshiped before ⊃Islâm.
(2) The Arabic noun is feminine.
(3) The Arabic noun is masculine.
* A prostration is to be performed here.



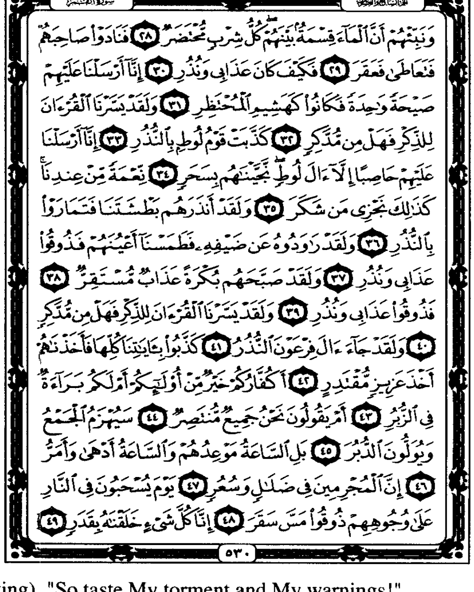
سورة القمر

خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾ مُّهْطِعِينَ إِلَى ٱلدَّاعِ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَٱزْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُۥٓ أَنِّي مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِي بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾ كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٨﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾ كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾ فَقَالُوٓا أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِي ضَلَٰلٍ وَسُعُرٍ ﴿٢٤﴾ أَءُلْقِيَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾ سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾ إِنَّا مُرْسِلُوا ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ﴿٢٧﴾

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7. With most submissive beholdings, they will go out of the graves as if they were locusts spread abroad,
8. With their heads protruding, (hurrying) to the Caller. The disbelievers will say, "This is a difficult Day!"
9. The people of Nûh cried lies before them; so they cried lies to Our bondman and said, "A madman," and he was scared.
10. So, he invoked his Lord, (saying), "I am overcome, so vindicate me!"
11. Then We opened the gates of the heaven to torrential water,
12. And We made the earth to erupt forth springs, so the waters met for a Command already estimated.
13. And We carried him upon (an Ark) well planked and well caulked,(1)
14. Running under Our Eyes_a recompense for him who was disbelieved.
15. And indeed We have already left it for a sign. Is there then any that will recollect?
16. How then were My torment and My warnings?
17. And indeed We have already made the Qur⊃ân easy for remembrance. Is there then any that will recollect?
18. cÂd cried lies. How then were My torment and My warnings?
19. Surely We sent against them a most clamorous wind in a day of ill-luck, continuous,
20. Plucking up mankind as if they were the stumps of uprooted palm-trees.
21. How then were My torment and My warnings?
22. And indeed We have already made the Qur⊃ân easy for remembrance. Is there then any that will recollect?
23. Thamûd cried lies to the warnings.
24. So they said, "Should we closely follow a mortal, one out of ourselves? Lo, surely we are indeed in error and insanity!
25. Has the Remembrance been cast upon him (alone) from among us? No indeed, (but) he is an insolent liar."
26. They will (soon) know tomorrow who is the insolent liar.
27. Surely We are sending the she-camel as a temptation for them; so be on the watch for them and constantly (endure) patiently.

(1) Literally: comprising planks and caulks, with nails.


الجزء السابع والعشرون — سورة القمر

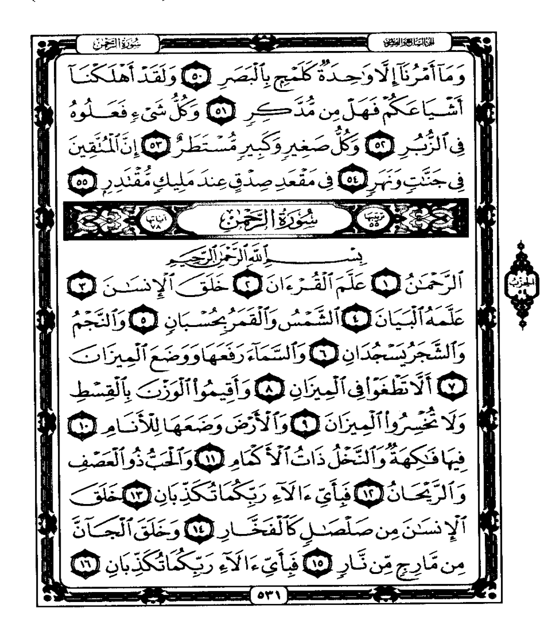
وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ (٢٨) فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ (٢٩) فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ (٣٠) إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ (٣١) وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ (٣٢) كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ (٣٣) إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ (٣٤) نِعْمَةً مِنْ عِنْدِنَا كَذَٰلِكَ نَجْزِي مَنْ شَكَرَ (٣٥) وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ (٣٦) وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ (٣٧) وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ (٣٨) فَذُوقُوا عَذَابِي وَنُذُرِ (٣٩) وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ (٤٠) وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ (٤١) كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ (٤٢) أَكُفَّارُكُمْ خَيْرٌ مِنْ أُولَٰئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ (٤٣) أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرٌ (٤٤) سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ (٤٥) بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ (٤٦) إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ (٤٧) يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ (٤٨) إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (٤٩)

٥٣٠

28. And fully inform them that the water is to a (fair) division between them;(1) each drinking is for each presented in turn.
29. Then they called out their companion, so he took upon himself (the task); then he hamstrung her.
30. How then were My torment and My warnings?
31. Surely We sent against them one Shout; so they were as the chaff of a pen-builder.
32. And indeed We have already made the Qur⊃ân easy for remembrance. Is there then any that will recollect?
33. The people of Lûţ cried lies to the warnings.
34. Surely We sent against them a (squall of) gravel, except the house of Lûţ; We safely delivered them before dawn,
35. A favor from Our Providence; thus We recompense him who thanks (Us).
36. And indeed he had warned them of Our assault, yet they wrangled about the warnings.
37. And indeed they already solicited of him his guests, so We obliterated their eyes, (saying). "So taste My torment and My warnings!"
38. And indeed there already came upon them before sunrise a settled torment;
39. "So taste My torment and My warnings!"
40. And indeed We have already made the Qur⊃ân easy for remembrance. Is there then any that will recollect?
41. And indeed the warnings already came (also) to the house of Fir^cawn;
42. They cried lies to Our ⊃âyât, all of them, so We took them (away) with the taking of an Ever-Mighty, Supreme Determiner.
43. Are your steadfast disbelievers more charitable(2) than those ones? Or even do you have an acquittal (from torment) in the Zubur?(3)
44. Or do they say, "We, all together, will vindicate ourselves."
45. Soon the gathering will be routed and (they) will turn their backs.
46. No indeed, (but) the Hour is their appointment, and the Hour is more calamitous and more bitter.
47. Surely the criminals are in error and insanity!
48. The Day (when) they are pulled into the Fire on their faces, (It will be said), "Taste (now) the touch of Saqar!"(4)
49. Surely We created everything by a determined estimate.

(1) I.e., between the she-camel and them.
(2) I.e., better.
(3) Scriptures. some say it is the psalms.
(4) The Scorching Fire.

50. And in no way is Our Command anything except one (Word), as the twinkling of the eye.(1)
51. And indeed We have already caused your sects to perish; is there then any that will recollect?
52. And everything they have performed is in the Zubur.(2)
53. And every small and great thing is judiciously inscribed.
54. Surely the pious will (dwell) among Gardens and Rivers,
55. In (secure) seat(s) of Sincerity, in the Providence of a Supreme Determiner, an Ever-Pervading King.



55. Sûrat ⊃Ar-Rahmân (The All-Merciful)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. The All-Merciful,
2. He taught the Qur⊃ân.
3. He created man.
4. He has taught him distinct(3) (speech).
5. The sun and the moon (run) to all-precisely reckoned (courses),
6. And the star and the trees prostrate themselves.
7. And the heaven, He raised it up, and laid down the Balance.
8. That you should not be inordinate in the Balance,
9. And keep up the weight with equity, and do not cause loss in the Balance.
10. And the earth, He laid down for (all) beings.
11. Therein are fruits, and palm-trees comprising sheaths,
12. And grains owning the blades,(4) and all-fragrant herbs.(5)
13. Then to whichever of your Lord's boons do you (both)(6) cry lies?
14. He created man of dry clay like earthenware,
15. And He created the jinn (race) of a merging of fire.
16. Then to whichever of your Lord's boons do you (both) cry lies?

(1) Literally: the power of beholding. (2) Scriptures. (3) Literally: evident (demonstration).
(4) Or: husks . (5) Or : soothing comfort. (6) I.e., the jinn and mankind.

17. The Lord of the two easts and The Lord of the two wests.
18. Then to whichever of your Lord's boons do you (both) cry lies?
19. He merged the two seas (that) meet together;
20. Between them (both) is an isthmus[1] (which) they do not overpass.[2]
21. Then to whichever of your Lord's boons do you (both) cry lies?
22. From (both of) them come out[3] the pearl and all-merged coral (stones);
23. Then to whichever of your Lord's boons do you (both) cry lies?
24. And to Him belong the running (ships), (sailing) aloft[4] in the sea like landmarks.
25. Then to whichever of your Lord's boons do you (both) cry lies?
26. All that (exists) upon it[5] is vanishing.
27. And there (still) remains (forever) The Face of your Lord, The Owner of Majesty and Munificence.
28. Then to whichever of your Lord's boons do you (both) cry lies?

رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾
مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَـٰمِ
﴿٢٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ
وَجْهُ رَبِّكَ ذُو ٱلْجَلَـٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٢٨﴾ يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ
أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ
إِلَّا بِسُلْطَـٰنٍ ﴿٣٣﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا
شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ
﴿٣٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ
إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

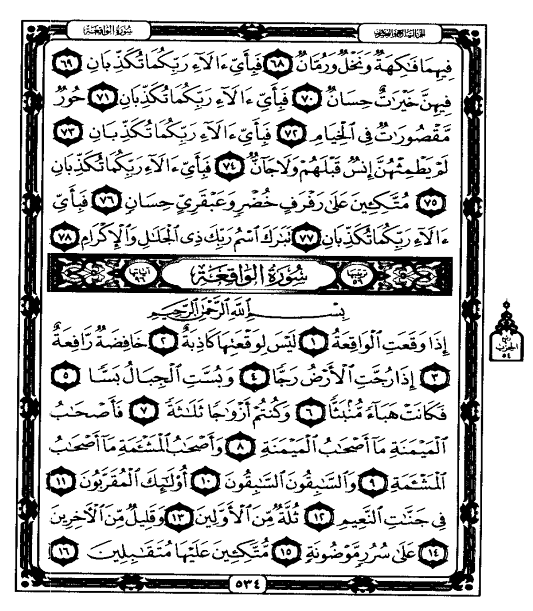
29. Whoever are in the heavens and the earth ask Him; every Day He is upon some (momentous) affair.
30. Then to whichever of your Lord's boons do you (both) cry lies?
31. We will soon finish your (affair), O you (both) overburdened[6] ones![7]
32. Then to whichever of your Lord's boons do you (both) cry lies?
33. O company of the jinn and humankind, in case you are able to penetrate through the regions of the heavens and the earth, then penetrate (them)! You will not penetrate except with an all-binding authority.
34. Then to whichever of your Lord's boons do you (both) cry lies?
35. Against you (both) will be sent flares of fire, and (molten) brass; then you will not vindicate yourselves.
36. Then to whichever of your Lord's boons do you (both) cry lies?
37. Then, when the heaven is cloven so it becomes rosy-like ointment.
38. Then to whichever of your Lord's boons do you (both) cry lies?
39. Then upon that Day neither any of humankind nor any of the jinn (race) will be questioned about his guilty deed.
40. Then to whichever of your Lord's boons do you (both) cry lies?

(1) I.e., an obstruction. (2) Literally:none of them is inequitable. (3) Literally: go out.
(4) Literally: raised up, erected. (5) I.e., the earth. (6) Or: discomforted.
(7) I.e., the jinn and humankind (see verse 33).

يعرف المجرمون بسيماهم فيؤخذ بالنواصي والأقدام (٤١) فبأي
ءالاء ربكما تكذبان (٤٢) هذه جهنم التي يكذب بها المجرمون
(٤٣) يطوفون بينها وبين حميم ءان (٤٤) فبأي ءالاء ربكما تكذبان
(٤٥) ولمن خاف مقام ربه جنتان (٤٦) فبأي ءالاء ربكما تكذبان
(٤٧) ذواتا أفنان (٤٨) فبأي ءالاء ربكما تكذبان (٤٩) فيهما عينان
تجريان (٥٠) فبأي ءالاء ربكما تكذبان (٥١) فيهما من كل فاكهة
زوجان (٥٢) فبأي ءالاء ربكما تكذبان (٥٣) متكئين على فرش
بطائنها من إستبرق وجنى الجنتين دان (٥٤) فبأي ءالاء ربكما
تكذبان (٥٥) فيهن قاصرات الطرف لم يطمثهن إنس قبلهم
ولا جان (٥٦) فبأي ءالاء ربكما تكذبان (٥٧) كأنهن الياقوت
والمرجان (٥٨) فبأي ءالاء ربكما تكذبان (٥٩) هل جزاء
الإحسان إلا الإحسان (٦٠) فبأي ءالاء ربكما تكذبان
(٦١) ومن دونهما جنتان (٦٢) فبأي ءالاء ربكما تكذبان
(٦٣) مدهامتان (٦٤) فبأي ءالاء ربكما تكذبان (٦٥) فيهما
عينان نضاختان (٦٦) فبأي ءالاء ربكما تكذبان (٦٧)

41. The criminals will be recognized by their marks, and (they) will be taken (away) by (their) forelocks and (their) feet.
42. Then to whichever of your Lord's boons do you (both) cry lies?
43. This is Hell to which criminals cry lies;
44. They go round between it and between duly boiling[1] scalding water.
45. Then to whichever of your Lord's boons do you (both) cry lies?
46. And for him who fears the Station of his Lord there are two Gardens;
47. Then to whichever of your Lord's boons do you (both) cry lies?
48. (Both) comprising (different) species (of trees).
49. Then to whichever of your Lord's boons do you (both) cry lies?
50. In (both of) them are two springs running.
51. Then to whichever of your Lord's boons do you (both) cry lies?
52. In (both of) them are two pairs of every fruit.
53. Then to whichever of your Lord's boons do you (both) cry lies?
54. Reclining upon beddings, the linings of which are of brocade, and the reapings of the two gardens are within reach;
55. Then to whichever of your Lord's boons do you (both) cry lies?
56. Therein are (maidens) restraining their glances whom neither humankind nor the jinn (race) have deflowered before them;
57. Then to whichever of your Lord's boons do you (both) cry lies?
58. As if they were the rubies and the all-merged coral (stones);
59. Then to whichever of your Lord's boons do you (both) cry lies?
60. Should the recompense of fairness be (anything) except fairness?
61. Then to whichever of your Lord's boons do you (both) cry lies?
62. And lesser[2] than these two are two gardens,
63. Then to whichever of your Lord's boons do you (both) cry lies?
64. Both of dark green tincture,
65. Then to whichever of your Lord's boons do you (both) cry lies?
66. In both of them are two spurting springs.
67. Then to whichever of your Lord's boons do you (both) cry lies?

(1) Or: hot. (2) Or: besides.



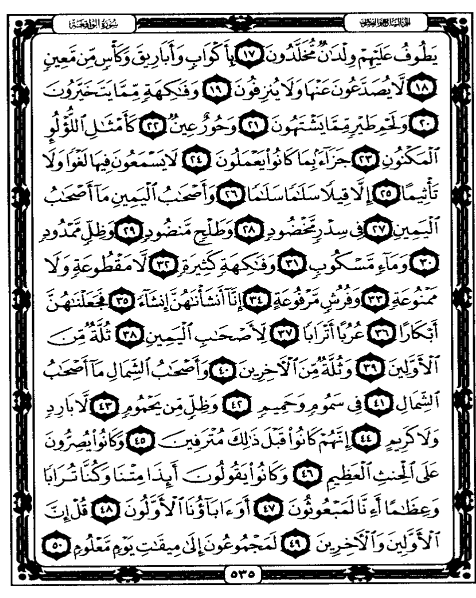
68. In both of them are fruits, and palm-trees and pomegranates.
69. Then to whichever of your Lord's boons do you (both) cry lies?
70. In them are the most charitable(1) and fairest of maidens.
71. Then to whichever of your Lord's boons do you (both) cry lies?
72. Houris, cloistered in pavilions,
73. Then to whichever of your Lord's boons do you (both) cry lies?
74. Whom neither humankind nor the jinn (race) have deflowered before them.
75. Then to whichever of your Lord's boons do you (both) cry lies?
76. Reclining upon green pillows and the fairest carpets.
77. Then to whichever of your Lord's boons do you (both) cry lies?
78. Supremely Blessed is the Name of your Lord, The Owner of (Highest) Majesty and (Highest) Munificence.

56. Sûrat ᶟAl-Wâqiᶜah (The Event)

In The Name of ᶟAllâh The All-Merciful, The Ever-Merciful.

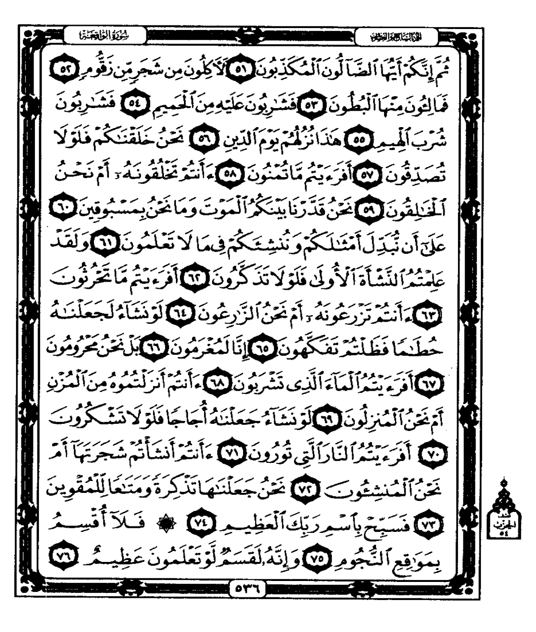
1. When the Event(2) befalls,
2. There is no lying about its befalling;
3. Lowering (some), raising (others).
4. When the earth will be convulsed with a (severe) convulsion,
5. And the mountains crumbled with a violent crumbling,
6. So that they become disseminated dust particles,
7. And you will be three pairs;
8. So (as for) the companions of the Rightness,(3) what (will become) of the companions of the Rightness?
9. And the companions of the Sinister (befalling), what (will become) of the companions of the Sinister (befalling)?(4)
10. And the Outstrippers,(5) the Outstrippers.
11. Those are the ones to be brought near (in the Hereafter)
12. In the Gardens of Bliss,
13. A throng of the earliest (people),
14. And a few of the latest (people),
15. Upon close-wrought (6) settees,
16. Reclining upon them, facing one another.

(1) I.e., best; choicest.
(2) Literally: the Befalling.
(3) Or: the Right Hand.
(4) Or: the Left Hand.
(5) I.e., those who precede others.
(6) Or: plaited or encrusted.

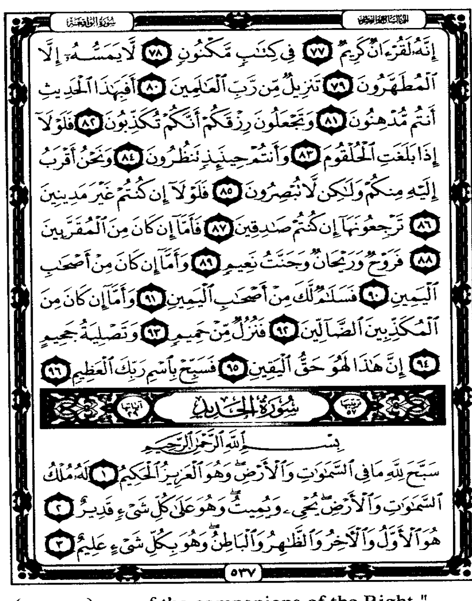


17. (There) go round them eternalized young men
18. With goblets, and beakers, and a cup from a profuse spring,
19. Wherefrom their (heads) will not ache, nor will they feel exhausted,
20. And (such) fruits as they will freely choose,
21. And such flesh of birds as they crave for,
22. And wide-eyed houris,
23. As the likeness of nestled pearls.
24. (This is) a recompense for whatever they were doing.
25. Therein they will not hear any idle talk, nor any cause for vice,
26. Except the blissful saying, "Peace! Peace!"
27. And the companions of the Right; what (will become) of the companions of the Right?
28. They will be among thornless lote-trees,
29. And Talh,[1] tiered (one on another),
30. And extended shade,
31. And outpoured water,
32. And many (kinds) of fruit-
33. Neither out of season,[2] nor out of reach-[3]
34. And raised beddings.
35. Surely We have brought them[4] into being a (perfect) bringing up;
36. So We have made them virgins,
37. Chastely amorous, like of age,
38. For the companions of the Right-
39. A throng of the earliest (people,)
40. And a throng of the later (people).
41. And the companions of the Left, what (will become) of the companions of the Left?
42. (They will be) in pestilential wind, and scalding water,
43. And the shade of a Smoking Blaze,
44. Neither cool, nor refreshing.[5]
45. Surely they were before that (living) in ease and luxury.
46. And they used to persist in the monstrous vileness;
47. And they used to say, "When we die and are dust and bones, will we surely be made to rise again?
48. And (also) our earliest fathers?"
49. Say,[6] "Surely the earliest people and the later
50. Will indeed be gathered to the fixed time of a known Day.

(1) It may mean banana or acacia, which are compacted.
(2) Literally: cut off.
(3) I.e., unending fruits, that are not forbidden.
(4) The hûrîs.
(5) Literally: honorable.
(6) This is addressed to the Prophet.



51. Thereafter, surely you, you erring ones, the beliers,
52. Indeed you will eat of the trees of Zaqqûm;
53. So you will be filling therewith (your) bellies.
54. Then you will be drinking thereon of scalding water;
55. So you will be drinking (like) the drinking of diseased camels wandering with thirst."
56. This is their hospitality on the Day of Doom.
57. We, Ever We, created you. Would you then sincerely admit (the Truth)?
58. So, have you then seen what you ejaculate?
59. Is it you who create it, or even are We the Creators?
60. We, Ever We, have determined among you Death; and in no way are We, Ever We, outstripped,
61. (So) that We may exchange the likes of you and bring you into being (again in a fashion) you do not know.
62. And indeed you have already known the earliest bringing into being; (if) had you (known), you would have been mindful!
63. Have you then seen (whatever) you till?
64. Is it you who plant it or are We, Ever We, the Planters?
65. If We had (so) decided We would indeed have made it crushed to pieces; then you would linger on (bitterly) exclaiming,
66. "Surely we are indeed penalized (for debt);
67. No indeed, (but) we are dispossessed!"
68. Have you then seen the water you drink?
69. Is it you who have sent it down from the rainy clouds or are We, Ever We, The Senders down?
70. If We had (so) decided, We would have made it bitter; so had you only thanked (Us)!
71. Have you then seen the fire you flare up?
72. Is it you who brought its tree into being, or are We, Ever We, The Bringers into being?
73. We, Ever We, have made it for a Reminder and an enjoyment for the denizens in the desert.
74. So extol with the Name of your Lord, The Ever-Magnificent!
75. Then no! I swear by the sites of the stars,
76. And surely it is indeed a tremendous oath, if you only know (it).



إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا
ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ
أَنتُم مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَآ
إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ
﴿٨٦﴾ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ
﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ
ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ
ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ
﴿٩٤﴾ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

سُورَةُ الحَدِيدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ لَهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يُحْيِۦ وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾
هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

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77. Surely it is indeed an honorable Qur⊃ân,
78. In a nestled Book,
79. Which none shall touch except the purified,
80. A successive sending down from The Lord of the worlds.
81. Is it, then, that you[1] are dissimulating with this Discourse?
82. And making your provision (for livelihood) that you cry lies?
83. Then had it been that, when (the self)[2] reaches the gullet (of the dying),
84. And you at that while of time (sit) looking on,
85. And We are nearer to him than you, but you do not behold,
86. Then had you been (sure) that, in case you are other than being doomed,
87. Make it return, if (ever) you are sincere?
88. So, as for him who in case he is of those brought near (to Us),
89. Then (there will be) relief, and soothing comfort, and a Garden of Bliss;
90. And as for him who in case he is of the companions of the Right,
91. Then (it will be said), "Peace be upon you; (you are) one of the companions of the Right."
92. And as for him who in case he is of the beliers (and) the erring,
93. Then (there will be) hospitality of scalding (water)
94. And the roasting in Hell-Fire.
95. Surely this is indeed the very Truth of Certitude.
96. So extol with the Name of your Ever- Magnificent Lord.

57. Sûrat ⊃Al-Hadîd (Iron)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Whatever is in the heavens and the earth extols to ⊃Allâh; and He is The Ever-Mighty, The Ever-Wise.
2. To Him (belongs) the Kingdom of the heavens and the earth; He gives life, and He makes to die, and He is Ever-Determiner over everything.
3. He is The First and The Last, and The Outward and The Inward;[3] and He is Ever-Knowing of everything.

(1) I.e., the disbelievers.
(2) I.e., the self of the dying person.
(3) Or: The Topmost and The Innermost.



هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ
عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ٤ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ
٥ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ٦ آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ
مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ٧
وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ
أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ٨ هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ
آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ
لَرَءُوفٌ رَحِيمٌ ٩ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ
السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ
وَقَاتَلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا
وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ١٠ مَنْ ذَا
الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ١١

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4. He is The One Who created the heavens and the earth in six days; therafter He leveled Himself upon the Throne.(1) He knows whatever penetrates into the earth and whatever goes out of it, and whatever comes down from the heaven and whatever ascends (with difficulty) in it, and He is with you wherever you are; and ⊃Allâh is Ever-Beholding whatever you do.

5. To Him (belongs) the Kingdom of the heavens and the earth, and to ⊃Allâh (all) Commands are returned.

6. He inserts the night into the daytime, and He inserts the daytime into the night; and He is Ever-Knowing of the inmost (thoughts within) the breasts.(2)

7. Believe in ⊃Allâh and His Messenger; and expend of that to which He has made you successors. So the ones of you who have believed and expended will have a great reward.

8. And how is it with you as you do not believe in ⊃Allâh? And the Messenger is calling you to believe in your Lord, and He has already taken compact with you, in case you are believers.

9. He is (The One) Who keeps sending down upon His Bondman ⊃âyât, supremely evident (signs), that He may bring you out of the darkness(es) into the light; and surely ⊃Allâh is indeed to you Ever-Compassionate, Ever-Merciful.

10. And how is it with you(3) that you do not expend in the way of ⊃Allâh, and to ⊃Allâh belongs the inheritance of the heavens and the earth? Not equal is he among you who spent even before the Conquest and fought; those are more magnificent in degree than they who spent even after (that) and fought; and to each ⊃Allâh has promised the fairest reward; and ⊃Allâh is Ever-Cognizant of whatever you do.

11. Who is he that will lend to ⊃Allâh a fair loan, so He will double it for him, and he will have an honorable reward?

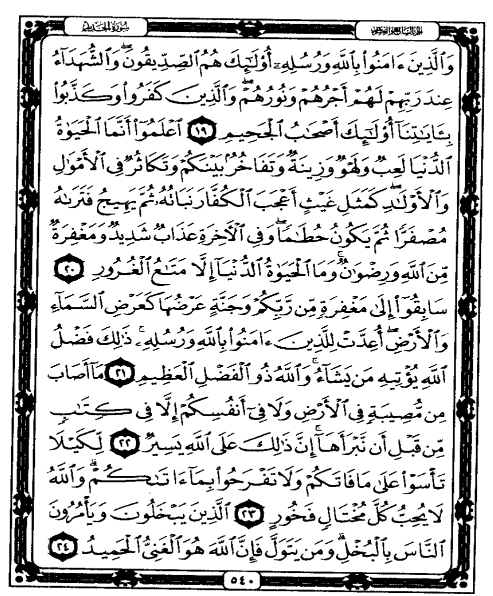
(1) How He did this is beyond human understanding.
(2) Literally: what the breasts own.
(3) Literally: what is it with you.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم
بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ
آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا
فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ
الْعَذَابُ ﴿١٣﴾ يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ
أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ
اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ ﴿١٤﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا
مِنَ الَّذِينَ كَفَرُوا ۚ مَأْوَاكُمُ النَّارُ ۖ هِيَ مَوْلَاكُمْ ۖ وَبِئْسَ الْمَصِيرُ
﴿١٥﴾ ۞ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ
فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾
اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا
اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

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12. (On) the Day (when) you see the male believers and female believers, their light proceeding along before[1] them and on their right hands. "Good tidings for you today! Gardens from beneath which rivers run, eternally (abiding) therein; it is that which is the tremendous triumph."
13. (On) the Day when the male hypocrites and the female hypocrites will say to the ones who have believed, "Look on us that we may adapt from your light!" It will be said to them, "Return (back) beyond you, so grope for a light!" Then a fence will be struck up between them, having a gate, in the inward whereof is mercy, and facing the outward thereof is the torment.
14. They will be calling out to them, "Were we not with you?" They will say, "Yes indeed, but you tempted yourselves, and you awaited, and you were suspicious, and fancies deluded you until the Command of ⊃Allâh came, and the Deluder deluded you concerning ⊃Allâh.
15. So today no ransom will be taken from you, nor from the ones who disbelieved. Your abode is the Fire; it is your patronizer and miserable is the Destiny!"
16. Is it not due time for the hearts of (the ones) who have believed to submit to the Remembrance of ⊃Allâh and that which came down of the Truth, and that they should not be as the ones to whom the Book was brought earlier? Then (their) span became long to them, so their hearts hardened; and many of them are immoral.
17. Know[2] that ⊃Allâh gives life to the earth after its death. We have already made evident for you the ⊃âyât, that possibly you would consider.
18. Surely the male donors and the female donors and (those) who lend to ⊃Allâh a fair loan, it will be doubled for them, and they will have an honorable reward.

(1) Literally: between their hands.
(2) The Arabic verb is in the plural form.



والذين ءامنوا بالله ورسله أولئك هم الصديقون والشهداء عند ربهم لهم أجرهم ونورهم والذين كفروا وكذبوا بـٔايـٰتنا أولئك أصحـٰب الجحيم ١٩ اعلموا أنما الحيوة الدنيا لعب ولهو وزينة وتفاخر بينكم وتكاثر في الأمول والأولـٰد كمثل غيث أعجب الكفار نباته ثم يهيج فترىه مصفرا ثم يكون حطـٰما وفي الآخرة عذاب شديد ومغفرة من الله ورضوٰن وما الحيوة الدنيا إلا متـٰع الغرور ٢٠ سابقوا إلى مغفرة من ربكم وجنة عرضها كعرض السماء والأرض أعدت للذين ءامنوا بالله ورسله ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم ٢١ ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتـٰب من قبل أن نبرأها إن ذلك على الله يسير ٢٢ لكيلا تأسوا على ما فاتكم ولا تفرحوا بما ءاتىكم والله لا يحب كل مختال فخور ٢٣ الذين يبخلون ويأمرون الناس بالبخل ومن يتول فإن الله هو الغني الحميد ٢٤

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19. And the ones who have believed in ͻAllâh and His Messengers, those are they who are the most sincere; and the martyr-witnesses in the Providence of their Lord will have their reward and their light. And the ones who have disbelieved and cried lies to Our ͻâyât, those will be the inhabitants of Hell-Fire.

20. Know that the present life is only playing and diversion, and an adornment, and a cause for mutual boasting among you, and mutual multiplying in riches and children. It is as the likeness of succoring (rain) whose growth (looks) wonderful to the steadfast disbelievers. Thereafter it heaves, then you see it (turning) yellow; thereafter it becomes crushed to pieces. And in the Hereafter there is strict torment and forgiveness from ͻAllâh and all-blessed Satisfaction; and in no way is the present life anything except the enjoyment of delusion.

21. Race to forgiveness from your Lord and a Garden the breadth of which is as the breadth of the heaven and the earth, prepared for the ones who believed in ͻAllâh and His Messengers. That is the Grace of ͻAllâh; He brings it to whomever He decides; and ͻAllâh is The Owner of the magnificent Grace.

22. In no way is there an affliction that afflicts in the earth or in yourselves, except (that) it is in a Book even before We initiated it- surely that is easy for ͻAllâh,

23. So that you may not feel sad for what eluded you nor exult with what He has brought you. And ͻAllâh does not love anyone(1) who is conceited (and) constantly boastful,

24. (Those) who are miserly and command mankind to be miserly.(2) And whoever turns away, then surely ͻAllâh, Ever He, is The Ever-Affluent, The Ever-Praiseworthy.

(1) Literally: every one.

(2) Literally: bid mankind to miserliness.

لقد أرسلنا رسلنا بالبينات وأنزلنا معهم الكتاب
والميزان ليقوم الناس بالقسط وأنزلنا الحديد فيه
بأس شديد ومنافع للناس وليعلم الله من ينصره ورسله
بالغيب إن الله قوي عزيز (٢٥) ولقد أرسلنا نوحا وإبراهيم
وجعلنا في ذريتهما النبوة والكتاب فمنهم مهتد
وكثير منهم فاسقون (٢٦) ثم قفينا على آثارهم
برسلنا وقفينا بعيسى ابن مريم وآتيناه الإنجيل
وجعلنا في قلوب الذين اتبعوه رأفة ورحمة ورهبانية
ابتدعوها ما كتبناها عليهم إلا ابتغاء رضوان الله فما
رعوها حق رعايتها فآتينا الذين آمنوا منهم أجرهم
وكثير منهم فاسقون (٢٧) يا أيها الذين آمنوا اتقوا الله
وآمنوا برسوله يؤتكم كفلين من رحمته ويجعل لكم
نورا تمشون به ويغفر لكم والله غفور رحيم (٢٨) لئلا يعلم
أهل الكتاب ألا يقدرون على شيء من فضل الله وأن
الفضل بيد الله يؤتيه من يشاء والله ذو الفضل العظيم (٢٩)

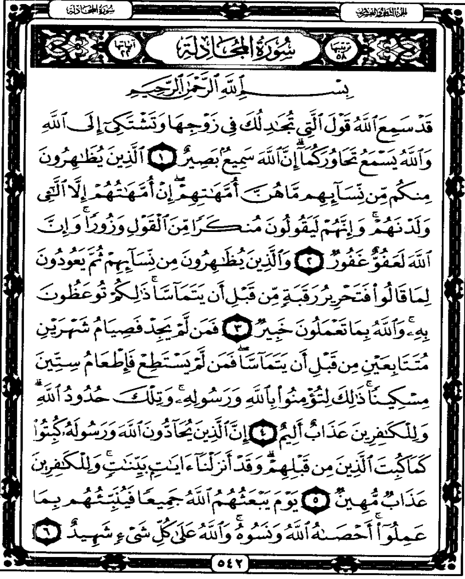
25. Indeed We have already sent Our Messengers with the supreme evidence(s), and We have sent down with them the Book and the Balance, that mankind may keep up equity. And We have sent down iron, wherein is strict violence, and (various) advantages for mankind, and that ⊃Allâh may know who vindicates Him and His Messengers in the Unseen. Surely ⊃Allâh is Ever-Powerful, Ever-Mighty.

26. And indeed We already sent Nûh and ⊃Ibrâhîm, and We have made the Prophethood and the Book in their (two) offsprings. So, among them are (some) rightly-guided, and many of them are immoral.

27. Thereafter We made to supervene on their tracks Our Messengers; and We made to supervene (after that) ᶜÎsâ son of Maryam, and We brought him the ⊃Injîl; and We made in the hearts of the ones who closely followed him compassion and mercy. And monasticism they innovated for themselves; in no way did We prescribe it for them, except for seeking the all-blessed Satisfaction of ⊃Allâh; yet in no way did they pay heed to it as it should be truly heeded. So We brought the ones of them who believed their reward; and many of them are immoral.

28. O you who have believed, be pious to ⊃Allâh, and believe in His Messenger, (and) He will bring you a twofold share of His Mercy, and He will make for you a light whereby you will walk and forgive you; and ⊃Allâh is Ever-Forgiving, Ever-Merciful.

29. Lest that the Population of the Book should know that they are able to estimate anything of the Grace of ⊃Allâh, and that the Grace is in the Hand of ⊃Allâh; He brings it to whomever He decides; and ⊃Allâh is The Owner of the magnificent Grace.



سُورَةُ المُجَادَلَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

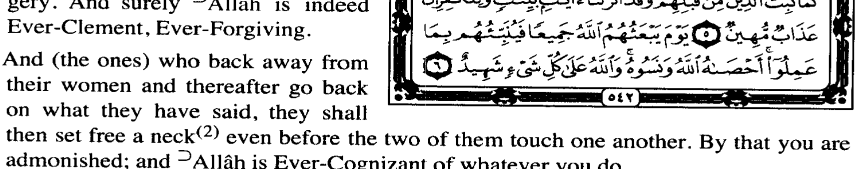
قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ۝١ ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ۝٢ وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ذَٰلِكُمْ تُوعَظُونَ بِهِۦ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝٣ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتِلْكَ حُدُودُ ٱللَّهِ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ۝٤ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ وَقَدْ أَنزَلْنَآ ءَايَٰتٍۭ بَيِّنَٰتٍ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ۝٥ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ۝٦

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58. Sûrat ⊃Al-Mujâdalah (The Dispute)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

28 (1) ⊃Allâh has already heard the saying of her that disputes with you concerning her spouse and complains to ⊃Allâh; and ⊃Allâh hears the two of you conversing together; surely ⊃Allâh is Ever-Hearing, Ever-Beholding.



2. The ones of you who back away from their women,(1) in no way are they their mothers; decidedly their mothers are none except those who gave birth (to) them, and surely they are saying a maleficent saying and a forgery. And surely ⊃Allâh is indeed Ever-Clement, Ever-Forgiving.

3. And (the ones) who back away from their women and thereafter go back on what they have said, they shall then set free a neck(2) even before the two of them touch one another. By that you are admonished; and ⊃Allâh is Ever-Cognizant of whatever you do.

4. Yet whoever does not find (a neck), then let him fast two months(3) following each other even before the two of them touch one another. So for him who is unable (to do so), then feeding sixty indigent persons is (incumbent on him). That (is so) that you may believe in ⊃Allâh and His Messenger. And such are the bounds of ⊃Allâh, and for the disbelievers is a painful torment.

5. Surely (the ones) who contravene ⊃Allâh and His Messenger will be suppressed, even as the ones even before them were suppressed. And We have already sent down ⊃âyât, supremely evident (signs), and for the disbelievers is a degrading torment.

6. (On) the Day when ⊃Allâh will make them all together to rise again, then He will fully inform them of what they did. ⊃Allâh has enumerated it, and they have forgotten it; and ⊃Allâh is Ever-Present Witness over everything.

(1) I.e. their wives, to whom the husbands say, "Be as my mother's back." This is called *thihâr*, a pre-Islamic form of divorce.

(2) Literally: there should be a freeing of a neck, i.e., manumission of a slave.

(3) Literally: there should be fasting of two months.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ٧ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ ٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا۟ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ٩ إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١٠ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ١١

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7. Have you not seen that ⊃Allâh knows whatever is in the heavens and whatever is in the earth? In no way can there be a private conference among three (persons), except that He is the fourth of them, nor five (persons), except that He is the sixth of them, nor lesser than that, nor more except that He is with them, wherever they may be; thereafter He will fully inform them of whatever they have done, on the Day of the Resurrection. Surely ⊃Allâh is Ever-Knowing of everything.

8. Have you not regarded (the ones) who were forbidden private(1) conference? Thereafter they go back to what they were forbidden, and they confer privately together in vice and hostility, and in disobedience to the Messenger. And when they come to you,(2) they greet you with a greeting ⊃Allâh has not greeted you with; and they say within themselves, "Had (your warning been true), ⊃Allâh would torment us for what we say!" Enough reckoning for them will be Hell, at which they will be to roast. Miserable then is the Destiny!

9. O you who have believed, when you confer privately together, then do not confer privately in vice and all-pervading hostility and disobedience to the Messenger; and confer privately (together) in benignacy and piety; and be pious to ⊃Allâh, to Whom you will be mustered.

10. Surely private conference is only of ⊃Ash-Shaytân, that the ones who have believed may feel grieved; and he will not harm them anything, except by the permission of ⊃Allâh, and in ⊃Allâh then let the believers put their trust.

11. O you who have believed, when it is said to you,"Make room for yourselves in the assemblies," then make room, (and) ⊃Allâh will make room for you. And when it is said, "Move up," then move up. ⊃Allâh will raise in degrees the ones of you who have believed and the ones to whom knowledge has been brought; and ⊃Allâh is Ever-Cognizant of whatever you do.

(1) I.e., clandestine. (2) The Prophet.

12. O you who have believed, when you confer privately with the Messenger, then before[1] your private conference with him, forward a donation; that is more charitable for you and purer. Yet if you do not find (any means), then surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

13. Do you (feel) timorous about forwarding donations before[1] your private conference? So, as you did not perform accordingly, and ⊃Allâh has relented on you, then keep up the prayer, and bring the Zakât, and obey ⊃Allâh and His Messenger; and ⊃Allâh is Ever-Cognizant of whatever you do.

14. Have you not regarded (the ones) who have taken for patrons a people with whom ⊃Allâh is angry? In no way are they either of you or of them; and they swear to a lie, (while) they know it.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ أَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾ لَّن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

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15. ⊃Allâh has prepared for them a strict torment; surely (they should know) how odious is whatever they were doing.

16. They have taken to themselves their oaths as a pretext; so they barred from the way of ⊃Allâh; then they will have a degrading torment.

17. Their riches (or) their children will never avail them anything against ⊃Allâh; those are the inhabitants of the Fire; they are therein eternally (abiding).

18. (On) the Day when ⊃Allâh will make them rise again all together, then they will swear to Him, as they swear to you, and reckon that they are on something.[2] Verily, it is surely they who are the liars.

19. ⊃Ash-Shayṯân has gained a privilege over them; so he caused them to forget the Remembrance of ⊃Allâh; those are ⊃Ash-Shayṯân's party. Verily, ⊃Ash-Shayṯân's party are (they) surely they, who are the losers!

20. Surely the ones who contravene ⊃Allâh and His Messenger, those are among the most humiliated.

21. ⊃Allâh has written, "Indeed I will definitely overcome, I and My Messengers." Surely ⊃Allâh is Ever-Powerful, Ever-Mighty.

(1) Literally: between the two hands (of).

(2) I.e., they have some standing.



22. You will not find any people who believe in ⊃Allâh and the Last Day having affection for the ones who contravene ⊃Allâh and His Messenger, even if they were their fathers, or their sons, or their brothers, or their kinsmen. (As for) those, He has written belief in their hearts, and He has aided them with a Spirit from Himself; and He will cause them to enter Gardens from beneath which rivers run, eternally (abiding) therein. ⊃Allâh is satisfied with them, and they are satisfied with Him. Those are the party of ⊃Allâh; verily the party of ⊃Allâh are surely they (who) are the prosperers.

59. Sûrat ⊃Al-Hashr (The Mustering)

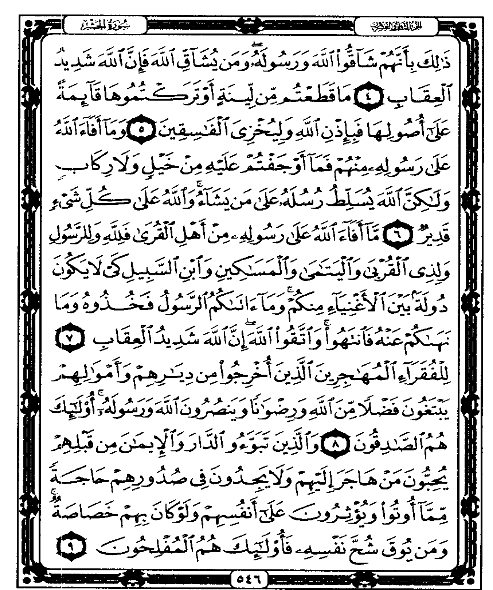
In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Whatever is in the heavens and whatever is in the earth extols to ⊃Allâh; and He is The Ever-Mighty, The Ever-Wise.

2. He is The One Who drove the ones who disbelieved among the Population of the Book out of their resideneces at the first mustering. In no way did you surmise that they would go out, and they surmised that their fortresses would hold them back from ⊃Allâh. Then ⊃Allâh came upon them from where they did not (expectedly) reckon, and He hurled horror in their hearts (as) they ruined their homes with their (own) hands and the hands of the believers. So ponder (on that), you who are endowed with beholdings![1]

3. And had not ⊃Allâh prescribed evacuation[2] for them, indeed He would have tormented them in the present (life); and in the Hereafter they will have the torment of the Fire.

(1) I.e., eyesight(s). (2) I.e., exile.



4. That is for that they opposed (the Command of) ⊃Allâh and His Messenger; and whoever opposes ⊃Allâh's (Command), then surely ⊃Allâh is strict in punishment.
5. Whatever tender (crops) you have cut (down) or left upright on their roots, then that was by the permission of ⊃Allâh, and that He may disgrace the immoral ones.
6. And whatever (spoils) ⊃Allâh has conceded His Messenger from them, then in no way did you(1) agitate either horses or riding beasts;(2) but ⊃Allâh gives authority to His Messengers over whomever He decides; and ⊃Allâh is Ever-Determiner over everything.
7. Whatever (spoils) ⊃Allâh has conceded His Messenger from the population of the towns, then that is for ⊃Allâh and for the Messenger, and for the near kinsman, and the orphans, and the indigent, and the wayfarer, so that it may not (make) a circuit between the rich among you. And whatever the Messenger brings you, then take it; and whatever he forbids you, then give over. And be pious to ⊃Allâh; surely ⊃Allâh is strict in punishment.
8. It is (also) for the poor emigrants who were driven out of their resideneces and riches, seeking Grace from ⊃Allâh and all-blessed Satisfaction, and vindicating ⊃Allâh and His Messenger. Those are they who are the sincere.
9. And (the ones) who took their location in the Residence(3) and in belief before them, love whomever has migrated to them,(4) and do not find in their breasts any need for what has been brought them,(5) and prefer (the Muhâjirûn) above themselves, even though penury be (their portion). And whoever is protected from the avarice of his self, then those are they who are the prosperers.

(1) The pronoun is plural.
(2) I.e., you did not use cavalry or camelry to take spoils.
(3) ⊃Al-Madînah.
(4) I.e., to the ⊃Ansâr, the Muslims of ⊃Al-Madînah.
(5) The Muhâjirûn, those who emigrated from Makkah.

10. And (the ones) who came even after them say, "Our Lord, forgive us and our brothers who went before us in belief, and do not set up in our hearts rancor towards (the ones) who have believed. Our Lord, surely You are Ever-Compassionate, Ever-Merciful."
11. Have you not regarded (the ones) who act the hypocrite, saying to their brothers who have disbelieved from among the Population of the Book, "Indeed, in case you are driven out, indeed we will definitely go out with you, and we will not obey anyone in regard to you at all; and in case you are fought against, indeed we will definitely vindicate you." And ᵓAllâh testifies that surely they are liars indeed.
12. Indeed in case they are driven out, they will not go out with them; and indeed in case they are fought against, they will not vindicate them; and indeed in case they vindicate them, indeed they will definitely turn their backs; thereafter they will not be vindicated.
13. Indeed you (arouse) more serious awe in their breasts than ᵓAllâh; that is for that they are a people who do not comprehend.
14. They will not fight against you all togther except in fortified towns or from beyond walls. Their violence is strict among themselves; you reckon that they are all toghther (as a whole), (but)[1] their hearts are diverse; that is for that they are a people who do not consider.
15. (They are) as the likeness of (the ones) who were before them, they tasted the pernicious result of (disobeying the) Command (of ᵓAllâh to them); and they will have a painful torment.
16. (They are) as the likeness of ᵓAsh-Shaytân as he said to man, "Disbelieve." Then as soon as he disbelieved, he said, "Surely I am quit of you; Surely I fear ᵓAllâh, The Lord of the worlds."

وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا
وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا
غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ١٠ ۞ أَلَمۡ تَرَ إِلَى
ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخۡوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ
ٱلۡكِتَٰبِ لَئِنۡ أُخۡرِجۡتُمۡ لَنَخۡرُجَنَّ مَعَكُمۡ وَلَا نُطِيعُ فِيكُمۡ
أَحَدًا أَبَدٗا وَإِن قُوتِلۡتُمۡ لَنَنصُرَنَّكُمۡ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ
١١ لَئِنۡ أُخۡرِجُواْ لَا يَخۡرُجُونَ مَعَهُمۡ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمۡ
وَلَئِن نَّصَرُوهُمۡ لَيُوَلُّنَّ ٱلۡأَدۡبَٰرَ ثُمَّ لَا يُنصَرُونَ ١٢
لَأَنتُمۡ أَشَدُّ رَهۡبَةٗ فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ
لَّا يَفۡقَهُونَ ١٣ لَا يُقَٰتِلُونَكُمۡ جَمِيعًا إِلَّا فِي قُرٗى
مُّحَصَّنَةٍ أَوۡ مِن وَرَآءِ جُدُرِۭۚ بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ تَحۡسَبُهُمۡ
جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ١٤
كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ
أَلِيمٞ ١٥ كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ١٦

(1) Literally: and.

17. So the end for both of them is that they are in the Fire, eternally (abiding) therein, and that is the recompense of the unjust .

18. O you who have believed, be pious to ⊃Allâh, and let (every) self look to what it has forwarded for the morrow, and be pious to ⊃Allâh. Surely ⊃Allâh is Ever-Cognizant of whatever you do.

19. And do not be as (the ones) who forgot ⊃Allâh, so He caused them to forget their selves; those are they who are the immoral.

20. Not equal are the inhabitants of the Fire and the companions of the Garden; the companions of the Garden are they who are the triumphant.

21. If We had sent down this Qur⊃ân upon a mountain, indeed you would have seen it submissive, sundered apart out of apprehension of ⊃Allâh; and those similitudes We strike for mankind, that possibly they would meditate.

22. He is ⊃Allâh, (other than Whom) there is no god except He. He is The Knower of the Unseen and the Witnessed. He is The All-Merciful, The Ever-Merciful.

23. He is ⊃Allâh, (other than Whom) there is no god except He. He is The King, The Superb Holy, The Peace,(1) The Supreme Believer,(2) The Supremely Hegemonic, The Ever-Mighty, The Superb Potentate, The Supremely Proud.(3) All Extolment be to ⊃Allâh above whatever they associate (with Him).

24. He is ⊃Allâh, The Creator, The Initiator, The Supreme Fashioner. To Him (belong) the Fairest Names. Whatever is in the heavens and the earth extols to Him, and He is The Ever-Mighty, The Ever-Wise.

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ وَذَٰلِكَ جَزَٰٓؤُاْ
ٱلظَّٰلِمِينَ ١٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ
نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ
١٨ وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمۡ أَنفُسَهُمۡۚ أُوْلَٰٓئِكَ
هُمُ ٱلۡفَٰسِقُونَ ١٩ لَا يَسۡتَوِيٓ أَصۡحَٰبُ ٱلنَّارِ وَأَصۡحَٰبُ
ٱلۡجَنَّةِۚ أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ ٱلۡفَآئِزُونَ ٢٠ لَوۡ أَنزَلۡنَا هَٰذَا
ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ
ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ
٢١ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۖ
هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ٢٢ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ
ٱلۡمَلِكُ ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ ٱلۡمُهَيۡمِنُ ٱلۡعَزِيزُ
ٱلۡجَبَّارُ ٱلۡمُتَكَبِّرُۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ
٢٣ هُوَ ٱللَّهُ ٱلۡخَٰلِقُ ٱلۡبَارِئُ ٱلۡمُصَوِّرُۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ
يُسَبِّحُ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٤

سُورَةُ المُمۡتَحَنَةِ

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(1) I.e., The Giver of Peace.
(2) I.e., The Giver of Belief.
(3) I.e.,The Justly Proud.

60. Sûrat ⊃Al-Mumtahanah (The Woman Tested)


بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ
إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ
وَإِيَّاكُمْ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِي سَبِيلِي
وَٱبْتِغَآءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ
وَمَآ أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١ إِن
يَثْقَفُوكُمْ يَكُونُواْ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم
بِٱلسُّوٓءِ وَوَدُّواْ لَوْ تَكْفُرُونَ ٢ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ
يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٣ قَدْ
كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُواْ لِقَوْمِهِمْ
إِنَّا بُرَءَٰٓؤُاْ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُواْ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا
قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَيْءٍ
رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ٤ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلَّذِينَ كَفَرُواْ وَٱغْفِرْ لَنَا رَبَّنَآ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٥
٥٤٩

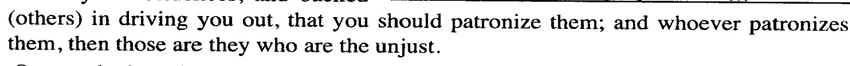
In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. O you who have believed, do not take to yourselves My enemy and your enemy for patrons, casting forth to them (your) amity, and they have already disbelieved in what has come to you of the Truth, driving the Messenger and you (too) out for that you believe in ⊃Allâh, your Lord, in case you have gone out striving in My way and seeking My Supreme Satisfaction, secretly having amity towards them. And I know best whatever you conceal and whatever you make public; and whoever of you performs it, then he has already erred away from the level way.
2. In case they catch you, they will be enemies to you and stretch against you their hands and their tongues with odiousness; and they would (like that) you would disbelieve.
3. Your bonds of kin or your children will never profit you on the Day of the Resurrection. He will distingnish between you, and ⊃Allâh is Ever-Beholding of whatever you do.
4. You have already had a fair example in ⊃Ibrâhîm and the ones with him as they said to their people, "Surely we are completely quit of you and whatever you worship apart from ⊃Allâh. We disbelieve in you, and between you and us enmity has appeared, and abhorrence forever, until you believe in ⊃Allâh alone." Except that ⊃Ibrâhîm said to his father, "Indeed I will definitely ask forgiveness for you; and in no way do I possess anything whatever for you from ⊃Allâh." "Our Lord, in(1) You we trust, and to You we turn penitent, and to You is the Destiny.
5. Our Lord, do not make us a temptation to the ones who have disbelieved; and forgive us. Our Lord, surely You, Ever You, are The Ever-Mighty, The Ever-Wise."

(1) Literally: on You.

سورة الممتحنة — الجزء الثامن والعشرون

لقد كان لكم فيهم أسوة حسنة لمن كان يرجوا الله واليوم الآخر
ومن يتول فإن الله هو الغني الحميد ﴿٦﴾ عسى الله أن يجعل
بينكم وبين الذين عاديتم منهم مودة والله قدير والله غفور رحيم
﴿٧﴾ لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم
من دياركم أن تبروهم وتقسطوا إليهم إن الله يحب المقسطين
﴿٨﴾ إنما ينهاكم الله عن الذين قاتلوكم في الدين وأخرجوكم
من دياركم وظاهروا على إخراجكم أن تولوهم ومن يتولهم فأولئك
هم الظالمون ﴿٩﴾ يا أيها الذين آمنوا إذا جاءكم المؤمنات
مهاجرات فامتحنوهن الله أعلم بإيمانهن فإن علمتموهن مؤمنات
فلا ترجعوهن إلى الكفار لا هن حل لهم ولا هم يحلون لهن وآتوهم
ما أنفقوا ولا جناح عليكم أن تنكحوهن إذا آتيتموهن أجورهن
ولا تمسكوا بعصم الكوافر واسألوا ما أنفقتم وليسألوا ما أنفقوا
ذلكم حكم الله يحكم بينكم والله عليم حكيم ﴿١٠﴾ وإن فاتكم
شيء من أزواجكم إلى الكفار فعاقبتم فآتوا الذين ذهبت
أزواجهم مثل ما أنفقوا واتقوا الله الذي أنتم به مؤمنون ﴿١١﴾



٥٥٠

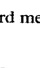
6. Indeed you have already had a fair example in them for whoever hopes for ⊃Allâh and the Last Day. And whoever turns away, then surely ⊃Allâh, Ever He, is The Ever-Affluent,(1) The Ever-Praiseworthy.

7. It may be that ⊃Allâh will set up(2) amity between you and (between) the ones of them with whom you are at enmity; and ⊃Allâh is Ever-Determiner, and ⊃Allâh is Ever-Forgiving, Ever-Merciful.

8. ⊃Allâh does not forbid you (as regards) the ones who have not fought you on account of the religion and have not driven you out of your residences that you should be benign to them and be equitable towards them; surely ⊃Allâh loves the equitable .

9. Surely ⊃Allâh only forbids you as to the ones who have fought you on account of the religion, and driven you out of your residences, and backed (others) in driving you out, that you should patronize them; and whoever patronizes them, then those are they who are the unjust.

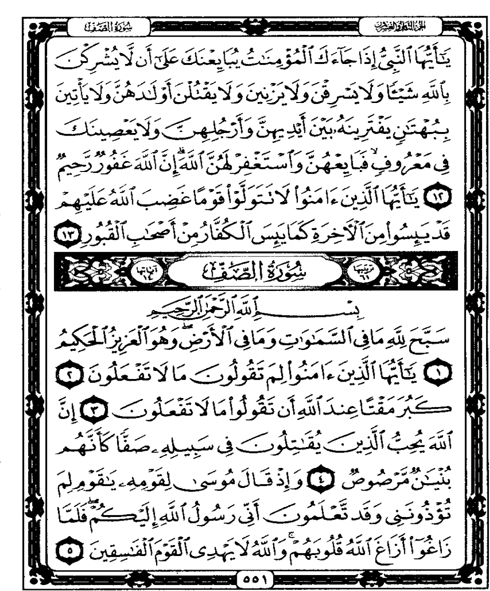
10. O you who have believed, when female believers come to you as migrants(3) then test them. ⊃Allâh best knows their belief. So in case you know them to be believers, then do not return them to the steadfast disbelievers. They are not lawful (wives) to the disbelievers, nor are the disbelievers lawful (husbands) for them. And bring (the disbelievers) what they have expended; and there is no fault in you to marry them(4) when you have brought them their (due) rewards. And do not hold back the ties(5) of the disbelieving women and ask what you have expended,(6) and let them(7) ask what they(7) have expended. That is the Judgment of ⊃Allâh; He judges between you; and ⊃Allâh is Ever-Knowing, Ever-Wise.



11. And in case any of your spouses(8) eludes you(9) (to go over) to the steadfast disbelievers and then you punish (in retaliation), then bring the ones whose spouses have gone away the like of what they have expended. And be pious to ⊃Allâh in Whom you are believers.

(1) Literally: The Ever-Rich.
(2) Literally: make.
(3) I.e., those who have left their homes. The Arabic word means both emigrants and immigrants.
(4) The female believers.
(5) I.e., marriage bonds.
(6) I.e., do not keep disbelieving women as wives.
(7) The pronoun is masculine plural; i.e., the disbelievers.
(8) Literally: anything from your spouses.
(9) Or: escapes from you.

12. O you Prophet, when female believers come to you, swearing allegiance to you that they will not associate with ⊃Allâh anything, and will not steal, nor commit adultery, nor kill their children, nor come up with(1) all-evident calumny they fabricate between their hands and their legs, nor disobey you in anything beneficent, then accept their allegiance and ask the forgiveness of ⊃Allâh for them. Surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.
13. O you who have believed, do not patronize a people against whom ⊃Allâh is angry, (and) who have already despaired of the Hereafter, even as steadfast disbelievers have despaired of the companions(2) of the tombs.



61. Sûrat ⊃As -Saff (The Ranks)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Whatever is in the heavens and whatever is in the earth extols to ⊃Allâh; and He is The Ever-Mighty, The Ever-Wise.
2. O you who have believed, why do you say that which you do not perform?(3)
3. Greatly detested(4) (is it) in the Reckoning of ⊃Allâh, that you say what you do not perform.
4. Surely ⊃Allâh loves the ones who fight in His way in rank(s) as if they were a compact structure.
5. And (remember) as Mûsâ said to his people, "O my people, why do you hurt me, and you already know that I am the Messenger of ⊃Allâh to you?" So as soon as they swerved, ⊃Allâh caused their hearts to swerve; and ⊃Allâh does not guide the immoral people.

(1) I.e., bring.
(2) I.e., occupants.
(3) Literally: do not act.
(4) Literally: great is detesting .

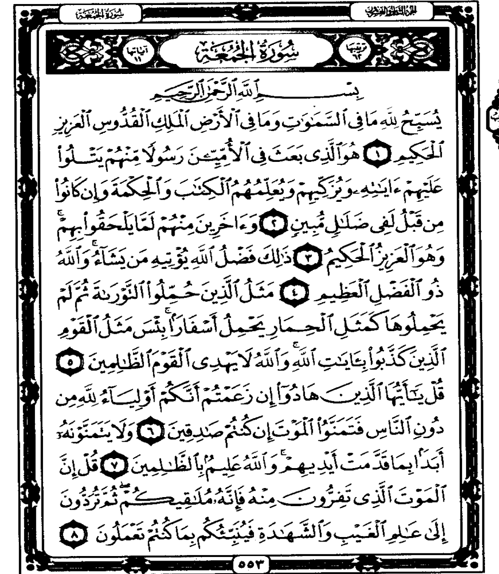
وإذ قال عيسى ابن مريم يا بني إسرائيل إني رسول الله إليكم مصدقا لما بين يدي من التوراة ومبشرا برسول يأتي من بعدي اسمه أحمد فلما جاءهم بالبينات قالوا هذا سحر مبين ﴿٦﴾ ومن أظلم ممن افترى على الله الكذب وهو يدعى إلى الإسلام والله لا يهدي القوم الظالمين ﴿٧﴾ يريدون ليطفئوا نور الله بأفواههم والله متم نوره ولو كره الكافرون ﴿٨﴾ هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون ﴿٩﴾ يا أيها الذين آمنوا هل أدلكم على تجارة تنجيكم من عذاب أليم ﴿١٠﴾ تؤمنون بالله ورسوله وتجاهدون في سبيل الله بأموالكم وأنفسكم ذلكم خير لكم إن كنتم تعلمون ﴿١١﴾ يغفر لكم ذنوبكم ويدخلكم جنات تجري من تحتها الأنهار ومساكن طيبة في جنات عدن ذلك الفوز العظيم ﴿١٢﴾ وأخرى تحبونها نصر من الله وفتح قريب وبشر المؤمنين ﴿١٣﴾ يا أيها الذين آمنوا كونوا أنصار الله كما قال عيسى ابن مريم للحواريين من أنصاري إلى الله قال الحواريون نحن أنصار الله فآمنت طائفة من بني إسرائيل وكفرت طائفة فأيدنا الذين آمنوا على عدوهم فأصبحوا ظاهرين ﴿١٤﴾

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6. And (remember) as ᶜÎsâ son of Maryam said, "O Seeds of ⊃Isrâ⊃îl, surely I am the Messenger of ⊃Allâh to you sincerely (verifying) that which is before me of the Tawrâh, and a constant bearer of good tidings of a Messenger who will come up even after me, whose name is ⊃Ahmad." Then, as soon as he came to them with the supreme evidence(s), they said, "This is evident sorcery."
7. And who is more unjust than he who fabricates against ⊃Allâh lies, when [1] he is being called to ⊃Islâm? And ⊃Allâh does not guide the unjust people.
8. They would (like) to extinguish the Light of ⊃Allâh with their mouths; and ⊃Allâh is perfecting His Light even though the disbelievers hate (that).
9. He is the One Who has sent His Messenger with guidance and the religion of the Truth, that He may make it topmost above all religion, even though the associators hate (that).
10. O you who have believed, shall I indicate to you a commerce that will deliver you from a painful torment?
11. You believe in ⊃Allâh and His Messenger, and strive in the way of ⊃Allâh with your riches and yourselves. That is most charitable[2] for you in case you know.
12. He will forgive you your guilty (deeds) and cause you to enter Gardens from beneath which rivers run and goodly dwellings in the Gardens of ᶜAdn; that is the magnificent triumph.
13. And another (blessing) you love: victory from ⊃Allâh and a near conquest; and give good tidings to the believers.
14. O you have believed, be vindicators of ⊃Allâh, as ᶜÎsâ son of Maryam, said to the Disciples, "Who are my vindicators to ⊃Allâh?" The Disciples said, "We are the vindicators of ⊃Allâh." So a section of the Seeds of ⊃Isrâ⊃îl believed, and a section disbelieved. Then We aided the ones who believed against their enemy; so they became topmost.

(1) Literally: and.
(2) I.e., best.

62. Sûrat ⊃Al-Jumu^{c}ah (Congregation)


سُورَةُ الجُمُعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

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In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

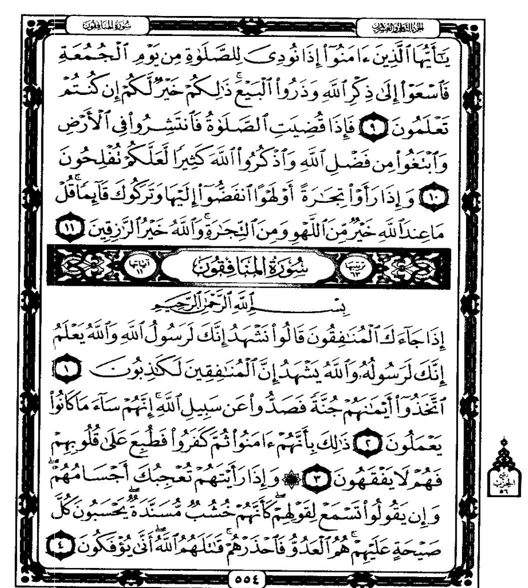
1. Whatever is in the heavens and whatever is in the earth extols to ⊃Allâh, The King, The Superb Holy, The Ever-Mighty, The Ever-Wise.
2. He is The One Who has sent forth among the illiterate(1) a Messenger from among them, to recite His ⊃âyât to them, and to cleanse them, and to teach them the Book and (the) Wisdom, though they were earlier indeed in evident error.
3. And (He has sent him to) others of them who have not yet joined them; and He is the Ever-Mighty, The Ever-Wise.
4. That is the Grace of ⊃Allâh; He brings it to whomever He decides; and ⊃Allâh is The Owner of The Ever-Magnificent Grace.
5. The likeness of the ones who have been made to carry the Tawrâh, then afterwards they have not carried it, is as the likeness of an ass carrying tomes. Miserable is the likeness of the people who have cried lies to the ⊃âyât of ⊃Allâh; and ⊃Allâh does not guide the unjust people.
6. Say, "O you who have Judaized, in case you assert that you are patronized by ⊃Allâh apart from mankind, then covet death, in case you are sincere."
7. And they do not covet it at all, for what their hands have forwarded; and ⊃Allâh is Ever-Knowing of the unjust.
8. Say, "Surely, the death from which you flee will surely then meet you; thereafter you will be turned back to The Knower of the Unseen and the Witnessed. Then He will fully inform you of whatever you were doing."

(1) I.e., unlettered Arabs; the common folk.

9. O you who have believed, when it is called out for prayer on Friday, (the Day of Congregation), then endeavor (to hasten) to the Remembrance of ⊃Allâh and leave out (your) trading.(1) That is most charitable(2) for you, in case you know.

10. So, when the prayer is accomplished, then spread abroad in the land, and seek of the Grace of ⊃Allâh, and remember ⊃Allâh much, that possibly you would prosper.

11. And when they see (some) commercial dealing or some diversion, they break away to it, and they leave you (standing) upright. Say, "What is in the Providence of ⊃Allâh is more charitable(3) than diversion and commerce; and ⊃Allâh is The Most Charitable of providers."



63. Sûrat ⊃Al-Munâfiqûn (The Hypocrites)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. When the hypocrites come to you, they say, "We testify that surely you are indeed the Messenger of ⊃Allâh." And ⊃Allâh knows (that) surely you are indeed His Messenger, and ⊃Allâh testifies that surely the hypocrites are indeed liars.
2. They have taken to themselves their oaths as a pretext: so they have barred from the way of ⊃Allâh. Surely odious is whatever they were doing.
3. That is for that they believed; thereafter they disbelieved; then their hearts have been stamped upon,(4) so they do not comprehend.
4. And when you see them, you admire their figures; and in case they speak, you hear their speech as if they were propped-up timbers. They reckon every shout is against them. They are the enemy, so beware of them. ⊃Allâh assail them! However are they diverged (from the Truth)!

(1) Literally: selling.
(2) I.e., best.
(3) I.e., better.
(4) I.e., sealed.



وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا رُءُوسَهُمْ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ٥ سَوَآءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ إِنَّ
ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٦ هُمُ ٱلَّذِينَ يَقُولُونَ
لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ
خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ
٧ يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ
مِنْهَا ٱلْأَذَلَّ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ
ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ
أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ وَمَن يَفْعَلْ
ذَٰلِكَ فَأُولَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ٩ وَأَنفِقُوا مِن مَّا رَزَقْنَٰكُم
مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ
إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ١٠ وَلَن
يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ١١

سُورَةُ التَّغَابُنِ

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5. And when it is said to them, "Come. The Messenger of ⊃Allâh will ask forgiveness for you," they twist their heads, and you see them barring (themselves), and they are waxing proud.

6. Equal it is for them whether you ask forgiveness for them or you do not ask forgiveness for them, ⊃Allâh will never forgive them; surely ⊃Allâh does not guide the immoral people.

7. They are the ones who say, "Do not expend on the ones who are in the presence of the Messenger of ⊃Allâh until they break away." And to ⊃Allâh belong the treasuries of the heavens and the earth, but the hypocrites do not comprehend.

8. They say, "Indeed in case we return to ⊃Al-Madînah, indeed the mightier ones will definitely drive the humbler ones out of it." And might belongs to ⊃Allâh, and to His Messenger, and to the believers, but the hypocrites do not know.

9. O you who have believed, do not let your riches nor your children divert you from the Remembrance of ⊃Allâh; and whoever performs(1) that, then those are they (who) are the losers.

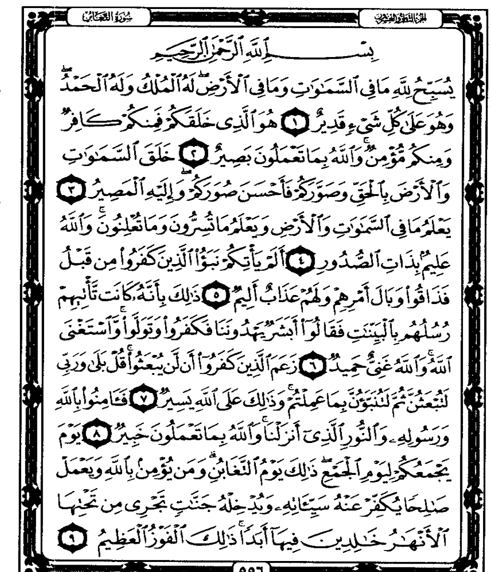
10. And expend of what We have provided you even before the death comes up to one of you; then he says, "Lord! Had You deferred me to a near term,(2) so that I may donate (alms), and so I may become one of the righteous."

11. And ⊃Allâh will never defer any self when its term comes; and ⊃Allâh is Ever-Cognizant of whatever you do.

(1) Literally: acts.

(2) I.e., go back to life for a while.

64. Sûrat ⊃At-Taghâbun (Mutual Fraud)


سورة التغابن — الجزء الثامن والعشرون

بسم الله الرحمن الرحيم

يسبح لله ما في السموات وما في الأرض له الملك وله الحمد وهو على كل شيء قدير ﴿١﴾ هو الذي خلقكم فمنكم كافر ومنكم مؤمن والله بما تعملون بصير ﴿٢﴾ خلق السموات والأرض بالحق وصوركم فأحسن صوركم وإليه المصير ﴿٣﴾ يعلم ما في السموات والأرض ويعلم ما تسرون وما تعلنون والله عليم بذات الصدور ﴿٤﴾ ألم يأتكم نبؤا الذين كفروا من قبل فذاقوا وبال أمرهم ولهم عذاب أليم ﴿٥﴾ ذلك بأنه كانت تأتيهم رسلهم بالبينت فقالوا أبشر يهدوننا فكفروا وتولوا واستغنى الله والله غني حميد ﴿٦﴾ زعم الذين كفروا أن لن يبعثوا قل بلى وربي لتبعثن ثم لتنبؤن بما عملتم وذلك على الله يسير ﴿٧﴾ فآمنوا بالله ورسوله والنور الذي أنزلنا والله بما تعملون خبير ﴿٨﴾ يوم يجمعكم ليوم الجمع ذلك يوم التغابن ومن يؤمن بالله ويعمل صلحا يكفر عنه سيئاته ويدخله جنت تجري من تحتها الأنهر خلدين فيها أبدا ذلك الفوز العظيم ﴿٩﴾

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In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Whatever is in the heavens and whatever is in the earth extols to ⊃Allâh. To Him belongs the Kingdom, and to Him be the praise, and He is The Ever-Determiner over everything.
2. He is The One Who created you; then (some) of you are disbelieving and (some) of you are believing; and ⊃Allâh is Ever-Beholding of whatever you do.
3. He created the heavens and the earth with the Truth, and He fashioned you (and) so made fair your fashioning; and to Him is the Destiny.
4. He knows whatever is in the heavens and the earth, and He knows whatever you keep secret and whatever you make public; and ⊃Allâh is Ever-Knowing of the inmost (thoughts within) the breasts.[1]
5. Has there not come up to you the tidings of the ones who disbelieved earlier, so they tasted the pernicious result of their Command;[2] and they will have a painful torment.
6. That is for that their Messengers kept coming up to them with the supreme evidence(s), yet they said, "Will (mere) mortals guide us?" So they disbelieved, and turned away; and ⊃Allâh dispensed with them; and ⊃Allâh is Ever-Affluent, Ever-Pariseworthy.
7. The ones who have disbelieved have asserted that they will never be made to rise again. Say, "Yes indeed, by my Lord! Indeed you will definitely be made to rise again, and indeed you will definitely be fully informed of whatever you did; and that is easy for ⊃Allâh."
8. So believe in ⊃Allâh and His Messenger and the Light which We have sent down; and ⊃Allâh is Ever-Cognizant of whatever you do.
9. The Day (when) He will gather you for the Day of Gathering, that will be the Day of Mutual Fraud. And whoever believes in ⊃Allâh and does righteousness, He will expiate for him his odious deeds and cause him to enter Gardens from beneath which rivers run, eternally (abiding) therein forever. That is the magnificent truimph.

(1) Literally: what the breasts own.
(2) I.e., the pernicious result of disobeying the Command of ⊃Allâh to them.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ﴿١٠﴾ مَا أَصَابَ مِن
مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن
تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَٰهَ
إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا
الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا
لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن
يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا
اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ
حَلِيمٌ ﴿١٧﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

سُورَةُ الطَّلَاقِ

10. And the ones who have disbelieved and cried lies to Our ⊃âyât, those will be the inhabitants of the Fire, eternally (abiding) therein; and miserable is the Destiny!

11. In no way is there any affliction that afflicts, except it be by the permission of ⊃Allâh. And whoever believes in ⊃Allâh, He will guide his heart; and ⊃Allâh is Ever-Knowing of everything.

12. And obey ⊃Allâh and obey the Messenger; yet if you turn away, then surely it is for Our Messenger only (to deliver) the evident proclamation.

13. ⊃Allâh! There is no god except He. And in ⊃Allâh let the believers then put their trust.

14. O you who have believed, surely among your spouses and your children there is an enemy to you, so beware of them. And in case you show clemency, and pardon, and forgive, then surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.

15. Surely your riches and your children are only a temptation; (as for) ⊃Allâh, in His Providence is a magnificent reward.

16. So be pious to ⊃Allâh as best as you can,(1) and give ear, and obey, and expend; (that is) most charitable(2) for yourselves. And whoever is protected against the avarice of his self, then those are they who are the prosperers.

17. In case you lend to ⊃Allâh a fair loan, He will double it for you, and will forgive you; and ⊃Allâh is Ever-Thankful, Ever-Forbearing,

18. The Knower of the Unseen and the Witnessed, The Ever-Mighty, The Ever-Wise.

(1) Literally: as much as you are able to.
(2) I.e., best.

65. Sûrat ⊃At-Talâq (Divorce)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. O you Prophet, when you[1] divorce women, then divorce them at their (fixed) spell, and enumerate the (fixed) spell, and be pious to ⊃Allâh, your Lord. Do not send[2] them out of their homes, nor should they go out, except (when) they come up with a demonstrably evident obscenity. And such are the bounds of ⊃Allâh; and whoever transgresses the bounds of ⊃Allâh, then he has already done injustice to himself. You do not realize that possibly after that ⊃Allâh would effect a (new) Command.

2. So when they have reached their term, then retain them beneficently or part from them beneficently. And call in to testimony two (men) endowed with a sense of justice from among yourselves; and keep the testimony upright to ⊃Allâh. (And) by that then is admonished whoever believes in ⊃Allâh and the Last Day. And whoever is pious to ⊃Allâh, He will make for him (a way) of going out,

3. And He will provide for him from where he does not (expectedly) reckon. And whoever puts his trust in ⊃Allâh, then He will be (enough) Reckoner for him. Surely ⊃Allâh is consummating His Command; ⊃Allâh has already made determined estimate for everything.

4. And as for those of your women who have despaired of menstruation, in case you have any suspicion, then their (fixed) spell shall be three months, (along) with those who have not menstruated (as yet). And (as for) those with burden,[3] their term is when they bring forth their burden; and whoever is pious to ⊃Allâh, He will make for him, of His Command, easiness.

5. That is the Comand of ⊃Allâh; He has sent it down to you. And whoever is pious to ⊃Allâh, He will expiate for him odious deeds and will magnify the reward for him.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحۡصُواْ
ٱلۡعِدَّةَۖ وَٱتَّقُواْ ٱللَّهَ رَبَّكُمۡۖ لَا تُخۡرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ
وَلَا يَخۡرُجۡنَ إِلَّآ أَن يَأۡتِينَ بِفَٰحِشَةٖ مُّبَيِّنَةٖۚ وَتِلۡكَ حُدُودُ
ٱللَّهِۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ لَا تَدۡرِي لَعَلَّ
ٱللَّهَ يُحۡدِثُ بَعۡدَ ذَٰلِكَ أَمۡرٗا ١ فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ
بِمَعۡرُوفٍ أَوۡ فَارِقُوهُنَّ بِمَعۡرُوفٖ وَأَشۡهِدُواْ ذَوَيۡ عَدۡلٖ مِّنكُمۡ
وَأَقِيمُواْ ٱلشَّهَٰدَةَ لِلَّهِۚ ذَٰلِكُمۡ يُوعَظُ بِهِۦ مَن كَانَ يُؤۡمِنُ
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ٢ وَيَرۡزُقۡهُ
مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ
بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا ٣ وَٱلَّٰٓـِٔي يَئِسۡنَ
مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشۡهُرٖ
وَٱلَّٰٓـِٔي لَمۡ يَحِضۡنَۚ وَأُوْلَٰتُ ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن يَضَعۡنَ حَمۡلَهُنَّۚ
وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا ٤ ذَٰلِكَ أَمۡرُ ٱللَّهِ أَنزَلَهُۥٓ
إِلَيۡكُمۡۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُعۡظِمۡ لَهُۥٓ أَجۡرًا ٥

(1) I.e., the believers.
(2) Literally: drive .
(3) I.e., those who are pregnant.

6. Make them dwell (in some part of the housing) where you are dwelling, according to your means, and do not try to hurt them, so as to straiten (their circumstances). And in case they are with burden,(1) then expend upon them until they bring forth their burden. So in case they suckle for you, then bring them their rewards, and deliberate among yourselves beneficently; and in case you (both) encounter) difficulties, then another (woman) shall suckle for him.
7. Let him who is owner of affluence expend out of his affluence; and he whose provision has been exactly estimated for him, then let him expend of what ⊃Allâh has brought him. ⊃Allâh does not charge any self except with what He has brought it. ⊃Allâh will soon make, after difficulty, easiness.

سورة الطلاق — الجزء الثامن والعشرون

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِن كُنَّ أُولَاتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ ﴿٦﴾ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

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8. And (similarly) (many) a town there has been that rebelled against the Command of its Lord and His Messengers, so We reckoned with it a strict reckoning, and tormented it a highly maleficent torment!
9. So it tasted the pernicious result of the Command (of ⊃Allâh) to it; and the end of the Command (to it) was loss.
10. ⊃Allâh has prepared for them a strict torment. So be pious to ⊃Allâh, O (you) endowed with intellects, (you) who have believed. ⊃Allâh has already sent down to you a Remembrance,
11. A Messenger reciting to you the demonstrably evident ⊃âyât of ⊃Allâh, that He may bring the ones who have believed and done deeds of righteousness out of the darkness(es) into the Light. And whoever believes in ⊃Allâh and does righteousness, He will cause him to enter Gardens from beneath which rivers run, eternally (abiding) therein forever. ⊃Allâh has already most fairly made for him (his) provision.
12. ⊃Allâh is He Who created seven heavens, and of the earth their like. Between them the Command keeps coming down, that you may know that ⊃Allâh is Ever-Determiner over everything and that ⊃Allâh has already encompassed everything in knowledge.

(1) I.e., pregnant.

66. Sûrat ⊃At-Tahrîm (Prohibition)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. O you Prophet, why do you prohibit what ⊃Allâh has made lawful to you, seeking the complete satisfaction of your spouses? And ⊃Allâh is Ever-Forgiving, Ever-Merciful.
2. ⊃Allâh has already ordained for you[1] the lawful absolution of your oaths; and ⊃Allâh is your Patronizer, and He is The Ever-Knowing, The Ever-Wise.
3. And as the Prophet (entrusted) a secret discourse to some of his spouses, then as soon as one of (them) (fully) informed (another) of it, and ⊃Allâh disclosed it to him, he acquainted (her) of some part of it, and passed over[2] (some) part. Then, as soon as he (fully) informed her of it, she said, "Who has informed you of this?" He said, " The Ever-Knowing, The Ever-Cognizant has (fully) informed me."
4. In case you two repent to ⊃Allâh, then your hearts are readily attentive; and in case you two back one another against him, then surely ⊃Allâh, Ever He, is his Patronizer, and Jibrîl,[3] and the righteous (among) the believers, and, after that, the Angels are (his) backers.
5. It may be that, in case he divorces you, his Lord will give him, in exchange, spouses more charitable[4] than you, Muslim[5] women, believing, devout, repentant, worshiping (⊃Allâh), (and) wandering[6] (in His way), who were married before and virgins (too).
6. O you who have believed, protect yourselves and your own families from a Fire whose fuel is mankind and stones, (and) over which are harsh, severe Angels, who do not disobey ⊃Allâh in whatever He commands them and who perform whatever they are commanded to.
7. O you who have disbelieved, do not excuse yourselves today; surely you are only being recompensed for whatever you were doing.

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَٰجِكَ وَٱللَّهُ
غَفُورٌ رَّحِيمٌ ١ قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ وَٱللَّهُ مَوْلَىٰكُمْ
وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ٢ وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا
فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ
فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا قَالَ نَبَّأَنِيَ ٱلْعَلِيمُ ٱلْخَبِيرُ
٣ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَٰهَرَا عَلَيْهِ
فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ وَٱلْمَلَٰٓئِكَةُ
بَعْدَ ذَٰلِكَ ظَهِيرٌ ٤ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا
خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ
ثَيِّبَٰتٍ وَأَبْكَارًا ٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦ يَٰٓأَيُّهَا
ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ٧

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(1) The believers.
(2) Literally: veered away from.
(3) Angel Gabriel.
(4) I.e., better.
(5) I.e., who have surrendered to ⊃Allâh.
(6) Sometimes understood to mean "fasting".

8. O you who have believed, repent to ᵓAllâh in honest repentance; it may be that your Lord will expiate for you your ill deeds and will cause you to enter Gardens from beneath which rivers run, on a Day when ᵓAllâh will not disgrace the Prophet and the ones who believed with him. Their light will be proceeding along before[1] them and on their right (hands), (and) they say, "Our Lord, perfect for us our light and forgive us; surely You are Ever-Determiner over everything."

9. O you Prophet, strive with the steadfast disbelievers, and the hypocrites, and be harsh with them; and their abode will be Hell; and miserable is the Destiny!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ
أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي
مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ يَوۡمَ لَا يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ
مَعَهُۥۖ نُورُهُمۡ يَسۡعَىٰ بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِمۡ يَقُولُونَ رَبَّنَآ
أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٨
يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ
وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ٩ ضَرَبَ ٱللَّهُ مَثَلٗا
لِّلَّذِينَ كَفَرُواْ ٱمۡرَأَتَ نُوحٖ وَٱمۡرَأَتَ لُوطٖۖ كَانَتَا تَحۡتَ
عَبۡدَيۡنِ مِنۡ عِبَادِنَا صَٰلِحَيۡنِ فَخَانَتَاهُمَا فَلَمۡ يُغۡنِيَا عَنۡهُمَا
مِنَ ٱللَّهِ شَيۡـٔٗا وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ١٠
وَضَرَبَ ٱللَّهُ مَثَلٗا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ إِذۡ
قَالَتۡ رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ وَنَجِّنِي مِن فِرۡعَوۡنَ
وَعَمَلِهِۦ وَنَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ١١ وَمَرۡيَمَ ٱبۡنَتَ
عِمۡرَٰنَ ٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهِ مِن رُّوحِنَا
وَصَدَّقَتۡ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتۡ مِنَ ٱلۡقَٰنِتِينَ ١٢

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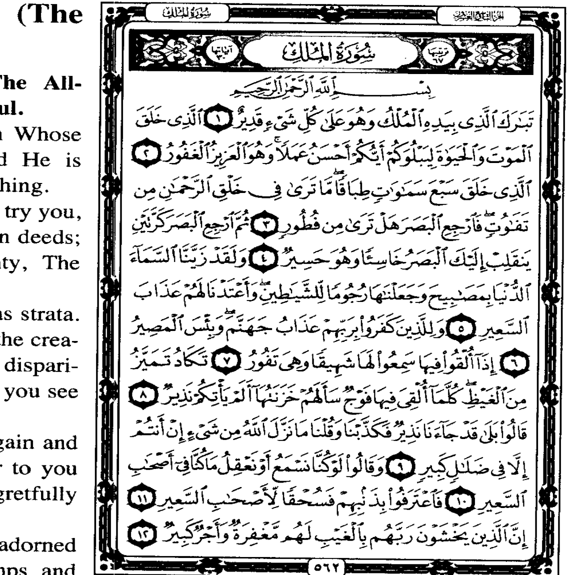
10. ᵓAllâh has struck a similitude[2] for the ones who have disbelieved: the wife of Nûh, and the wife of Lût. They were under two righteous bondmen of Our bondmen, yet they betrayed them. So they[3] did not avail them anything whatever before[4] ᵓAllâh; and it was said to (the two wives): "Enter you two the Fire with the ones who enter."

11. And ᵓAllâh has struck a similitude for the ones who have believed: the wife of Firᶜawn as she said, "Lord! Build for me a home in your Providence in the Garden, and safely deliver me from Firᶜawn and his deed(s), and safely deliver me from the unjust people!"

12. And Maryam daughter of ᶜImrân, who kept safe her private parts,[5] so We breathed in it of Our Spirit, and she sincerely (believed) in the Words of her Lord, and His Books; and she was one of the devout.

(1) Literally: between their hands.
(2) I.e., bad example.
(3) Both husbands.
(4) Literally: from.
(5) I.e., safeguarded.

67. Sûrat ⊃Al-Mulk (The Kingdom)


سورة الملك

بسم الله الرحمن الرحيم

تبارك الذي بيده الملك وهو على كل شيء قدير ١ الذي خلق
الموت والحيوة ليبلوكم أيكم أحسن عملا وهو العزيز الغفور ٢
الذي خلق سبع سموت طباقا ما ترى في خلق الرحمن من
تفوت فارجع البصر هل ترى من فطور ٣ ثم ارجع البصر كرتين
ينقلب إليك البصر خاسئا وهو حسير ٤ ولقد زينا السماء
الدنيا بمصابيح وجعلنها رجوما للشيطين وأعتدنا لهم عذاب
السعير ٥ وللذين كفروا بربهم عذاب جهنم وبئس المصير
٦ إذا ألقوا فيها سمعوا لها شهيقا وهي تفور ٧ تكاد تميز
من الغيظ كلما ألقي فيها فوج سألهم خزنتها ألم يأتكم نذير ٨
قالوا بلى قد جاءنا نذير فكذبنا وقلنا ما نزل الله من شيء إن أنتم
إلا في ضلل كبير ٩ وقالوا لو كنا نسمع أو نعقل ما كنا في أصحب
السعير ١٠ فاعترفوا بذنبهم فسحقا لأصحب السعير ١١
إن الذين يخشون ربهم بالغيب لهم مغفرة وأجر كبير ١٢

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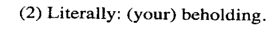


In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

29 (1) Supremely Blessed is He in Whose Hand is the Kingdom, and He is Ever-Determiner over everything.

2. Who created death and life to try you, whichever of you is fairest in deeds; and He is The Ever-Mighty, The Ever-Forgiving.
3. Who created seven heavens as strata.[1] In no way can you see in the creation of The All-Merciful any disparity; so return your gaze;[2] do you see any rent?
4. Thereafter return the gaze, again and again,[3] the gaze turns over to you spurned, and it (becomes) regretfully most weary.
5. And indeed We have already adorned the lowest heaven with lamps and made them outcast (meteorites) for ⊃Ash-Shayâtîn and We have readied for them the torment of the Blaze.
6. And for the ones who have disbelieved in their Lord there is the torment of Hell; and miserable is the Destiny!
7. When they are cast into it, they will hear it sighing, as it is boiling over.
8. It would almost burst (asunder) with rage. Whenever a troop is cast into it, its keepers ask them, "Has no Warner come up to you?"
9. They say, "Yes indeed, a Warner has already come to us; yet we cried lies and said, 'In no way has ⊃Allâh been sending down anything whatever; decidedly you are in (nothing) except a great error.'"
10. And they say, "If we had heard or had considered, in no way would we have been among the inhabitants of the Blaze".
11. So they confess their guilty (deeds); then far off with the inhabitants of the Blaze!
12. Surely the ones who are apprehensive of their Lord in the Unseen will have forgiveness and a great reward.

(1) I.e., layers, one above the other.
(2) Literally: (your) beholding.
(3) Literally: recurring twice.



وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا
يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ
الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ
﴿١٥﴾ ءَأَمِنتُم مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ
تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ
كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ مَا
يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا الَّذِي
هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ الرَّحْمَٰنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ
﴿٢٠﴾ أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَل لَّجُّوا فِي عُتُوٍّ
وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا
عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ
فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ
صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

13. And be secret in your speech, or say it aloud; surely He is Ever-Knowing of the (inmost thoughts) within the breasts.(1)
14. Will He not know, (He) Who created? And He is The Ever-Kind, The Ever-Cognizant.
15. He is (The One) Who made the earth tractable to you; so walk in its territories and eat of His provision; and to Him is the Rising up.
16. Do you (feel) secure that He Who is in the heaven will not cause the earth to cave in on you? (For) then, only then, it will be whirling!
17. Or even do you (feel) secure that He Who is in the heaven will not send against you a squall of gravel? So you will soon know how My warning is!
18. And indeed the ones even before them already cried lies; then how was My disclaiming!
19. And have they not regarded the birds above them outstretching(2) (their wings), and contracting(3) (them)? In no way can anyone hold them except The All-Merciful; surely He is Ever-Beholding everything.
20. Or even who is this that will be a host for you to vindicate you, apart from The All-Merciful? Decidedly the disbelievers are in nothing except delusion.
21. Or even who is this that will provide for you in case He holds back His provision? No indeed, (but) they still insist on (their) rebellion and repulsion.
22. Then, is he who walks tossed down upon his face better guided than he who walks (perfectly) level on a straight Path?
23. Say, "He is The One Who brought you into being, and made for you hearing, and beholdings,(4) and heart sights; (but) little do you thank Him!"
24. Say, "He is The One Who propagated you in the earth, and to Him you will be mustered."
25. And they say, "When will this promise (come to pass) in case you are sincere?"
26. Say, "Surely the knowledge is only in the Providence of ᵓAllâh, and surely I am only an evident Warner."

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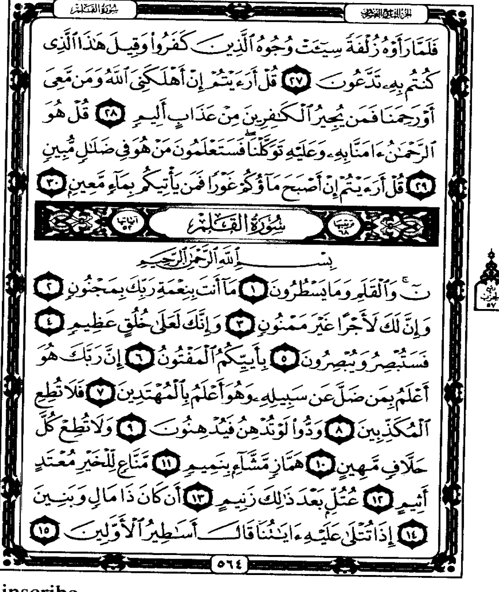
(1) Literally: what the breasts own.
(2) Or: in ranks.
(3) Or: spreading (or) folding their wings.
(4) I.e., eyesight(s).

27. Then, as soon as they see it drawn forward, the faces of the disbelievers will be vexed, and it will be said, "This is (the thing) that you used to claim."

28. Say, "Have you seen (that) in case ⊃Allâh causes me to perish, and whoever is with me, or has mercy on us, then who will (give neighborly) protection to the disbelievers from painful torment?"

29. Say, "He is The All-Merciful. We believe in Him, and in Him we put our trust. So, you will soon know who it is that is in evident error".

30. Say, "Have you seen (that) in case your water becomes in the morning deep-sunken,(1) then who would come up to you with(2) profuse water?"



68. Sûrat ⊃Al-Qalam (The Pen)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Nûn,(3) and (by) the pen and what they inscribe,
2. In no way are you, by the favor of your Lord, a madman.
3. And surely you will have indeed a reward bountifully unfailing.
4. And surely you are indeed of a magnificent character.
5. So you will behold, and they will behold,
6. Whichever of you is the demented.
7. Surely your Lord, He, Ever He, knows best the ones who have erred away from His way, and He Ever He, knows best the rightly-guided ones.
8. So do not obey the beliers.
9. They would like (if) you would dissimulate, then they would dissimulate.
10. And do not obey every most contemptible (person), constantly swearing,
11. Constantly slandering, ever-walking about with detraction,
12. Constant preventer of charity, constantly-vicious transgressor,
13. Coarse-grained, and of spurious parentage after all.(4)
14. For that he has(5) wealth and sons,
15. When Our ⊃âyât are recited to him, he says, "Myths of the earliest (people)."

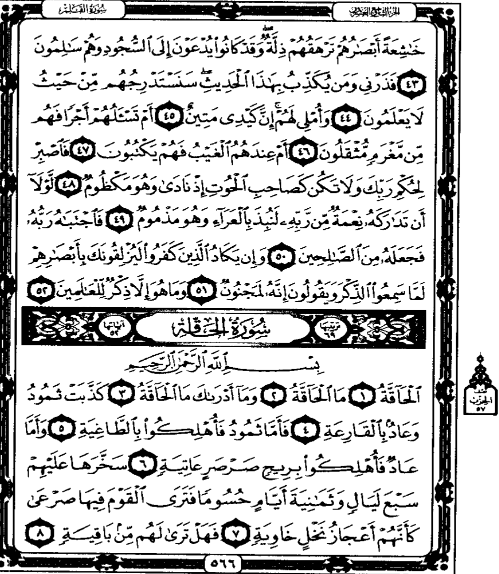
(1) I.e. in the earth. (2) I.e., bring.
(3) This is the name of a letter of the Arabic alphapet, and only ⊃Allâh knows its meaning here.
(4) Literally: after that. (5) Literally: for that he owns .

سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾ إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟
لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ
وَهُمْ نَآئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ
ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾
أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا
رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل
لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾ فَأَقْبَلَ
بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾ قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ عَسَىٰ
رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ ٱلْعَذَابُ وَلَعَذَابُ
ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ
﴿٣٤﴾ أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ
لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَٰنٌ
عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم
بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾
يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

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16. We will (brand) him markedly upon the snout!
17. Surely We have tried them as We tried the companions[1] of the garden, as they swore that indeed they would definitely wrest away[2] (its fruits) in the (early) morning,
18. And made no exception (for the Will of ᵓAllâh).
19. Then a (destructive) visitation from your Lord visited[3] it while they were sleeping,
20. So (in the morning) it became as if it were a garden wrested away.
21. Then in the (early) morning they called out to one another,
22. (Saying), "Go forth early upon your tillage, in case you would wrest away (the fruit)!"
23. So they went off, speaking together in hushed voices,
24. (Saying), "Definitely no indigent person shall enter it today against you."
25. And they went forth early, determined on interdiction.
26. Then, as soon as they saw it, they said, "Surely we are indeed erring (people).
27. No indeed, (but) we are dispossessed!"
28. Said the most moderate of them, "Did I not say to you: Had you only extolled (Him)!"
29. They said, "All Extolment be to our Lord! Surely we were unjust."
30. Then some of them came forward to others, blaming each other.
31. They said, "O woe to us! Surely we were inordinate.
32. It may be that our Lord will give us in exchange a more charitable[4] one than it; surely to our Lord are we desirous (of His Grace)."
33. Thus was the torment; and the torment of the Hereafter is indeed greater, if they did know.
34. Surely for the pious will be the Gardens of Bliss in the Providence of their Lord.
35. Shall We then make the Muslims[5] like to the criminals?
36. What is it with you? How do you judge?
37. Or even do you have a Book wherein you study?
38. Surely therein you will have whatever you freely choose!
39. Or even do you have oaths from Us, reaching to the Day of the Resurrection? Surely you will have whatever you judge!
40. Ask them, whichever of them will assertively guarantee that!
41. Or even do they have associates (with ᵓAllâh)? Then let them come up with their associates, in case they are sincere.
42. On the Day when the shank will be bared and they will be called to prostrate themselves, yet they are unable to.

(1) I.e., owners. (2) I.e., gather all. (3) Literally: went around it.
(4) I.e., better. (5) Literally: the ones who have surrendered to ᵓAllâh.



43. Submissive will be their beholdings,[1] humbleness oppressing them. And they had been already called to prostrate themselves while[2] they were safe.
44. So leave Me (to deal) with him who cries lies to this discourse! We will soon draw them gradually (to punishment) from where they do not know,
45. And I will reprieve them. Surely My plotting is ever-pervading.
46. Or even do you ask them for a reward so they are weighed down with heavy fines?
47. Or even is the Unseen in their presence so they are writing (it down)?
48. So (endure) patiently under the Judgment of your Lord, and do not be as the Companion of the Whale[3] as he called out, as he (was) made to choke (inwardly).
49. Had there not overtaken him a favor from his Lord, indeed he would have been flung off upon the naked shore[4] (while) he was a reprobate.
50. Then his Lord selected him and so made him among the righteous.
51. And decidedly the ones who have disbelieved were indeed almost about to trip you with their beholdings as soon as they heard the Remembrance, and they say, "Surely he is indeed a madman."
52. And in no way is it anything except a Remembrance to the worlds.

69. Sûrat ⊃Al-Hâqqah (The Inevitable Truth)

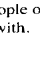
In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. The Inevitable Truth!
2. What is the Inevitable Truth?
3. And what makes you realize what the Inevitable Truth is!
4. Thamûd and ᶜÂd cried lies to the Smiter.
5. So, as for Thamûd, they were made to perish by the inordinate (storm);
6. And as for ᶜÂd, they were then made to perish by a wind most clamorous (and) furious.[5]
7. He subjected it against them seven nights and eight days in gruesome succession, so that you might have seen the people laid overthrown in it as if they were the hollow stumps of devastated palm- trees.
8. So do you see any remnant of them?

(1) I.e., gazes.
(2) Literally: and.
(3) Prophet Yûnus (Jonah).
(4) I.e., the wilderness.
(5) Literally: rebellious.

9. And Firᶜawn came,[1] and whoever were before him and the (cities of) falsehood,[2] with their (habitual) sinfulness.
10. Then they disobeyed the Messenger of their Lord, so He took them (away) with a surpassing grip.[3]
11. Surely, as soon as the water(s) overflowed,[4] We carried you in the running ship
12. That We might make it a Reminder for you and for heeding ear(s) to heed.
13. So, when the Trumpet is blown with one blowing,
14. And the earth and the mountains are borne up, then they are pounded one pounding.
15. Then, upon that Day, the Inevitable Event will befall,
16. And the heaven will be cloven. So, upon that Day it will be (very) frail,
17. And the (commanded) Angels will be upon its dimensions, and upon that Day eight will bear above them the Throne of your Lord.
18. Upon that Day you will be set before (them), not one concealed (secret) of yours will be concealed.
19. So, as for him whose book is brought to him in[5] his right hand, he will then say, "(Now), here you are! Read my book.
20. Surely I expected that I should meet my reckoning."
21. So he will be in a satisfied livelihood,
22. In an exalted Garden,
23. Its picked (fruits) (are) within (easy) reach.
24. "Eat and drink rejoicing with wholesome appetite for what you previously did in the days gone-by."
25. And as for him whose book is brought to him in his left (hand), he will then say, "oh, would that my book had not been brought to me
26. And that I had not realized my reckoning!
27. Oh, would that it had been the decreed end!
28. In no way has my wealth availed me;
29. My (own) all-binding authority has perished away from me."
30. "Take him, and shackle him up,
31. Thereafter roast him in Hell-Fire;
32. Thereafter in a chain of seventy cubits' length insert him!
33. Surely he used not to believe in ᵓAllâh The Ever-Magnificent;
34. And he did not urge (offering) food to the indigent.

وَجَآءَ فِرۡعَوۡنُ وَمَن قَبۡلَهُۥ وَٱلۡمُؤۡتَفِكَٰتُ بِٱلۡخَاطِئَةِ ٩ فَعَصَوۡاْ رَسُولَ
رَبِّهِمۡ فَأَخَذَهُمۡ أَخۡذَةٗ رَّابِيَةً ١٠ إِنَّا لَمَّا طَغَا ٱلۡمَآءُ حَمَلۡنَٰكُمۡ فِي ٱلۡجَارِيَةِ
١١ لِنَجۡعَلَهَا لَكُمۡ تَذۡكِرَةٗ وَتَعِيَهَآ أُذُنٞ وَٰعِيَةٞ ١٢ فَإِذَا نُفِخَ فِي ٱلصُّورِ
نَفۡخَةٞ وَٰحِدَةٞ ١٣ وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ ١٤
فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ ١٥ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوۡمَئِذٖ وَاهِيَةٞ
١٦ وَٱلۡمَلَكُ عَلَىٰٓ أَرۡجَآئِهَاۚ وَيَحۡمِلُ عَرۡشَ رَبِّكَ فَوۡقَهُمۡ يَوۡمَئِذٖ ثَمَٰنِيَةٞ
١٧ يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ ١٨ فَأَمَّا مَنۡ أُوتِيَ
كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ١٩ إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ
حِسَابِيَهۡ ٢٠ فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ ٢١ فِي جَنَّةٍ عَالِيَةٖ ٢٢
قُطُوفُهَا دَانِيَةٞ ٢٣ كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَآ أَسۡلَفۡتُمۡ فِي ٱلۡأَيَّامِ
ٱلۡخَالِيَةِ ٢٤ وَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُوتَ كِتَٰبِيَهۡ
٢٥ وَلَمۡ أَدۡرِ مَا حِسَابِيَهۡ ٢٦ يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ ٢٧ مَآ أَغۡنَىٰ
عَنِّي مَالِيَهۡۜ ٢٨ هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ٢٩ خُذُوهُ فَغُلُّوهُ ٣٠ ثُمَّ ٱلۡجَحِيمَ
صَلُّوهُ ٣١ ثُمَّ فِي سِلۡسِلَةٖ ذَرۡعُهَا سَبۡعُونَ ذِرَاعٗا فَٱسۡلُكُوهُ ٣٢ إِنَّهُۥ
كَانَ لَا يُؤۡمِنُ بِٱللَّهِ ٱلۡعَظِيمِ ٣٣ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ٣٤



(1) I.e., after Thamûd and ᶜÂd.
(2) I.e., the people of Lûṭ (Lot).
(3) Literally: swelling taking
(4) Literally: was inordinate.
(5) Literally: with.

35. So today he has not here now (any) intimate (friend),
36. Neither any food except of foul refuse,
37. (That) none except the sinners eat."
38. Yet no, I swear by whatever you behold,
39. And whatever you do not behold,
40. Surely it is indeed the saying of an honorable Messenger.
41. And in no way is it the saying of a poet- little do you believe,
42. Nor the saying of a soothsayer- little are you mindful of!
43. A successive sending down from The Lord of the worlds.
44. And if he had talked up against Us any[1] (false) sayings
45. Indeed We would have taken (him) by the right hand;
46. Thereafter indeed We would have cut (off) (his) aorta.
47. Then in no way would anyone of you (be) debarring (Us) from him.
48. And surely it is indeed a Reminder to the pious.
49. And surely We indeed know that (some) among you are beliers.
50. And surely it is indeed a (source of) regret to the disbelievers.
51. And surely it is indeed the Truth of certitude.
52. So extol with the Name of your Lord, The Ever-Magnificent.

فليس له اليوم هاهنا حميم ﴿٣٥﴾ ولا طعام إلا من غسلين ﴿٣٦﴾ لا يأكله
إلا الخاطئون ﴿٣٧﴾ فلا أقسم بما تبصرون ﴿٣٨﴾ وما لا تبصرون ﴿٣٩﴾
إنه لقول رسول كريم ﴿٤٠﴾ وما هو بقول شاعر قليلا ما تؤمنون ﴿٤١﴾
ولا بقول كاهن قليلا ما تذكرون ﴿٤٢﴾ تنزيل من رب العالمين ﴿٤٣﴾ ولو
تقول علينا بعض الأقاويل ﴿٤٤﴾ لأخذنا منه باليمين ﴿٤٥﴾ ثم لقطعنا
منه الوتين ﴿٤٦﴾ فما منكم من أحد عنه حاجزين ﴿٤٧﴾ وإنه لتذكرة
للمتقين ﴿٤٨﴾ وإنا لنعلم أن منكم مكذبين ﴿٤٩﴾ وإنه لحسرة على
الكافرين ﴿٥٠﴾ وإنه لحق اليقين ﴿٥١﴾ فسبح باسم ربك العظيم ﴿٥٢﴾

سورة المعارج

بسم الله الرحمن الرحيم

سأل سائل بعذاب واقع ﴿١﴾ للكافرين ليس له دافع ﴿٢﴾ من
الله ذي المعارج ﴿٣﴾ تعرج الملائكة والروح إليه في
يوم كان مقداره خمسين ألف سنة ﴿٤﴾ فاصبر صبرا جميلا ﴿٥﴾
إنهم يرونه بعيدا ﴿٦﴾ ونراه قريبا ﴿٧﴾ يوم تكون السماء كالمهل
﴿٨﴾ وتكون الجبال كالعهن ﴿٩﴾ ولا يسأل حميم حميما ﴿١٠﴾

٥٦٨

70. Sûrat ⊃Al-Maârij (The Stairways)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

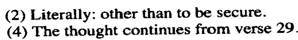
1. A questioner asked of a befalling torment
2. For the disbelievers, for which there is no repelling,
3. From ⊃Allâh, The Owner of the Stairways.
4. To Him the Angels and the Spirit ascend with difficulty in a Day whereof the determined (length) is fifty thousand years.
5. So (endure) patiently with a becoming patience;
6. Surely they see it far off,
7. And We see it near.
8. On the Day when the heaven will be as molten metal,
9. And the mountains will be as wool-tufts,
10. And no intimate (friend) will ask (another) intimate friend,

(1) Literally: some.

11. (As) they are made to behold them[1]. The criminal would like that he might ransom himself of the torment upon that Day (even) by his seeds,
12. And his female companion and his brother,
13. And the nearest of his kin who gave him abode,
14. And whoever is in the earth all together, so that therafter it might deliver him.
15. Not at all! Surely it is a fierce Blaze,
16. Constantly plucking forth the scalps,
17. Calling him who withdrew and turned away,
18. And (who) gathered (riches); (so he) prudently kept them.
19. Surely man was created most fretful.
20. When evil touches him, (he is) most impatient,
21. And when charity touches him, (he is) a constant preventer of it,
22. Except the ones who are (constantly) praying.
23. They are the ones who are permanently preserving their prayers;
24. And (they) are the ones in whose riches is a truthful (duty) known
25. For the beggar and the dispossessed.
26. And the ones who sincerely (believe) in the Day of Doom,
27. And they are the ones who are timorous of the torment of their Lord.
28. Surely the torment of their Lord (leaves) none secure.[2]
29. And they are the ones who preserve their private parts,
30. Except with their spouses or what their right hands possess; then surely they are not blameworthy[3]
31. Yet, whoever inequitably seeks (anything) beyond that, then those are the ones who are the aggressors-
32. And they[4] are the ones who pay heed[5] to their deposits and their covenant,
33. And they are the ones who keep up their testimonies,
34. And they are the ones who (strictly) preserve their prayer.
35. Those will be in Gardens, high-honored.
36. So, for what (reason) are the ones who have disbelieved (hurrying with heads) protruding, facing you,
37. On the right and on the left in sundry batches?
38. Does every person of them long to be made to enter a Garden of Bliss?
39. Not at all! Surely We created them of what they know.

يُبَصَّرُونَهُمْ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾ وَصَٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾ ۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾ ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾ وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿٢٥﴾ وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾ وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٣٢﴾ وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُو۟لَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾ فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّآ ۖ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾

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(1) I.e. each other.
(2) Literally: other than to be secure.
(3) Literally: other than being blameworthy.
(4) The thought continues from verse 29.
(5) I.e. rightly observe.

40. Yet no, I swear by The Lord of the easts and the wests; surely We are indeed (the) Determiners
41. To exchange a more charitable[1] (people) instead of them, and in no way will We ever be outstripped.
42. So leave them out to wade[2] and play until they meet the Day of theirs which they are promised.
43. The Day they will go out of the graves swiftly, as if they were rushing to a standard,
44. Submissive will be their beholdings.[3] They will be oppressed by humbleness. That is the Day which they were promised.


فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ٤٠ عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا مِّنۡهُمۡ
وَمَا نَحۡنُ بِمَسۡبُوقِينَ ٤١ فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي
يُوعَدُونَ ٤٢ يَوۡمَ يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ سِرَاعٗا كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ
٤٣ خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ ٤٤

سُورَةُ نُوحٍ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ
عَذَابٌ أَلِيمٞ ١ قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ٢ أَنِ ٱعۡبُدُواْ
ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ٣ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ
إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۚ لَوۡ كُنتُمۡ تَعۡلَمُونَ
٤ قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ٥ فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا
فِرَارٗا ٦ وَإِنِّي كُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوٓاْ أَصَٰبِعَهُمۡ
فِيٓ ءَاذَانِهِمۡ وَٱسۡتَغۡشَوۡاْ ثِيَابَهُمۡ وَأَصَرُّواْ وَٱسۡتَكۡبَرُواْ ٱسۡتِكۡبَارٗا
٧ ثُمَّ إِنِّي دَعَوۡتُهُمۡ جِهَارٗا ٨ ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ
لَهُمۡ إِسۡرَارٗا ٩ فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا ١٠

٥٧٠

71. Sûrat Nûh (Noah)

In The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful.

1. Surely We sent Nûh to his people (saying), "Warn your people even before there comes up to them a painful torment."
2. He said, "O my people, surely I am to you an evident warner,
3. (Saying) Worship ᵓAllâh, and be pious to Him, and obey me.
4. He will forgive you (some) of your guilty deeds and defer you to a stated term; surely the term of ᵓAllâh, when it comes, cannot be deferred, if you (only) know."
5. He said, " Lord! Surely I have called my people by night and by daytime,
6. Yet my calling increased them (in nothing) except in flight.
7. And surely whenever I call them that You may forgive them, they set[4] their fingers in their ears, and enveloped themselves with their clothes, and persisted, and waxed proud (with insolent) arrogance.[5]
8. Thereafter, surely I called them aloud,
9. Thereafter, surely I called them publicly, and I secretly (spoke) to them in private.[6]
10. So I have said, 'Ask forgiveness of your Lord; surely He has been (The) Superb Forgiver;

(1) I.e., better.
(2) Or: be engrossed (in vain talk).
(3) I.e. gazes.
(4) Literally: made (up).
(5) Literally: in (arrogant) pride
(6) Literally: in secret (conversation).

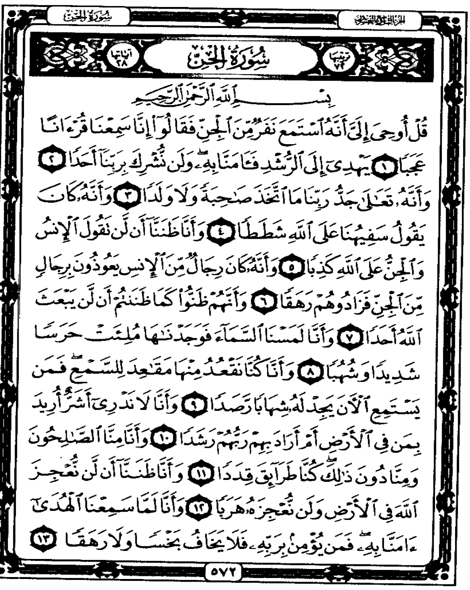
يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾ وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل
لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾
وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ
طِبَاقًا ﴿١٥﴾ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾
وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
إِخْرَاجًا ﴿١٨﴾ وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾ لِّتَسْلُكُوا۟ مِنْهَا
سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ
مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا۟
لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ﴿٢٤﴾
مِّمَّا خَطِيٓـَٰٔتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ
ٱللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ
دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا
كَفَّارًا ﴿٢٧﴾ رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

11. He will send down on you (rain) from the heaven showering plentifully,
12. And He will supply you with riches and sons,[1] and will set up[2] for you gardens, and will set up for you rivers.
13. For what (reason) you do not hope to get reward from ⊃Allâh for having reverence towards Him,
14. And He already created you by stages?
15. Have you not seen how ⊃Allâh created seven heavens as strata,[3]
16. And He has made the moon therein for a light, and He has made the sun for a luminary?
17. And ⊃Allâh has caused you to grow as a growth from the earth.
18. Thereafter He will bring you back into it, and He will bring you out (again) a (new) forthcoming.[4]
19. And ⊃Allâh has the earth for you as an outspread (rug),
20. That you may travel along thereof (spacious) ways, ravines."
21. Nûh said, "Lord! Surely they have disobeyed me, and closely followed him whose wealth and children have not increased them in anything except (greater) loss,
22. And they have schemed a heinous scheming;
23. And they have said, 'Definitely do not leave (behind) your gods, and do not definitely leave behind Wadd, nor Suwâc, nor Yaghûth, and Yacûq, and Nasr.'[5]
24. And they have already led many into error. And increase You (⊃Allâh), the unjust ones in nothing except error!"
25. For whatever offenses (they committed), they were drowned, and then were made to enter a Fire; so they did not find, apart from ⊃Allâh, any ready vindicators.
26. And Nûh said, "Lord! Do not leave (out) upon the earth of the disbelievers any residence-dweller!
27. Surely in case You leave them behind, they will lead Your bondmen into error, and will beget none except the most- disbelieving impious.
28. Lord, Forgive me and my parents and whoever enters my home as believer, and male believers and female believers; and do not increase the unjust ones except in annihilation!"

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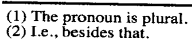
(1) Or: seeds
(2) Literally: make.
(3) I.e., in layers.
(4) Literally: a bringing out.
(5) These are names of pagan gods.

72. Sûrat ⊃Al-Jinn (The Jinn)



In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Say, "It has been revealed to me that a batch of the jinn listened; then they said, 'Surely we have heard a wondrous Qur⊃ân,
2. Guiding to right-mindedness; so we believe in it, and we will never associate with our Lord anyone.
3. And (we believe) that He-Supremely Exalted be our Lord's Dignity- in no way has He taken to Him either a female companion or a child.
4. And that the foolish (ones) among us used to speak against ⊃Allâh unjudiciously.
5. And that we surmised that humankind and the jinn would never speak against ⊃Allâh a lie.
6. And that (certain) men of the humankind used to take refuge with (certain) men of the jinn; so they increased them in oppression.
7. And that they surmised, as you[1] also surmised, that ⊃Allâh would never make anyone to rise again.
8. And that we contacted the heaven, yet we found it filled with very strict guards and flaming (meteors).
9. And that we used to sit (there) on seats for (over)hearing; yet whoever listens now finds a flaming (meteor) (closely) observing him.
10. And that we do not realize whether evil is willed for whoever are in the earth, or whether their Lord wills for them rectitude.
11. And that among us are the righteous, and among us are lesser than that;[2] we have been of discrete roads.
12. And that we surmised that we can never defy ⊃Allâh in the earth, and we can never defy Him by escaping.
13. And that as soon as we heard the guidance, we believed in it; so whoever believes in his Lord, then he fears neither depreciation nor oppression.



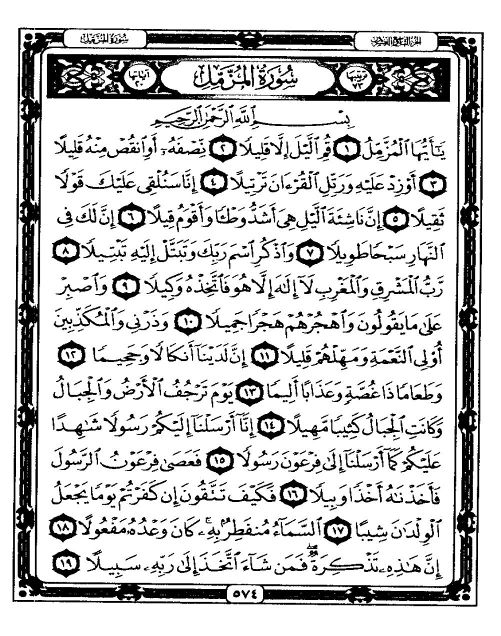
(1) The pronoun is plural.
(2) I.e., besides that.

14. And that among us are the Muslims,[1] and among us are the inequitable. So whoever have surrendered (to ⊃Allâh), then those are they who earnestly sought rectitude.
15. And as for the inequitable, then they are firewood for Hell."
16. And that if they had gone straight on the right mode (of life), indeed We would have made them to drink copious water.
17. That We may tempt them therein; and whoever veers away from the Remembrance of his Lord, He will insert him into a mounting torment.
18. And that the mosques belong to ⊃Allâh; so do not invoke, along with ⊃Allâh, anyone.
19. And that as soon as the bondman of ⊃Allâh rose up invoking Him, they almost densely packed upon him.
20. Say, "Surely I invoke only my Lord, and I do not associate with Him anyone."
21. Say, "Surely I possess (no power) over you, either for harm or for rectitude."
22. Say, "Surely never can anyone give me neighborly (protection) from ⊃Allâh, and never can I find, apart from Him, any shielding,
23. Excepting a proclamation from ⊃Allâh and His Messages. And whoever disobeys ⊃Allâh and His Messenger, then surely for him is the Fire of Hell. They are eternally (abiding) therein forever.
24. Until, when they see that which they are promised, then they will soon know who is weaker in vindicators and fewer in numbers."
25. Say, "Decidedly, I do not realize whether that which you are promised is near or even whether my Lord will set for it a (distant) span;
26. (He is) The Knower of the Unseen, so He does not disclose His Unseen to anyone,
27. Excepting to such a Messenger as He is Divinely Satisfied with. Then surely He dispatches[2] before[3] him and behind him observers
28. That He may know they have already proclaimed the Messages of their Lord. And He has encompassed (all) that is closely (kept) with them, and He has enumerated everything in numbers."

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ
تَحَرَّوْا۟ رَشَدًا ١٤ وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ١٥
وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ١٦ لِّنَفْتِنَهُمْ
فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ١٧ وَأَنَّ
ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ١٨ وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ
يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ١٩ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ
بِهِۦٓ أَحَدًا ٢٠ قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ٢١ قُلْ إِنِّى
لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ٢٢ إِلَّا بَلَٰغًا
مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًا ٢٣ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ٢٤ قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ
مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ٢٥ عَٰلِمُ ٱلْغَيْبِ فَلَا
يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ٢٦ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ
يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ٢٧ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟
رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا ٢٨

(1) I.e., those who surrendered to ⊃Allâh.
(2) Literally: inserts.
(3) Literally: between his two hands.

73. Sûrat ᵓAl-Muzzammil (Enwrapped)



سُورَةُ المُزَّمِّلِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ١ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ٢ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا ٣ أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ٤ إِنَّا سَنُلۡقِي عَلَيۡكَ قَوۡلٗا ثَقِيلًا ٥ إِنَّ نَاشِئَةَ ٱلَّيۡلِ هِيَ أَشَدُّ وَطۡـٔٗا وَأَقۡوَمُ قِيلًا ٦ إِنَّ لَكَ فِي ٱلنَّهَارِ سَبۡحٗا طَوِيلٗا ٧ وَٱذۡكُرِ ٱسۡمَ رَبِّكَ وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلٗا ٨ رَّبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذۡهُ وَكِيلٗا ٩ وَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَٱهۡجُرۡهُمۡ هَجۡرٗا جَمِيلٗا ١٠ وَذَرۡنِي وَٱلۡمُكَذِّبِينَ أُوْلِي ٱلنَّعۡمَةِ وَمَهِّلۡهُمۡ قَلِيلًا ١١ إِنَّ لَدَيۡنَآ أَنكَالٗا وَجَحِيمٗا ١٢ وَطَعَامٗا ذَا غُصَّةٖ وَعَذَابًا أَلِيمٗا ١٣ يَوۡمَ تَرۡجُفُ ٱلۡأَرۡضُ وَٱلۡجِبَالُ وَكَانَتِ ٱلۡجِبَالُ كَثِيبٗا مَّهِيلًا ١٤ إِنَّآ أَرۡسَلۡنَآ إِلَيۡكُمۡ رَسُولٗا شَٰهِدًا عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولٗا ١٥ فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ فَأَخَذۡنَٰهُ أَخۡذٗا وَبِيلٗا ١٦ فَكَيۡفَ تَتَّقُونَ إِن كَفَرۡتُمۡ يَوۡمٗا يَجۡعَلُ ٱلۡوِلۡدَٰنَ شِيبًا ١٧ ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا ١٨ إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ١٩

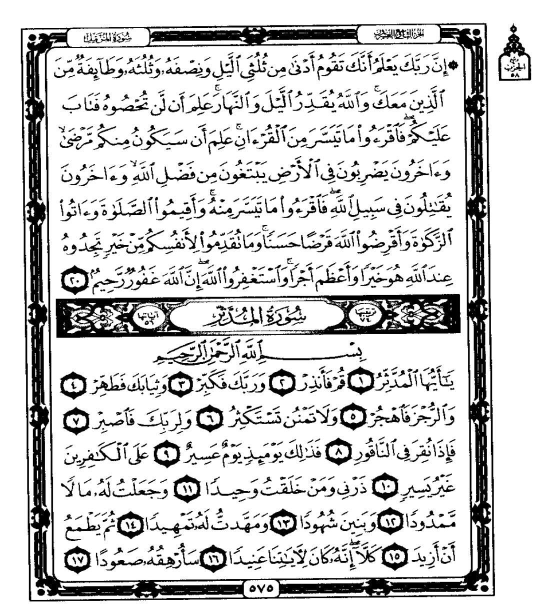
٥٧٤

In The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful.

1. O you enwrapped (in your raiment)
2. Rise up (to pray during) the night, except a little,
3. A half of it, or diminish a little thereof,
4. Or increase thereto; and recite the Qurᵓân (in a distinct) recitation.
5. Surely We will soon cast upon you a weighty Saying.
6. Surely (prayer) by night is more intense in performance and more upright in (devotional) oration.
7. Surely in the daytime you have long employment.
8. And remember the Name of your Lord, and devote yourself to Him with complete devotion.
9. The Lord of the east and the west; there is no god except He; so take Him to yourself for an Ever-Trusted Trustee.
10. And (endure) patiently what they(1) say, and forsake them with a becoming forsaking.
11. And leave Me away (to deal) with the beliers, the ones endowed with (earthly) comfort, and give them more leisure for a little (while).
12. Surely, close to Us are manacles and a (raging) Hell,
13. And food that chokes,(2) and a painful torment,
14. On the Day when the earth and the mountains will be in commotion, and the mountains become a heap of sand let loose.
15. Surely We have sent to you a Messenger as a witness over you, as We sent to Firᶜawn a Messenger,
16. Yet Firᶜawn disobeyed the Messenger, so We took him (away) a baneful(3) taking,
17. So, in case you disbelieve, how will you protect yourselves against a Day that will make the newborn hoary-headed?
18. Whereby the heaven will be rent asunder; His promise has (always) been performed.
19. Surely this is a Reminder; so let him who decides take for (himself) to his Lord a way!

(1) The disbelievers. (2) Literally: comprising choking.
(3) The root of the Arabic word implies death by drowning.

(20) Surely your Lord knows that you (rise) up (for prayer) nearly two thirds of the night, and (sometimes) a half of it, and (sometimes) a third of it, and a section of the ones with you (also rise for prayer); and ⊃Allâh determines (precisely) the night and the daytime. He knows that you[1] will never enumerate it; so He has relented towards you. Then read of the Qur⊃ân that which is easy (for you). He knows that (some) of you are sick, and others striking in the earth,[2] seeking a share of the Grace of ⊃Allâh, and others fighting in the way of ⊃Allâh. So read of it that which is easy (for you). And keep up the prayer, and bring the Zakât, and lend to ⊃Allâh a fair loan. And whatever charity you will forward to your selves, you will find (it) in the Providence of ⊃Allâh; it will be more charitable[3] and more magnificent in reward. And ask the forgiveness of ⊃Allâh; surely ⊃Allâh is Ever-Forgiving, Ever-Merciful.


إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ
ٱلَّذِينَ مَعَكَ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ
عَلَيْكُمْ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ
وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ
يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟
ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ
عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَٱسْتَغْفِرُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ ٢٠

سُورَةُ المُدَّثِّر

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ١ قُمْ فَأَنذِرْ ٢ وَرَبَّكَ فَكَبِّرْ ٣ وَثِيَابَكَ فَطَهِّرْ ٤
وَٱلرُّجْزَ فَٱهْجُرْ ٥ وَلَا تَمْنُن تَسْتَكْثِرُ ٦ وَلِرَبِّكَ فَٱصْبِرْ ٧
فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ٨ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٩ عَلَى ٱلْكَٰفِرِينَ
غَيْرُ يَسِيرٍ ١٠ ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ١١ وَجَعَلْتُ لَهُۥ مَالًا
مَّمْدُودًا ١٢ وَبَنِينَ شُهُودًا ١٣ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ١٤ ثُمَّ يَطْمَعُ
أَنْ أَزِيدَ ١٥ كَلَّآ إِنَّهُۥ كَانَ لِءَايَٰتِنَا عَنِيدًا ١٦ سَأُرْهِقُهُۥ صَعُودًا ١٧
٥٧٥

74. Sûrat ⊃Al-Muddaththir (Shrouded)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. O you shrouded (in your mantle),
2. Rise up (and) so warn!
3. And so your Lord magnify,
4. And so your clothes purify,
5. And so defilement forsake!
6. And be not bountiful, (hoping) to gain more,
7. And to your Lord (endure) patiently!
8. So when Trumpet is sounded[4]
9. Upon that Day then it will be a difficult Day
10. For the disbelievers, other than being easy.
11. Leave Me with him whom I created alone,
12. And set up[5] for him extensive wealth,
13. And sons always in presence,
14. And made (life) smooth for him in an accessible (way).
15. Thereafter he expects that I increase (My favors).
16. Not at all! Surely he has been stubborn to Our ⊃âyât.
17. I will soon oppress him to a (hard) mounting (in calamities).

(1) The believers. This and the following pronouns are plural. (2) I.e., traveling.
(3) I.e., better. (4) Literally: trumpeted. (5) Literally: made.

18. Surely he did think and he determined!
19. So, may he be slain, how he determined!
20. Again,[1] may he be slain, how he determined!
21. Thereafter he looked (round);
22. Thereafter he frowned, and he scowled;
23. Thereafter he withdrew, and he waxed proud.
24. So he said, "Decidedly this is nothing except sorcery, transmitted relics.
25. Decidedly this is nothing except the speech of mortals."
26. I shall soon roast him in Saqar.
27. And what makes you realize what Saqar is?
28. It neither spares[2] nor leaves (anything) behind,
29. Shriveling mortals,
30. Over it are nineteen.
31. And in no way have We made the Wardens[3] of the Fire except Angels, and in no way have We made their (right) number except as a temptation for the ones who have disbelieved, (and) that the ones to whom the Book has been brought may have certitude, and that the ones who have believed may increase in belief, and that the ones to whom the Book has been brought and the believers may not be suspicious, and that the ones in whose hearts there is sickness and the disbelievers may say, "What would ⊃Allâh intend by this as a similitude?" Thus does ⊃Allâh lead into error whomever He decides, and He guides whomever He decides, and in no way does anyone know the hosts of your Lord except He. And in no way is it anything except a Reminding to the mortals.
32. Not at all! And (by) the moon,
33. And the night as it withdraws,
34. And the morning when it shines (forth),
35. Surely it is indeed one of the greatest things,
36. As a warning to mortals,
37. To whomever of you who decides to go forward or postpone.[4]
38. Every self will be pledged for whatever it has earned
39. Except the companions of the Right.
40. In Gardens they will ask one another (questions)
41. Concerning the criminals,
42. "What inserted you into Saqar?"
43. They will say, "We were not of the ones who prayed,
44. And we did not feed the indigent,
45. And we used to wade with the waders,[5]
46. And we used to cry lies to the Day of Doom
47. Until the Certitude came up to us."

إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ
﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ
يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَآ أَدْرَىٰكَ
مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِى وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ
﴿٣٠﴾ وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً
لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ۙ
وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى
مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾ كَلَّا
وَٱلْقَمَرِ ﴿٣٢﴾ وَٱلَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾ وَٱلصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾ إِنَّهَا لَإِحْدَى
ٱلْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ
نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّٰتٍ يَتَسَآءَلُونَ
﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ
ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ
ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ﴿٤٧﴾

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(1) Literally: Thereafter.
(2) I.e. no survivors remain.
(3) Literally: companions.
(4) I.e., performing righteous deeds or falling into evil.
(5) I.e., wade in vaintalk.



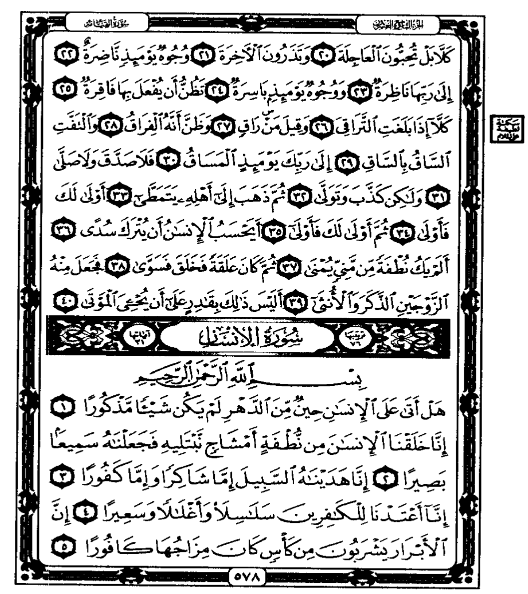
48. So in no way will the intercession of the intercessors profit them.
49. Then what is it with them that they are veering away from the Reminder
50. As if they were stampeding reddish asses,
51. Fleeing from a fierce beast?(1)
52. No indeed, every person of them would like scrolls spread open to be brought him.
53. Not at all! No indeed, (but) they do not fear the Hereafter.
54. Not at all! Surely it is a Reminder.
55. So whoever decides will remember it.
56. And in no way will they remember, except that ⊃Allâh decides. He is The Source(2) of piety and The Source of forgiveness.

75. Sûrat ⊃Al-Qiyâmah (The Resurrection)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. No! I swear by the Day of the Resurrection.
2. And no! I swear by the self, constantly self-blaming.
3. Does man reckon that We will never gather his bones?
4. Yes indeed, We are (always) Determiners over molding (again) his finger-tips.
5. No indeed, but man would (like) to act impiously in the (life) before him.
6. He asks, "When will be the Day of the Resurrection?"
7. Yet, when the sight(3) is dazed,
8. And the moon eclipses,(4)
9. And the sun and the moon are gathered together,
10. Upon that Day man will say, "Where to flee?"(5)
11. Not at all, no subterfuge!
12. To your Lord upon that day will be the repository!
13. Upon that Day man will be fully informed of whatever he forwarded and deferred.
14. No indeed, (but) man is a demonstration against himself,
15. Even though he cast forth his (ready) excuses.
16. Do not move your tongue with it(6) to hasten on with it;
17. Surely upon Us is the gathering of it and its all-evident reading.
18. So when We have read it, then closely follow its all-evident reading.
19. Thereafter surely upon Us is its evident (exposition).

(1) Or: animal.
(2) Literally: The Only Qualified One.
(3) Literally: the beholding.
(4) Or: cave in.
(5) Literally: Where is the fleeing?
(6) The Qur⊃ân.



كلا بل تحبون العاجلة (٢٠) وتذرون الآخرة (٢١) وجوه يومئذ ناضرة (٢٢)
إلى ربها ناظرة (٢٣) ووجوه يومئذ باسرة (٢٤) تظن أن يفعل بها فاقرة (٢٥)
كلا إذا بلغت التراقي (٢٦) وقيل من راق (٢٧) وظن أنه الفراق (٢٨) والتفت
الساق بالساق (٢٩) إلى ربك يومئذ المساق (٣٠) فلا صدق ولا صلى
(٣١) ولكن كذب وتولى (٣٢) ثم ذهب إلى أهله يتمطى (٣٣) أولى لك
فأولى (٣٤) ثم أولى لك فأولى (٣٥) أيحسب الإنسان أن يترك سدى (٣٦)
ألم يك نطفة من مني يمنى (٣٧) ثم كان علقة فخلق فسوى (٣٨) فجعل منه
الزوجين الذكر والأنثى (٣٩) أليس ذلك بقادر على أن يحيي الموتى (٤٠)

سورة الإنسان

بسم الله الرحمن الرحيم

هل أتى على الإنسان حين من الدهر لم يكن شيئا مذكورا (١)
إنا خلقنا الإنسان من نطفة أمشاج نبتليه فجعلناه سميعا
بصيرا (٢) إنا هديناه السبيل إما شاكرا وإما كفورا (٣)
إنا أعتدنا للكافرين سلاسل وأغلالا وسعيرا (٤) إن
الأبرار يشربون من كأس كان مزاجها كافورا (٥)

٥٧٨

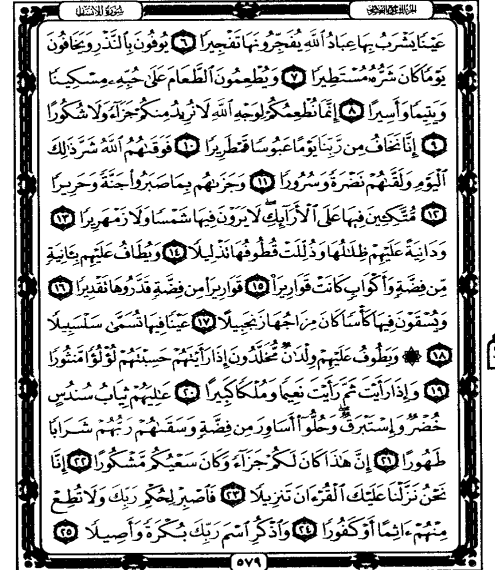
20. Not at all! No indeed, (but) you[1] love the hasty (world)
21. And leave behind the Hereafter.
22. Faces upon that Day will be blooming,
23. Looking towards their Lord;
24. And faces upon that Day shall be scowling,
25. Expecting that a (back-breaking) calamity is going to be performed upon them.
26. Not at all! When it reaches the clavicles,
27. And it is said, "Who is an enchanter?"
28. And he expects that it is the parting,
29. And shank is entwined with shank,
30. To your Lord upon that Day will be the driving.
31. So he neither sincerely (believed) nor prayed,
32. But he cried lies, and turned away;
33. Thereafter he went to his family striding haughtily.
34. (It is) more appropriate to you, then more appropriate![2]
35. Thereafter (it is) more appropriate for you, then more appropriate!
36. Does man reckon that he will be left in vain?
37. Was he not a sperm-drop ejaculated?
38. Thereafter he was a clot.[3] So He created, then He molded,
39. So He made him of two spouses, the male and the female.
40. Is He[4] not (always) Determiner over giving life to the dead?

76. Sûrat ⊃Al-⊃Insân (Man)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

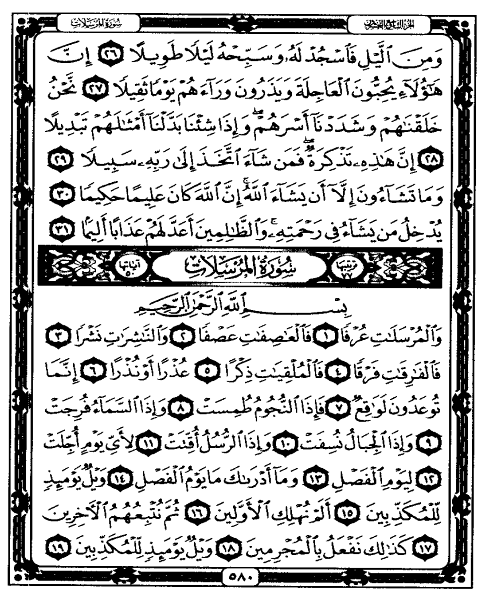
1. Has there come upon man a while of (an) era when he was not a thing to be remembered?
2. Surely We created man from a sperm-drop, a mingling, trying him; so We made him constantly hearing, constantly beholding.
3. Surely We have guided him upon the way, whether he be thankful or most disbelieving.
4. Surely We have readied for the disbelievers chains and shackles and a Blaze.
5. Surely the benign will drink of a cup whose blend is camphor,

(1) I.e., mankind. (2) I.e., punishment.
(3) I.e., a leach-like clot. (4) Literally: That.



6. A spring whereat drink the bondmen of ᵓAllâh, making it to gush forth with plenteous gushing.(1)
7. They fulfill (their) vows and fear a Day whose evil is spread all over;
8. And they give food(2) for the love of Him,(3) to the indigent, (and) the orphan, and the captive.
9. "Surely we feed you only for the Sake of ᵓAllâh. We would not have any recompense from you, nor thankfulness.
10. Surely we fear from our Lord a most frowning Day most inauspicious."
11. So, ᵓAllâh has protected them from the evil of that Day and has granted(4) them bloom and pleasure.
12. And He has recompensed them for (enduring) patiently with a Garden and silk.
13. Reclining therein upon couches, therein they will see neither sun nor bitter cold;
14. And the shades thereof will be close upon them, and its picked fruits brought meekly low with all meekness.
15. And there will be passed round for them vessels of silver and goblets that were (designed) of crystals,
16. Crystals of silver that they have determined its (measure), an exact determination.
17. And they are given to drink therein a cup whose blend is ginger.
18. Therein is a spring whose name is (called) Salsabîl.
19. And eternalized all-young men go round them; when you see them, you reckon them as strewn pearls,
20. And when you see (them) hence, you see bliss and a great kingdom.
21. Their upper (covering) will be green clothes of sarcenet and brocade, and they are ornamented with bracelets of silver, and their Lord will give them to drink a drink most pure.
22. Surely (it will be said), "This is duly yours as a recompense, and your endeavor is (also) to be thanked."
23. Surely We, Ever We, have been sending down the Qurᵓân on you, a successive sending down.
24. So (endure) patiently under the Judgment of your Lord, and do not obey one of them, vicious or most disbelieving;
25. And remember the Name of your Lord before sunrise and before sunset

(1) I.e., abundantly.
(2) Literally: feed with food.
(3) Or: love of it
(4) Literally: made them receive.



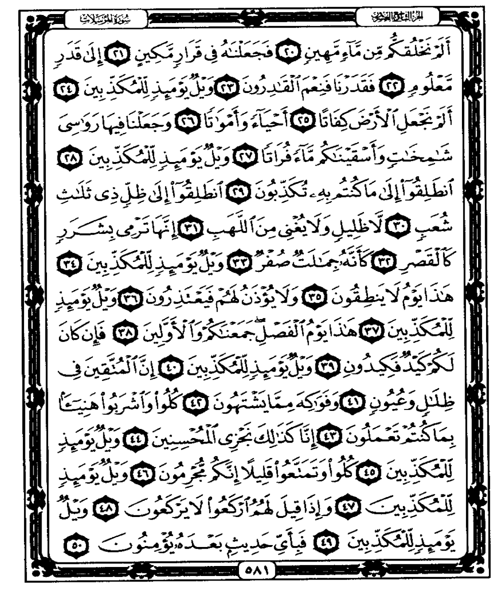
26. And (part) of the night; so prostrate yourself to Him, and extol Him through the long night.
27. Surely these (people) love the hasty (world) and leave behind them a heavy Day.
28. We, Ever We, created them, and We have upheld their frames; and when We (so) decide, We will exchange their likes, an (easy) exchange.
29. Surely this is a Reminder; so whoever decides, (may) take (to himself) a way to his Lord.
30. And in no way can you[1] decide unless ⊃Allâh (so) decides; surely ⊃Allâh has been Ever-Knowing, Ever-Wise.
31. He causes whomever He decides to enter into His mercy; and for the unjust (ones) He has prepared a painful torment.

77. Sûrat ⊃Al-Mursalât (The Emissaries)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) the emissaries in a (continual) series with benevolence,
2. Then (by) tempests (storming) tempestuously,
3. And (by) the spreaders spreading,
4. Then (by) the ones who separate with a (distinct) separation,
5. Then (by) the ones casting a Remembrance,
6. Excusing or warning,
7. Surely that which you are promised is indeed befalling!
8. So when the stars will be obliterated,
9. And when the heaven will be riven,
10. And when the mountains will be crushed,
11. And when the Messengers' (time) is fixed-
12. To whichever Day is (this) term appointed?
13. To the Day of Verdict.
14. And what makes you realize what the Day of Verdict is?
15. Upon that Day woe to the beliers!
16. Did We not cause the earliest people to perish;
17. Thereafter We make the later generations follow them up?
18. Thus We perform against the criminals.
19. Upon that Day woe to the beliers!

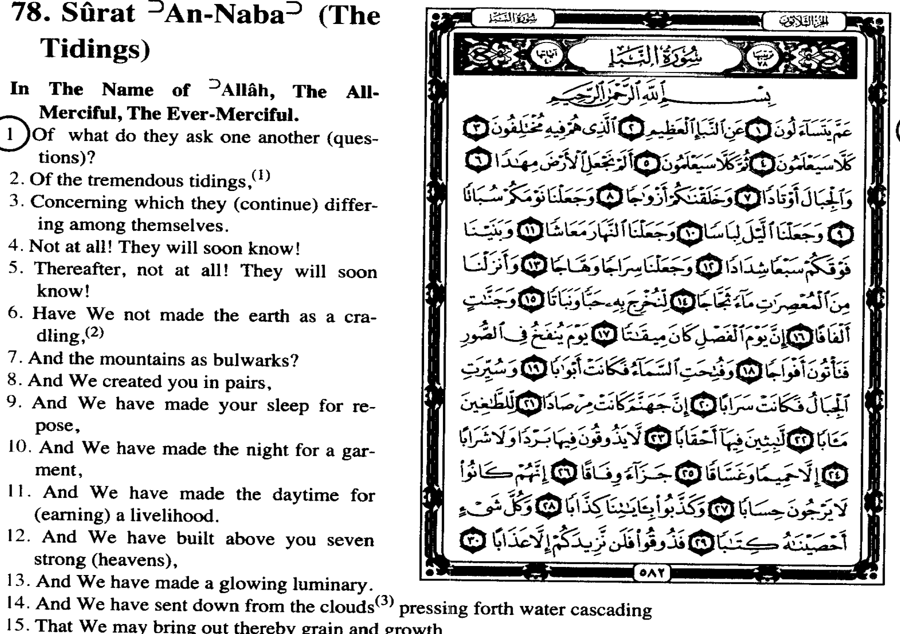
(1) I.e., mankind.



20. Did We not create you of a contemptible water,
21. Then We made it in an established reposing,
22. Till a known (term) determined?
23. So We determined; so Excellent the Determiners are We!
24. Upon that Day woe to the beliers!
25. Have We not made the earth a receptacle
26. For the living and the dead?
27. And We made therein lofty anchorages,(1) and We made you to drink water grateful (to taste).
28. Upon that Day woe to the beliers!
29. Go off to what you used to cry as lies!
30. Go off to a three-pronged(2) shade
31. With no plenteous shade and of no avail against the flames;
32. Surely it throws up sparks like palace(s)(3)
33. As if they were yellow (heaps) of cables.(4)
34. Upon that Day woe to the beliers!
35. This is the Day they will not pronounce (a word),
36. Nor be permitted to, then excuse themselves.
37. Upon that Day woe to the beliers!
38. This is the Day of Verdict: We have gathered you and the earliest (people);
39. So, if (ever) you have any plotting, then plot against Me!
40. Upon that Day woe to the beliers!
41. Surely the pious will be in shades and springs,
42. And such fruits as they crave.
43. "Eat and drink, rejoicing with wholesome appetite, for whatever you were doing."
44. Thus surely We recompense the fair-doers.
45. Upon that Day woe to the beliers!
46. "Eat and enjoy (your life) a little: surely you are criminals".
47. Upon that Day woe to the beliers!
48. And when it is said to them, "Bow down!" They do not bow down.
49. Upon that Day woe to the beliers!
50. So, in whichever discourse after (this) do they believe?

(1) I.e., mountains.
(2) Literally: comprising three prongs.
(3) Or: dry faggots.
(4) Or: golden herds.

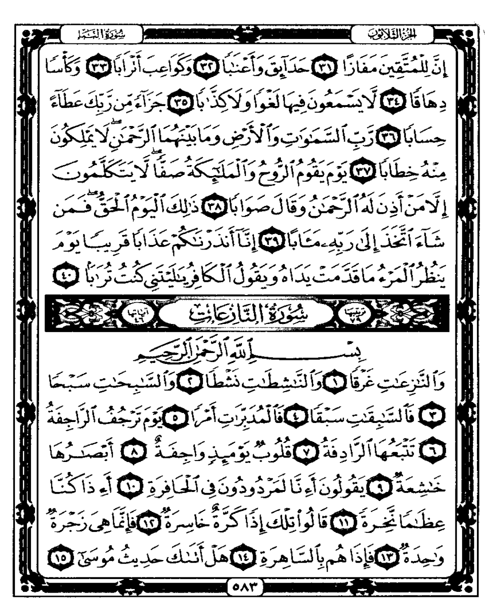
78. Sûrat ⊃An-Naba⊃ (The Tidings)



In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

30 (1) Of what do they ask one another (questions)?
2. Of the tremendous tidings,[1]
3. Concerning which they (continue) differing among themselves.
4. Not at all! They will soon know!
5. Thereafter, not at all! They will soon know!
6. Have We not made the earth as a cradling,[2]
7. And the mountains as bulwarks?
8. And We created you in pairs,
9. And We have made your sleep for repose,
10. And We have made the night for a garment,
11. And We have made the daytime for (earning) a livelihood.
12. And We have built above you seven strong (heavens),
13. And We have made a glowing luminary.
14. And We have sent down from the clouds[3] pressing forth water cascading
15. That We may bring out thereby grain and growth,
16. And gardens entwined.
17. Surely the Day of Verdict has been (set) as a fixed time,
18. The Day when the Trumpet will be blown; then you will come up in troops,
19. And the heaven is opened, (and) so has become gates,
20. And the mountains are made to travel, (and) so have become a mirage.
21. Surely Hell has been observing,[4]
22. For the inordinate (as) a resorting,
23. Lingering therein for epochs.
24. They will not taste therein either coolness or any drink
25. Except scalding water and (overflowing) pus,
26. An agreeable recompense.
27. Surely they did not hope for a reckoning,
28. And they cried lies to Our ⊃âyât with constant cries (of lies).
29. And everything We have enumerated in a Book.
30. "So taste! We will never increase you in anything except in torment."

(1) The Arabic word is singular.
(2) Or: level lands.
(3) I.e. rain clouds.
(4) I.e., in expectation of the criminals.



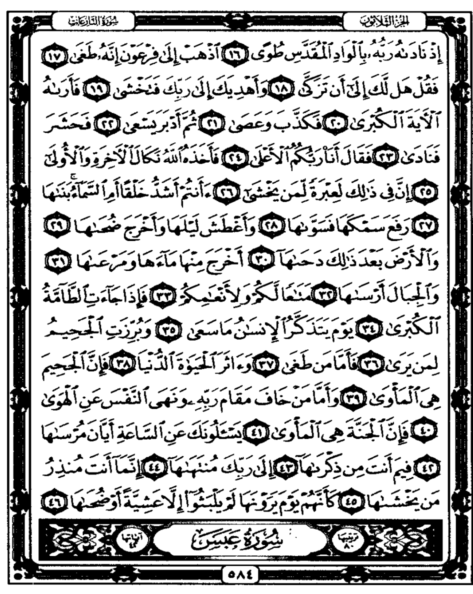
31. Surely for the pious there is a place of triumph,
32. Enclosed orchards, and vineyards,
33. And youthful virgins, like of age,
34. And a cup brimful.
35. Therein they will hear no idle talk nor cry of lies.
36. (It is for) recompense from your Lord, a gift, a reckoning,
37. (From) the Lord of the heavens and the earth and whatever is between them, The All-Merciful; they possess (no power) of addressing Him.
38. On the Day when the Spirit and the Angels rise up in ranks, they will not speak, except him (to) whom The All-Merciful has given permission and who speaks[1] right.
39. That is the True Day. So whoever decides, should seek a resorting to his Lord.[2]
40. Surely We have warned you of a near torment on the Day when a person will look at whatever his hands have forwarded, and the disbeliever will say, "Oh, would that I were dust!"

79. Sûrat ⊃An-Nâzi^c^ât (The Pluckers)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) the pluckers drowning,[3]
2. And (by) the brisk (angels acting) briskly,
3. And (by) the swimmers swimming (serenely),[4]
4. Then (by) the outstrippers outstripping (smoothly),
5. Then (by) the directors (conducting) according to His Command.
6. On the Day when the (first) commotion commoves,
7. Followed by the subsequent (commotion),
8. Hearts upon that Day will be agitated,
9. Their beholdings[5] will be submissive.
10. They will say, "will we surely be turned back to our former state?[6]
11. Even when we are decayed bones?"
12. They will say, "Lo, that then would be a losing recurrence!"
13. Yet, surely it shall be only one scaring (Cry),
14. Then, only then, are they wakeful (for Judgment).[7]
15. Has there come up to you the discourse of Mûsâ?

(1) Literally: says.
(2) I.e., by doing righteous deeds.
(3) I.e., Angels plucking the disbelievers.
(4) Or: gliding; horses racing; celestial bodies racing.
(5) I.e. eyesights.
(6) Some interpret the Arabic to mean "in the grave" or "gravediggers".
(7) I.e. for Hell or watchful place.



الجزء الثلاثون — سورة النازعات

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾ أَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّاهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾ وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾ وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَاهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَاهَا ﴿٤٤﴾ إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

سُورَةُ عَبَسَ

٥٨٤

16. As his Lord called out to him in the supremely holy valley, Tuwâ:
17. "Go to Firawn; surely he has grown tyrannical.(1)
18. So say (to him), 'Would you (be ready) to cleanse yourself,
19. And that I should guide you to your Lord, then you will be apprehensive of (Him)?'"
20. So he(2) showed him(3) the greatest sign,
21. Yet he cried lies and disobeyed,
22. Thereafter he withdrew in a (hasty) endeavor.
23. So he mustered and called out,
24. Then he said, "I am your lord, most exalted!"
25. Then ⊃Allâh took him (away) with the torture of the Hereafter and the First (life).
26. Surely in that is indeed a lesson for him who is apprehensive!
27. Are you harder in creation than the heaven? He built it!
28. He raised up its vault, then He molded it,
29. And He bedimmed its night and brought out its forenoon.
30. And the earth, after that He flattened it (for life).
31. Therefrom He brought out its water, and its pasture.
32. And the mountains He made steady,(4)
33. An enjoyment for you and your cattle.
34. So when the Greatest Catastrophe comes,
35. On the Day when man will remind himself (of) whatever he has endeavored (to achieve),
36. And Hell-Fire is brought forth for whoever sees,
37. Then, as for him who was inordinate
38. And preferred the present life,
39. Then surely Hell-Fire will be the (only) abode.
40. And as for him who feared the station of his Lord(5) and forbade the self (its) prejudices,
41. Then surely the Garden will be the (only) abode.
42. They ask you about the Hour: when will it have its berthing?(6)
43. Wherein are you (concerned) with the Reminding of it?
44. To your Lord is the ultimate (knowledge) of it.
45. Surely you are only the warner of him who is apprehensive of it.
46. It will be as if, on the Day they see it, they have not lingered except for a nightfall or its forenoon.

(1) Or: inordinate.
(2) Moses.
(3) Pharaon.
(4) I.e., made them anchorages.
(5) I.e., punishment from his Lord.
(6) Literally: anchorage; i.e., when will it be?

80. Sûrat ʿAbasa (He Frowned)



In The Name of ʾAllâh, The All-Merciful, The Ever-Merciful.

1. He[1] frowned and turned away,
2. That the blind man came to him.
3. And what makes you[1] realize whether he[2] would possibly (try) to cleanse himself
4. Or that he would constantly remember, and the Reminding would profit him?
5. (But) as for him who thinks himself self-sufficient,
6. To him then you (are eager) to attend,
7. And in no way is it up to you (if) he should not (try to) cleanse himself.
8. And as for him who has come to you endeavoring (to cleanse himself),
9. And he is apprehensive (of his Lord),
10. Then of him you were being unmindful.
11. Not at all! Surely it is a Reminder.
12. So, whoever decides will remember it.
13. (It is) in Scrolls high-honored,
14. Upraised, purified
15. By the hands of (serene) Scribes,
16. Honorable, benign.
17. Slain be man! How disbelieving he is!
18. Of whichever thing did He create him?
19. Of a sperm-drop He created him; so He determined him.
20. Thereafter the way He eased for him,
21. Thereafter He makes him to die, so He entombs him,
22. Thereafter when He (so) decides, He makes him rise again.
23. Not at all! (Man) has not as yet performed what He has commanded him!
24. So, let (man) look into his food;
25. (For) that We poured water in abundance,[3]
26. Thereafter We clove the earth in fissures,[4]
27. So, therein We caused (the) grain to grow,
28. And vines, and clover,[5]
29. And olives and palm trees,
30. And enclosed orchards with dense trees,
31. And fruits, and grass,[6]
32. An enjoyment for you and your cattle.[7]
33. Then when the Blast comes,
34. On the Day when a person will flee from his brother,
35. And his mother, and his father,
36. And his female companion, and his seeds,[8]
37. Upon that Day every (single) person of them will have an affair that will preoccupy him.
38. (Some) faces upon that Day will be shining,
39. Laughing, (happy) at the glad tidings.
40. And (some) faces upon that Day will be (covered) by resentment,
41. Oppressed by gloom.
42. Those are they (who) are the persistent, impious disbelievers.

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(1) The Prophet.
(2) The blind man (ʿAbdullah ibn Umm Maktûm).
(3) Literally: with abundant pouring.
(4) Literally: in cloven (fissures).
(5) Or: reeds.
(6) Or: fodder.
(7) *ʾAnʿâm* includes cattle, camels, sheep and goats.
(8) Or: sons.

81. Sûrat ⊃At-Takwîr (The Rolling)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.



سُورَةُ التَّكْوِيرِ — الجزء الثلاثون

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

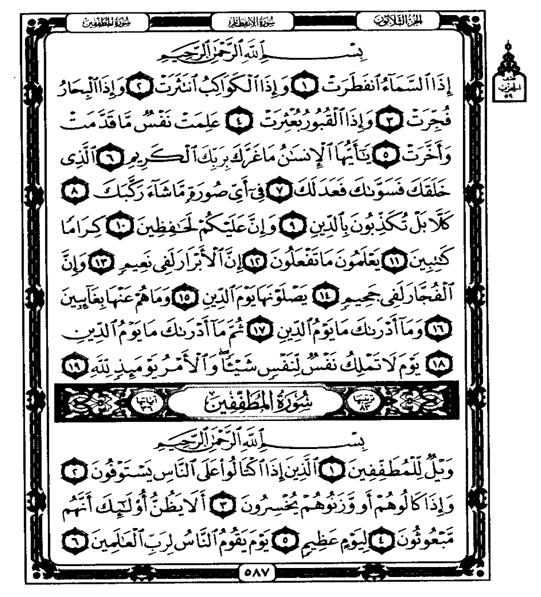
إِذَا ٱلشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ﴿٢﴾ وَإِذَا ٱلْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ﴿٨﴾ بِأَىِّ ذَنۢبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا ٱلصُّحُفُ نُشِرَتْ ﴿١٠﴾ وَإِذَا ٱلسَّمَآءُ كُشِطَتْ ﴿١١﴾ وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾ فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾ ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾ وَٱلَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾ لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾

سُورَةُ الانفِطَارِ

٥٨٦

1. When the sun will be rolled,[1]
2. And when the stars will be turbid,
3. And when the mountains will be made to travel,
4. And when the (she-camels) ten-months with young are untended,
5. And when the savage beasts will be mustered,
6. And when the seas will be seething,
7. And when the (inner) selves will be paired,[2]
8. And when the female infant buried alive will be asked
9. For whichever guilty deed she was killed,
10. And when the Scrolls will be unrolled,
11. And when the heaven will be scraped off,
12. And when the Hell-Fire will be set blazing,
13. And when the Garden will be drawn within reach-
14. (Then) a self will know whatever it has presented.
15. Then no! I swear by the constant slinkers,
16. The running (stars), the constant sinkers,
17. And by the night when it darkens,[3]
18. And by the morning when it breathes,
19. Surely it is indeed the Saying of an honorable Messenger[4]
20. Owning power, established in the Providence of The Owner of the Throne,
21. Obeyed there, (and) devoted.
22. And in no way is your companion[5] a madman.
23. And indeed he[5] already saw him[6] on the evident horizon,
24. And in no way is he reluctant with the Unseen.
25. And in no way is it the saying of an outcast Shaytân.
26. Where then are you[7] going?
27. Decidedly it is nothing except a Remembrance to the worlds
28. For whomever of you who decides to go straight;
29. And in no way can you decide except (when) ⊃Allâh (so) decides, The Lord of the worlds.

(1) I.e., folded; compressed.
(2) I.e., joined to their bodies.
(3) Or: swarms.
(4) The Angel Jibrîl (Gabriel).
(5) The Prophet.
(6) I.e., the Prophet saw Jibrîl.
(7)The pronoun is plural.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

٥٨٧

82. Sûrat ⊃Al-Infitâr (The Rending)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. When the heaven will be rent asunder,
2. And when the planets will be strewn,
3. And when the seas will be made to gush forth,
4. And when the tombs will be scattered away-
5. A self will know whatever it has forwarded and deferred.
6. O you man! What has deluded you concerning your Ever-Honorable Lord,
7. Who created you, then molded you, then proportioned you?
8. In whichever fashion He (so) decides, He compounds you.
9. Not at all! No indeed, (but) you cry lies to the Doom.
10. And surely there are indeed over you Preservers,
11. Honorable Writers,
12. (Who) know whatever you perform.
13. Surely the constantly benign will indeed be in Bliss,
14. And surely the constantly impious will indeed be in Hell-Fire,
15. Roasting therein on the Day of Doom.
16. And in no way will they be absent from it.
17. And what makes you realize what the Day of Doom is?
18. Thereafter, what makes you realize what the Day of Doom is?
19. A Day when no self will possess anything (to help) another self; and the Command upon that Day belongs to ⊃Allâh.

83. Sûrat ⊃Al-Mutaffifîn (The Stinters)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

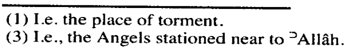
1. Woe to the stinters
2. Who, when they measure against mankind,[1] take full (measure),
3. And when they measure for them or weigh for them,[2] they cause them loss.
4. Do those not expect that they will be made to rise again
5. To a tremendous Day,
6. The Day when mankind will rise up before The Lord of the worlds?

(1) I.e., when they take from others.

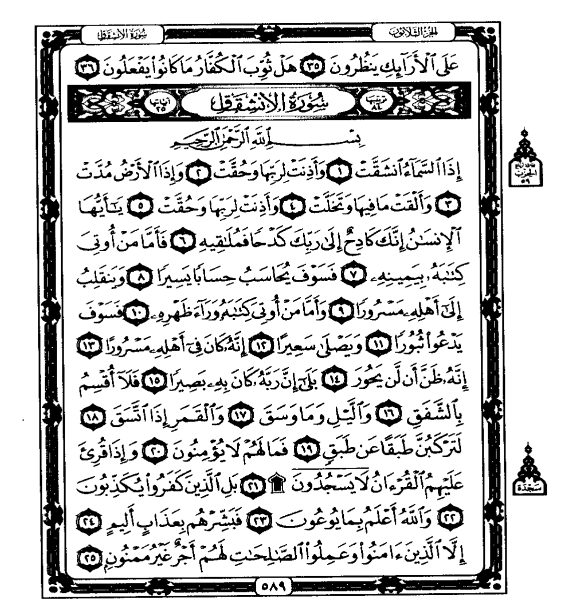
(2) I.e., when they give to others.

7. Not at all! Surely the Book of the constantly impious is indeed in Sijjîn.(1)
8. And what makes you realize what Sijjîn is?
9. (It is) a Book imprinted.
10. Woe upon that Day to the beliers
11. Who cry lies to the Day of Doom.
12. And in no way does anyone cry lies to it except every constantly vicious transgressor.
13. When Our ᵓâyât are recited to him, he says, "Myths of the earliest (people)!"
14. Not at all! No indeed, (but) whatever they were earning has overlaid on their hearts.
15. Not at all! Surely upon that Day they will indeed be curtained from their Lord;
16. Thereafter surely they will indeed be roasting in Hell-Fire.
17. Thereafter it will be said (to them), "This is what you cried lies to."
18. Not at all! Surely the Book of the constantly-benign is indeed in ᶜIlliyyîn.(2)
19. And what makes you realize what ᶜIlliyyûn is?
20. (It is) a Book imprinted,
21. The near-stationed(3) witness it.
22. Surely the constantly-benign will indeed be in Bliss,
23. On couches looking (about).
24. You recognize in their faces the bloom of Bliss.
25. They will be given to drink of sealed nectar.
26. Whose sealing is musk; for this then let the competitors compete.
27. And whose blend is of Tasnîm,
28. A spring at which drink the near-stationed.
29. Surely the ones who are (guilty of) crimes used to laugh at the ones who believed,
30. And when they passed by them (they used) to wink one to another.
31. And when they turned over (to their families), they turned over jesting,
32. And when they saw them, they said, "Surely these (people) are indeed erring."
33. And in no way were they sent preservers over them.
34. So Today the ones who believed are laughing at the steadfast disbelievers,

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ٧ وَمَا أَدْرَاكَ مَا سِجِّينٌ ٨ كِتَابٌ
مَرْقُومٌ ٩ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٠ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ١١
وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ١٢ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ
الْأَوَّلِينَ ١٣ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ١٤ كَلَّا إِنَّهُمْ
عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ١٥ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ١٦ ثُمَّ يُقَالُ
هَٰذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ١٧ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ
١٨ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ١٩ كِتَابٌ مَرْقُومٌ ٢٠ يَشْهَدُهُ الْمُقَرَّبُونَ
٢١ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ٢٢ عَلَى الْأَرَائِكِ يَنْظُرُونَ ٢٣ تَعْرِفُ فِي
وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ٢٤ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ٢٥
خِتَامُهُ مِسْكٌ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ٢٦ وَمِزَاجُهُ
مِنْ تَسْنِيمٍ ٢٧ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ٢٨ إِنَّ الَّذِينَ
أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ٢٩ وَإِذَا مَرُّوا بِهِمْ
يَتَغَامَزُونَ ٣٠ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ ٣١
وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ٣٢ وَمَا أُرْسِلُوا عَلَيْهِمْ
حَافِظِينَ ٣٣ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ٣٤



(1) I.e. the place of torment.
(2) I.e., the most exalted places.
(3) I.e., the Angels stationed near to ᵓAllâh.



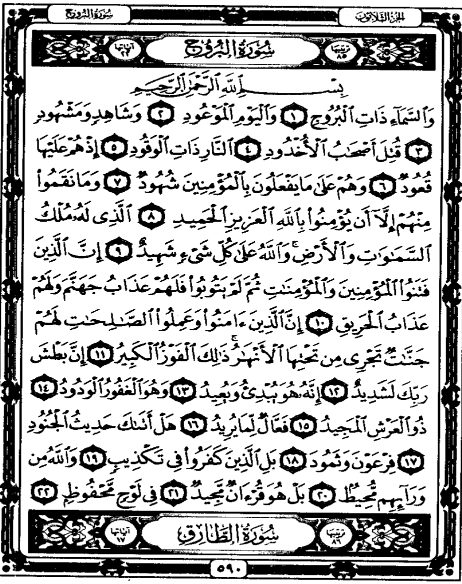
35. On couches, looking (down upon them).
36. Have the steadfast disbelievers been requited for what they were performing?

84. Sûrat ⊃Al-Inshiqâq (The Cleaving)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. When the heaven will be cloven
2. And will listen (submissively) to its Lord- and it will be truly bound to (do so)-
3. And when the earth will be widely extended,
4. And will cast forth what is in it and will void itself,
5. And will listen (submissively) to its Lord- and it will be truly bound to (do so)-
6. O you man, surely you are exerting yourself to your Lord with great exertion, then you will be meeting Him.
7. So, as for him who is brought his Book in his right (hand),
8. Then he will eventually be reckoned an easy reckoning,
9. And he will turn over to his family pleased.
10. And as for him who is brought his Book beyond his back,
11. Then he will call for detriment,
12. And he will roast at a Blaze.
13. Surely he (once lived) among his family, pleasured;
14. Surely he surmised he would never recede.(1)
15. Yes indeed, his Lord has been Ever-Beholding (of) him.
16. Yet no! I swear by the twilight,
17. And the night and whatever load it has,
18. And the moon when it grows full,
19. Indeed you will definitely ride state after state.(2)
20. For what reason then do they not believe?
21. And when the Qur⊃ân is read to them, they do not prostrate themselves?*
22. No indeed, (but) the ones who have disbelieved are crying lies,
23. And ⊃Allâh knows best whatever they heedfully harbor (in their breasts).
24. So give them tidings of a painful torment,
25. Except the ones who have believed and done deeds of righteousness- they will have a reward bountifully unfailing.

(1) Or: return.
(2) I.e., travel from one stage (of life) to another.
* A prostration is to be performed here.



سورة البروج

بسم الله الرحمن الرحيم

والسماء ذات البروج ﴿١﴾ واليوم الموعود ﴿٢﴾ وشاهد ومشهود
﴿٣﴾ قتل أصحاب الأخدود ﴿٤﴾ النار ذات الوقود ﴿٥﴾ إذ هم عليها
قعود ﴿٦﴾ وهم على ما يفعلون بالمؤمنين شهود ﴿٧﴾ وما نقموا
منهم إلا أن يؤمنوا بالله العزيز الحميد ﴿٨﴾ الذي له ملك
السموات والأرض والله على كل شيء شهيد ﴿٩﴾ إن الذين
فتنوا المؤمنين والمؤمنات ثم لم يتوبوا فلهم عذاب جهنم ولهم
عذاب الحريق ﴿١٠﴾ إن الذين ءامنوا وعملوا الصالحات لهم
جنات تجري من تحتها الأنهار ذلك الفوز الكبير ﴿١١﴾ إن بطش
ربك لشديد ﴿١٢﴾ إنه هو يبدئ ويعيد ﴿١٣﴾ وهو الغفور الودود ﴿١٤﴾
ذو العرش المجيد ﴿١٥﴾ فعال لما يريد ﴿١٦﴾ هل أتاك حديث الجنود
﴿١٧﴾ فرعون وثمود ﴿١٨﴾ بل الذين كفروا في تكذيب ﴿١٩﴾ والله من
ورائهم محيط ﴿٢٠﴾ بل هو قرءان مجيد ﴿٢١﴾ في لوح محفوظ ﴿٢٢﴾

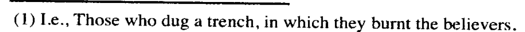
سورة الطارق

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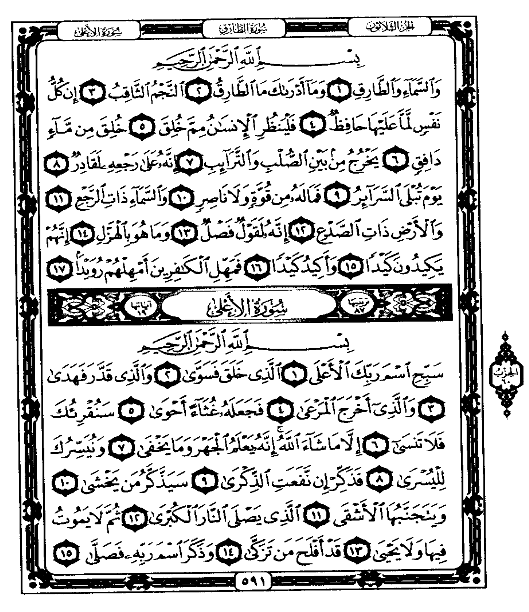
85. Sûrat ⊃Al-Burûj (The Constellations)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) the heaven comprising the constellations,
2. And (by) the promised Day,
3. And (by the) witness and the witnessed-
4. Slain were the companions of the Trench,(1)
5. Of the fire comprising (abounding) fuel,
6. As they were seated over it
7. And were (themselves) witnesses of what they performed against the believers.
8. And in no way did they seek vengeance on them except that they believed in ⊃Allâh, The Ever-Mighty, The Ever-Praiseworthy,
9. Who has the Kingdom of the heavens and the earth, and ⊃Allâh is Ever-Present Witness over everything.
10. Surely the ones who tempted the male believers and the female believers, (and) thereafter they have not repented, then they will have the torment of Hell, and they will (also) have the torment of the burning.
11. Surely the ones who have believed and done deeds of righteousness will have Gardens from beneath which rivers run; that is the great triumph.
12. Surely your Lord's assault is strict indeed.
13. Surely He, Ever He, starts and He brings (you) back.
14. And He is The Ever-Forgiving, The Ever-Affectionate,
15. The Owner of the Throne, The Ever-Glorious,
16. The Sublime Performer of whatever He wills.
17. Has the discourse about the hosts come up to you,
18. Fir^c^awn and Thamûd?
19. No indeed, (but) the ones who have disbelieved are (imputing) lies.
20. And ⊃Allâh is beyond them Supremely Encompassing.
21. No indeed, (but) it is an Ever-Glorious Qur⊃ân,
22. In a preserved Tablet.



(1) I.e., Those who dug a trench, in which they burnt the believers.



86. Sûrat ⊃At-Târiq (The Night Visitant)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

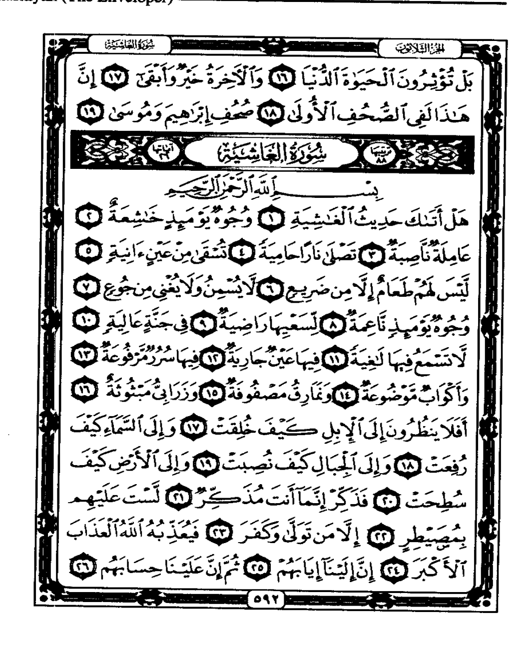
1. And (by) the heaven and the Night Visitant![1]
2. And what makes you realize what the Night Visitant is?
3. The Piercing Star!
4. Decidedly over every self there is assuredly a Preserver.
5. So let man look into what he was created from;
6. He was created from effusive water,
7. Going out between the loins[2] and the breastbones.
8. Surely He is indeed Determiner over his return (to life).
9. On the Day when secret thoughts and actions are tried,
10. Then in no way will he have any power or any vindicator.
11. By the heaven comprising the returning (rain)[3],
12. And by the earth comprising crevices (producing verdure),
13. Surely (the Qur⊃ân) is indeed a Verdict address.[4]
14. And in no way is it mere joking.
15. Surely they are plotting (evil) plots,
16. And I am plotting (vengeful) plots.
17. So give the disbelievers (more) leisure; give them leisure awhile.

87. Sûrat ⊃Al-⊃Acla (The Most Exalted)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Extol The Name of your Lord, The Most Exalted,
2. Who created; so He molded;
3. And Who determined; so He guided;
4. And Who brought out the pasturage,
5. Then He made it a dark[5] stubble.
6. We will soon make you read so you will not forget,
7. Excepting whatever ⊃Allâh decides; surely He knows audible speech and what is concealed.
8. And We will ease you to the Easiest (way).
9. So remind, in case the Reminding profits.
10. He who is apprehensive will constantly remember,
11. And the most wretched will avoid it,
12. (He) who will roast in the Greatest Fire,
13. Thereafter he will neither die therein, nor live.
14. He has already prospered who has cleansed himself
15. And who remembers the Name of his Lord, so he prays.

(1) Or: "The Morning Star; literally: The Rapper. (2) Or: backbone.
(3) Or: the rotating rain. (4) Literally: a decisive Saying. (5) Or: stubble including all pasturage.



16. No indeed, (but) you prefer the present life,
17. And the Hereafter is more charitable and more enduring.
18. Surely this is in the earliest Scrolls,
19. The Scrolls of ⊃Ibrâhîm and Mûsâ.

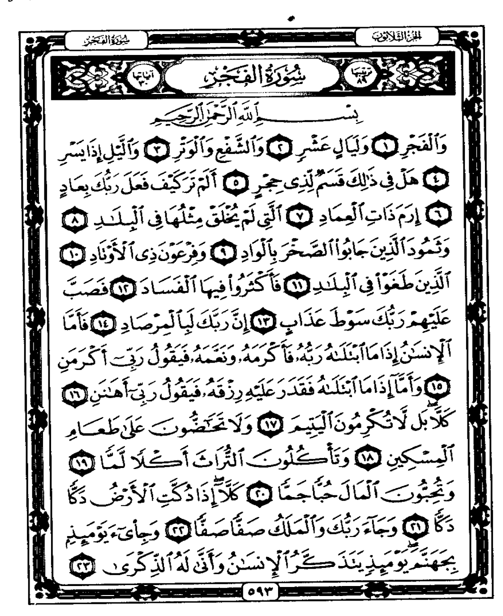
88. Sûrat ⊃Al-Ghâshiyah (The Enveloper)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Has the discourse of the Enveloper come up to you?
2. Faces upon that day will be submissive,
3. Laboring, toiling,
4. Roasting at a Fire burning hot
5. Watered from a duly[1] (boiling) spring.
6. No food will be brought for them except from *darî*,[2]
7. Not to plumpen and of no avail against hunger.
8. (Other) faces upon that day will be blissful,
9. With their endeavor satisfied,
10. In an exalted Garden,
11. Therein they do not hear any idle (word).
12. Therein is a running spring,
13. Therein are upraised settees,
14. And goblets set forth,
15. And cushions ranged,
16. And carpets outspread.
17. Will they then not look at the camels, how they have been created,
18. And at the heaven, how it has been raised up,
19. And at the mountains, how they have been set up,
20. And at the earth, how it has been encrusted?[3]
21. So remind them! Surely you are only a constant Reminder;
22. You are not in any way a dominator over them,
23. Except for him who has turned away and disbelieved,
24. Then ⊃Allâh will torment him with the greatest torment.
25. Surely, to Us is their coming back,
26. Thereafter surely upon Us is their reckoning.

(1) Or: hot. (2) Or: cactus thorn.
(3) I.e., provided with a surface or crust.

89. Sûrat ⊃Al-Fajr (The Dawn)



الجزء الثلاثون — سورة الفجر

سُورَةُ الفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

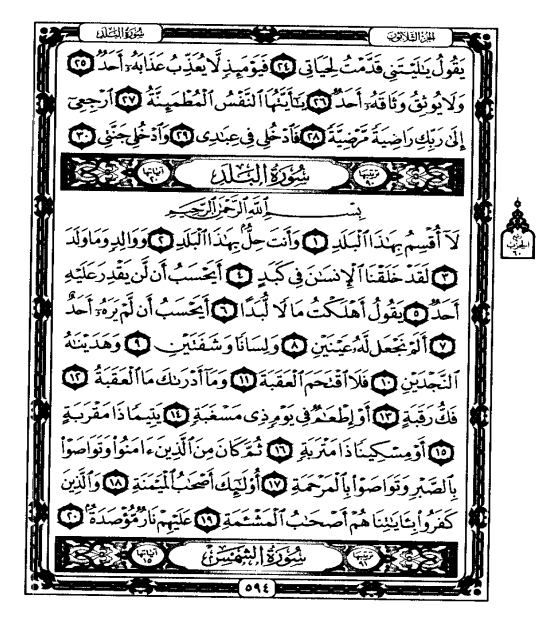
وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾ هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾ الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾ كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾

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In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) the dawn,
2. And (by) the ten nights,[1]
3. And (by) the Even and the Odd,
4. And (by) the night when it departs,[2]
5. Is there in that an oath for a senisble person?[3]
6. Have you not seen how your Lord has done with ^{c}Âd,
7. ⊃Iram comprising the columns,[4]
8. The like of which was not created in the lands?
9. And (with) Thamûd? who carved out the rocks in the valley,
10. And (with) Fir ^{c}awn, owning the bulwarks?[5]
11. (They) who tyrannized in the lands,
12. So they worked much corruption therein,
13. Then your Lord poured on them the scourge of torment?
14. Surely your Lord is indeed Ever-Observing.
15. Then, as for man, just when his Lord tries him, so He honors him, and showers His favors on him, then he says, "My Lord has honored me."
16. And just when He tries him, so He determines for him the right estimate of his provision, then he says, "My Lord has degraded me."
17. Not at all! No indeed, (but) you do not honor the orphan,
18. And you do not urge one another on (offering) food to the indigent,
19. And you eat the heritage with indiscriminate eating,
20. And you love wealth with an ardent love.
21. Not at all, When the earth is pounded (into powder), pounding, pounding,
22. And your Lord comes, and the Angels rank on rank,
23. And Hell is made to come (face to face) upon that Day, man will remember, upon that Day, and however will the Reminding (avail) him?

(1) Commonly understood to be the first ten nights of the pilgrimage. (2) Or sets forth passing away.
(3) Literally: person owning sense. (4) I.e., It is the city of ^{c}Âd, where were stalwart and huge buildings.
(5) Or: stakes.


الجزء الثلاثون — سورة الفجر

يَقُولُ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي ٢٤ فَيَوۡمَئِذٖ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٞ ٢٥
وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٞ ٢٦ يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ ٢٧ ٱرۡجِعِيٓ
إِلَىٰ رَبِّكِ رَاضِيَةٗ مَّرۡضِيَّةٗ ٢٨ فَٱدۡخُلِي فِي عِبَٰدِي ٢٩ وَٱدۡخُلِي جَنَّتِي ٣٠

سُورَةُ البَلَدِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَآ أُقۡسِمُ بِهَٰذَا ٱلۡبَلَدِ ١ وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ ٢ وَوَالِدٖ وَمَا وَلَدَ
٣ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِي كَبَدٍ ٤ أَيَحۡسَبُ أَن لَّن يَقۡدِرَ عَلَيۡهِ
أَحَدٞ ٥ يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا ٦ أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ
٧ أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ ٨ وَلِسَانٗا وَشَفَتَيۡنِ ٩ وَهَدَيۡنَٰهُ
ٱلنَّجۡدَيۡنِ ١٠ فَلَا ٱقۡتَحَمَ ٱلۡعَقَبَةَ ١١ وَمَآ أَدۡرَىٰكَ مَا ٱلۡعَقَبَةُ ١٢
فَكُّ رَقَبَةٍ ١٣ أَوۡ إِطۡعَٰمٞ فِي يَوۡمٖ ذِي مَسۡغَبَةٖ ١٤ يَتِيمٗا ذَا مَقۡرَبَةٍ
١٥ أَوۡ مِسۡكِينٗا ذَا مَتۡرَبَةٖ ١٦ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوۡاْ
بِٱلصَّبۡرِ وَتَوَاصَوۡاْ بِٱلۡمَرۡحَمَةِ ١٧ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ١٨ وَٱلَّذِينَ
كَفَرُواْ بِـَٔايَٰتِنَا هُمۡ أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ ١٩ عَلَيۡهِمۡ نَارٞ مُّؤۡصَدَةُۢ ٢٠

سُورَةُ الشَّمۡسِ

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24. He will say, "Oh would that I had forwarded some good for my (future) life!"
25. So, upon that Day none will torment as He torments,[1]
26. And none will bind (as) His binding.
27. O you self (that is) composed,
28. Return to your Lord satisfied with Supreme Satisfaction!
29. So enter among My bondmen!
30. And enter My Garden!

90. Sûrat ⊃Al-Balad (The Country)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

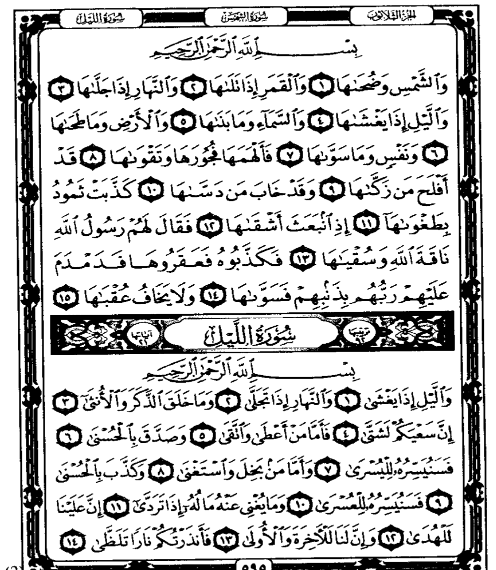
1. No! I swear by this country,-[2]
2. And you[3] are an inhabitant of this country.
3. And (I swear) (by) the begetter and what he begot.
4. Indeed We already created man in suffering.
5. Does he reckon that no one can ever determine over him?
6. He says, "I have consumed stacked wealth."
7. Does he reckon that none has seen him?
8. Have We not made for him two eyes,
9. And a tongue, and two lips,
10. And guided him on the two highways (of good and evil)?
11. Yet he has not rushed along the uneven[4] track.
12. And what makes you realize what the uneven track is?
13. It is the freeing of a slave,[5]
14. Or feeding upon a day of famine
15. An orphan of[6] near relationship,
16. Or an indigent man in starvation;[7]
17. Thereafter he is one of the ones who believed, and enjoined one another to have patience, and enjoined one another to do merciful deeds.
18. Those are the companions of the position of Rightness.
19. And the ones who disbelieve in Our ⊃âyât, they are the companions of the position of sinister (befalling);[8]
20. Over them is a Fire without any outlet.[9]

(1) Literally: (as) His tormenting.
(2) Or: city.
(3) I.e., the Prophet.
(4) Or: steep.
(5) Literally: the untying of a neck.
(6) Literally: owning.
(7) Literally: in dusty circumstances.
(8) Or: the Left Hand.
(9) Literally: vaulted / over.

91. Sûrat ⊃Ash-Shams (The Sun)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) the sun and its forenoon radiance,
2. And (by) the moon when it ensues it.
3. And (by) the daytime when it manifests it,
4. And (by) the night when it envelops it,
5. And (by) the heaven and That[1] which built it,
6. And (by) the earth and That[1] which spread it (even),
7. And (by) the self and That which molded it,
8. So He inspired it to its impiety and piety!
9. He has already prospered who has cleansed it.
10. And he has already been disappointed who stunts it.
11. Thamûd cried lies in their inordinance,
12. As the most wretched of them deputed himself.
13. Then the Messenger of ⊃Allâh said to them, "The she-camel of ⊃Allâh! And (do not hinder) her drinking."
14. Yet they cried lies to him. So they hamstrung her; then their Lord devastated them for their guilty (deed), so He leveled it.[2]
15. And He does not fear its Ultimate Outcome.


سورة الليل | سورة الشمس | الجزء الثلاثون

بسم الله الرحمن الرحيم

والشمس وضحىها ﴿١﴾ والقمر إذا تلىها ﴿٢﴾ والنهار إذا جلىها ﴿٣﴾ واليل إذا يغشىها ﴿٤﴾ والسماء وما بنىها ﴿٥﴾ والأرض وما طحىها ﴿٦﴾ ونفس وما سوىها ﴿٧﴾ فألهمها فجورها وتقوىها ﴿٨﴾ قد أفلح من زكىها ﴿٩﴾ وقد خاب من دسىها ﴿١٠﴾ كذبت ثمود بطغوىها ﴿١١﴾ إذ انبعث أشقىها ﴿١٢﴾ فقال لهم رسول الله ناقة الله وسقيىها ﴿١٣﴾ فكذبوه فعقروها فدمدم عليهم ربهم بذنبهم فسوىها ﴿١٤﴾ ولا يخاف عقبىها ﴿١٥﴾

سورة الليل

بسم الله الرحمن الرحيم

واليل إذا يغشى ﴿١﴾ والنهار إذا تجلى ﴿٢﴾ وما خلق الذكر والأنثى ﴿٣﴾ إن سعيكم لشتى ﴿٤﴾ فأما من أعطى واتقى ﴿٥﴾ وصدق بالحسنى ﴿٦﴾ فسنيسره لليسرى ﴿٧﴾ وأما من بخل واستغنى ﴿٨﴾ وكذب بالحسنى ﴿٩﴾ فسنيسره للعسرى ﴿١٠﴾ وما يغني عنه ماله إذا تردى ﴿١١﴾ إن علينا للهدى ﴿١٢﴾ وإن لنا للآخرة والأولى ﴿١٣﴾ فأنذرتكم نارا تلظى ﴿١٤﴾

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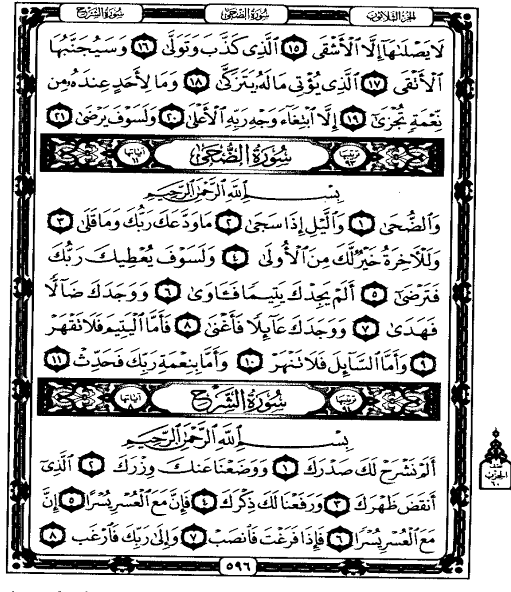
92. Sûrat ⊃Al-Layl (The Night)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) the night when it envelops,
2. And (by) the day when it manifests itself,
3. And (by) That[1] which created the male and the female,
4. Surely your endeavor is indeed to diverse (ends).
5. So, as for him who gives, and is pious,
6. And sincerely (believes) in the fairest (reward),
7. Then We will soon ease him to the Easiest.
8. And as for him who is miserly, and thinks himself self-sufficient,
9. And cries lies to the fairest (reward),
10. Then We will soon ease him to the (great) Difficulty.
11. And in no way will his wealth avail him when he topples (to death).
12. Surely upon Us (rests) indeed the guidance,
13. And surely to Us (belong) indeed the Hereafter and the First.[3]
14. So I have warned you of a Fire that blazes fiercely,

(1) I.e., The Command. (2) I.e., destroyed the whole country. (3) I.e., the present life.

15. Whereat none except the most wretched will be roasted,
16. (He) who cried lies and turned away,
17. And which the most pious will soon be made to avoid,
18. (He) who brings (forth) his wealth to cleanse himself.
19. And in no way has anyone in his presence any favor to be recompensed,
20. Except for seeking the Face of his Lord, The Most Exalted.
21. And indeed he will eventually be satisfied.



93. Sûrat ⊃Ad-Duhâ (The Forenoon)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

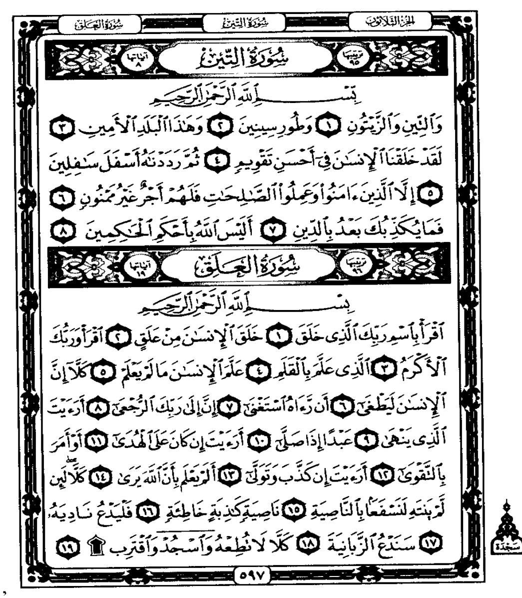
1. And (by) the forenoon,
2. And (by) the night when it (comes) with its dark stillness!
3. In no way has your Lord disregarded you, and in no way has He disfavored you.
4. And indeed the Hereafter will be more charitable[1] for you than the First.[2]
5. And indeed your Lord will eventually give you so that you will be satisfied.
6. Did He not find you an orphan, so He gave (you) an abode,
7. And He found you erring, so He guided (you),
8. And He found you in want, so He enriched (you)?
9. Then, as for the orphan, then do not subdue (him),
10. And as for the beggar, then do not scold (him);
11. And as for your Lord's favor, then discourse about it![3]

94. Sûrat ⊃Ash-Sharh (Expanding)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Have We not expanded your breast for you,
2. And laid aside from you your encumbrance
3. Which weighed down your back,
4. And did We not raise for you your remembrance?
5. So surely with difficulty comes ease,
6. Surely with difficulty comes ease.
7. So when you are at leisure,[4] then labor,
8. And to your Lord then be desirous.[5]

(1) I.e., better.
(2) I.e., the present life.
(3) I.e., proclaim it.
(4) I.e., not occupied by other religious or worldly affairs.
(5) I.e., of His Grace.



سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ١ وَطُورِ سِينِينَ ٢ وَهَٰذَا الْبَلَدِ الْأَمِينِ ٣ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ٤ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ٥ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٦ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ٧ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ٨

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ٥ كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ٦ أَن رَّآهُ اسْتَغْنَىٰ ٧ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ٨ أَرَأَيْتَ الَّذِي يَنْهَىٰ ٩ عَبْدًا إِذَا صَلَّىٰ ١٠ أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ١١ أَوْ أَمَرَ بِالتَّقْوَىٰ ١٢ أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ١٣ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ١٤ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ١٥ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ١٦ فَلْيَدْعُ نَادِيَهُ ١٧ سَنَدْعُ الزَّبَانِيَةَ ١٨ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ١٩

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95. Sûrat ⊃At-Tîn (The Fig)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) the fig and the olive,
2. And (by) Ṯûr Sînîn[1]
3. And (by) this devoted[2] Country!
4. Indeed We already created man in the fairest stature;
5. Thereafter We turned him back to the basest of the base,
6. Except the ones who have believed and done deeds of righteousness; so (these) will have a reward bountifully unfailing.
7. Then what will cry you lies hereafter as to the Doom?[3]
8. Is not ⊃Allâh The Most Judicious of Judges?

96. Sûrat ⊃Al-^{c}Alaq (The Clot)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Read: In the Name of your Lord Who created,
2. Created man from clots.[4]
3. Read: And your Lord is The Most Honorable,
4. Who taught by the pen.
5. He taught man what he did not know.
6. Not at all! Surely man does indeed (grow) inordinate
7. That he sees himself becoming self-sufficient.
8. Surely to your Lord is the Returning.
9. Have you seen him who forbids
10. A bondman when he prays?
11. Have you seen in case he is upon guidance
12. Or he commands (people) to piety?
13. Have you seen in case he cries lies and turns away?
14. Does he not know that ⊃Allâh sees?
15. Not at all! Indeed in case he does not refrain, We will indeed trail him by the forelock,
16. A lying, sinful forelock.
17. So let him call upon his assembly!
18. We will call upon the guards of Hell.
19. Not at all! Do not obey him, and prostrate yourself, and draw near (to ⊃Allâh).*

(1) Mount Sinai.
(2) Or: secure, i.e., the city of Makkah.
(3) Or: the Religion.
(4) I.e., embryos.
* A prostration is to be performed here.



97. Sûrat ᴝAl-Qadr (Determination)

In The Name of ᴝAllâh, The All-Merciful, The Ever-Merciful.

1. Surely We sent it down on the Night of Determination;
2. And what makes you realize what the Night of Determination is?
3. The Night of Determination is more charitable[1] than a thousand months.
4. The Angels and the Spirit keep coming down therein, by the permission of their Lord, with[2] every Command.
5. Peace it is, till the rising of the dawn.

98. Sûrat ᴝAl-Bayyinah (The Supreme Evidence)

In The Name of ᴝAllâh, The All-Merciful, The Ever-Merciful.

1. (The ones) who have disbelieved among the population of the Book and the associators could not have left off (erring) until the Supreme Evidence came up to them-
2. A Messenger from ᴝAllâh, reciting Scrolls purified,
3. Therein are ever-upright Books.
4. And in no way did the ones to whom the Book was brought (become) disunited, except even after the Supreme Evidence came up to them.
5. And in no way were they commanded anything except to worship ᴝAllâh, making the religion His faithfully (and) unswerving, and to keep up prayer, and bring the Zakât; and that is the Religion most upright.
6. Surely (the ones) who have disbelieved among the population of the Book and the associators will be in the Fire of Hell, eternally (abiding) therein; those are they who are the most evil beings.[3]
7. Surely (the ones) who have believed and done deeds of righteousness, those are they who are the most charitable[4] of beings.

(1) I.e., better.
(2) Literally: from.
(3) Literally: Initiated creatures.
(4) I.e., best.



8. Their recompense is with their Lord: Gardens of ᶜAdn from beneath which rivers run, eternally (abiding) therein forever. ᵓAllâh is satisfied with them, and they are satisfied with Him. That is for him who is apprehensive of his Lord.

99. Sûrat ᵓAz-Zalzalah (The Earthquaking)

In The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful.

1. When the earth is quaked with its (final) earthquake,
2. And the earth brings out its heavy (burdens),
3. And man says, "What is it with it?"
4. Upon that Day it will discourse(1) about its tidings
5. That your Lord has revealed to it.
6. Upon that Day mankind will go forward in diverse (groups) to be shown their deeds.
7. So whoever does an atom's weight of charity will see it,
8. And whoever does an atom's weight of evil will see it.

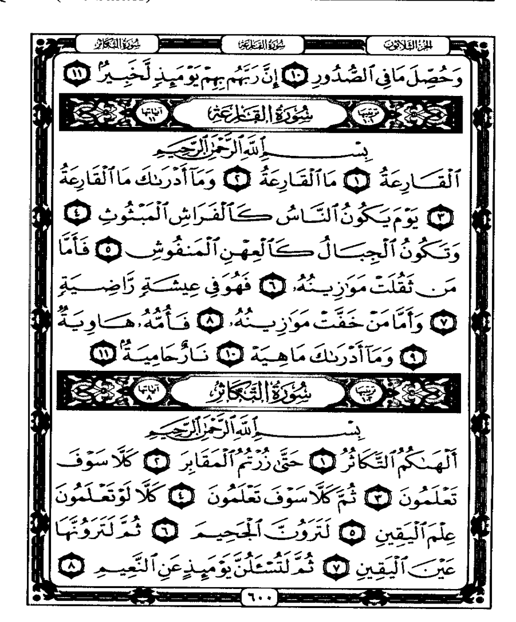
100. Sûrat ᵓAl-ᶜÂdiyât (The Chargers)

In The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful.

1. And (by) the snorting chargers,
2. Then (by) the strikers (of fire) in sparks,
3. Then (by) the morning raiders,
4. So, they stir therewith a trail (of dust),
5. Then they push forward therewith into the midst of the (enemy) gathering,
6. Surely man is indeed ungrateful to his Lord;
7. And surely he is indeed a constant witness to that;
8. And surely he is indeed constantly (passionate) in his love for charity.(2)
9. So, does he not know (that), when whatever is in the tombs is scattered away

(1) I.e., proclaim.
(2) I.e., good things.

10. And whatever is in the breasts is sought out?
11. Surely upon that Day their Lord is indeed of them Ever-Cognizant.



101. Sûrat ᵓAl-Qâriᶜah (The Smiter)

In The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful.

1. The Smiter!
2. What is the Smiter?
3. And what makes you realize what the Smiter is?
4. The Day (whereon) mankind will be like disseminated moths,
5. And the mountains will be like carded wool tufts,
6. Then, as for him whose scales weigh heavy,(1)
7. So he will be in a satisfied livelihood.
8. And, as for him whose scales weigh light,
9. Then his home is the bottom of Hell.(2)
10. And what makes you realize what it is?
11. (It is) a Fire burning hot.

102. Sûrat ᵓAt-Takâthur (Multiplying)

In The Name of ᵓAllâh, The All-Merciful, The Ever-Merciful.

1. (Gross) multiplying diverts you
2. Till you visit the cemetries.
3. Not at all! (But) eventually you will know.
4. Again(3) not at all! (But) eventually you will know.
5. Not at all! (But) if you know with the knowledge of certitude,
6. Indeed you will definitely see Hell-Fire.
7. Again,(3) indeed you will definitely see it with the eye of certitude,
8. Thereafter indeed you will definitely be questioned upon that Day concerning (the worldly) bliss.

(1) I.e., with good deeds.
(2) Literally: his mother is tumbling into Hell.
(3) Literally: Thereafter.

103. Sûrat ⊃Al-ᶜAsr (The Afternoon)



In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. And (by) the afternoon![1]
2. Surely man is indeed in (sheer) loss,
3. Except the ones who have believed, and done deeds of righteousness, and enjoin each other to the Truth, and enjoin each other to patience.

104. Sûrat ⊃Al-Humazah (The Slanderer)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Woe to every persistent slanderer, persistent defamer,
2. Who has gathered wealth and counted it over.
3. He reckons that his wealth has made him eternal!
4. Not at all! Indeed he will definitely be flung off into the Crusher.
5. And what makes you realize what the Crusher is?
6. (It is) the Fire of ⊃Allâh kindled,
7. Which views the heart-sights.
8. Surely it is vaulted over[2] upon them,
9. In pillars widely extended.

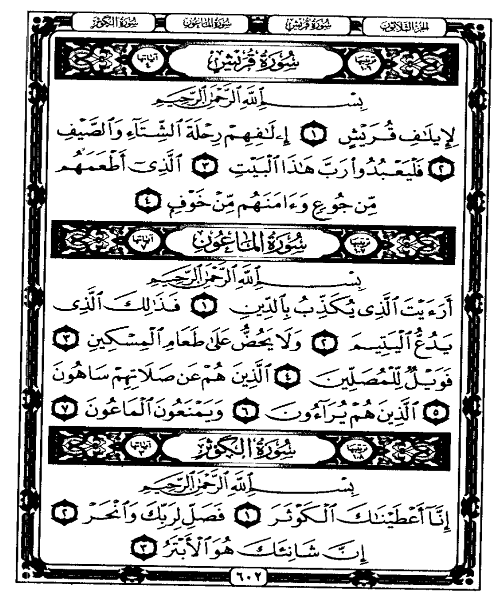
105. Sûrat ⊃Al-Fîl (The Elephant)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Have you not seen how your Lord performed with the companions[3] of the elephant?
2. Did He not make their plotting go into great error?
3. And He sent upon them baleful birds (in flocks),
4. Throwing against them stones of baked clay;
5. So He made them like green blades eaten (up).

(1) Or: time. (2) I.e., with no outlet. (3) I.e., owners.

106. Sûrat Quraysh


سُورَةُ قُرَيْشٍ
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
لِإِيلَٰفِ قُرَيْشٍ ١ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ٢ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ٣ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ٤
سُورَةُ ٱلْمَاعُونِ
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ١ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ٢ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ٣ فَوَيْلٌ لِّلْمُصَلِّينَ ٤ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ٥ ٱلَّذِينَ هُمْ يُرَآءُونَ ٦ وَيَمْنَعُونَ ٱلْمَاعُونَ ٧
سُورَةُ ٱلْكَوْثَرِ
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ٢ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ٣
٦٠٢

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. For the (customary) accord[1] of Quraysh,
2. Their (customary) accord for the winter and summer caravan-
3. So let them worship The Lord of this Home,
4. Who has fed them against hunger and secured them from fear.

107. Sûrat ⊃Al-Mâᶜûn (Kindnesses)

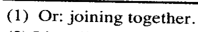
In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Have you seen him who cries lies to the Doom?
2. That is the one who repulses the orphan
3. And does not urge the (offering) of food to the indigent.
4. So woe to the ones who pray,
5. Who are they that are unmindful of their prayer,
6. Who are they that show off,
7. And (refuse and) prevent (small) kindnesses.

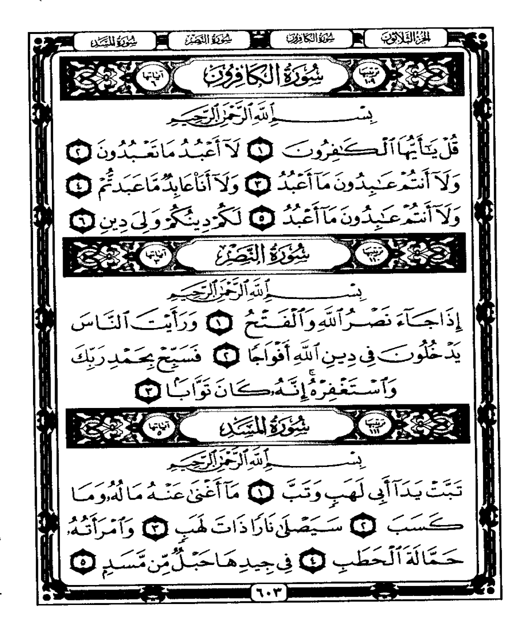
108. Sûrat ⊃Al-Kawthar (Abundance)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Surely We have given you the Abundance;
2. So pray to your Lord and slaughter (the sacrifice).
3. Surely your antagonist is he who is without offspring.[2]



(1) Or: joining together.
(2) Literally: curtailed.



109. Sûrat ⊃Al-Kâfirûn (The Disbelievers)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Say, "O you disbelievers,
2. I do not worship what you worship,
3. Nor are you worshiping what I worship,
4. Nor am I worshiping what you have worshiped.
5. Nor are you worshiping what I worship.
6. To you is your religion, and to me is my religion!"

110. Sûrat ⊃An-Nasr (Victory)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. When comes the victory of ⊃Allâh, and the Conquest,
2. And you see mankind entering the Religion of ⊃Allâh in troops,
3. So extol with the praise of your Lord, and ask Him forgiveness; surely He has (always) been Superbly Relenting.

111. Sûrat ⊃Al-Masad (Palm Fibers)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Would the hands of ⊃Abu Lahab be cut up,[1] and would he be cut up (too)!
2. In no way did his wealth avail him, neither whatever he earned;
3. He will roast at a flaming Fire,[2]
4. And his wife, the constant bearer of firewood,
5. Upon her (long) neck she will have a rope of palm-fibers.

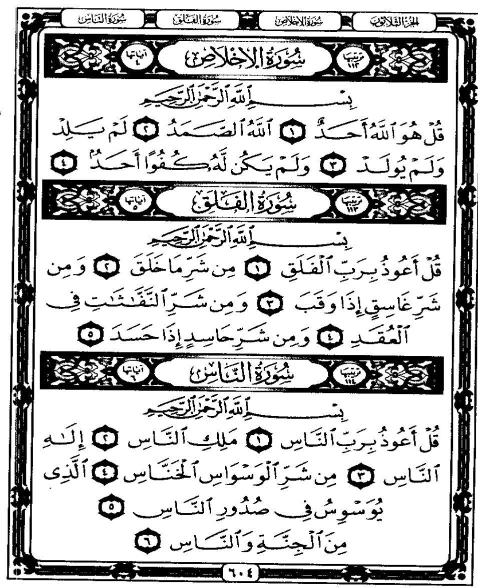
(1) I.e., perish.

(2) Literally: fire comprising flame.

112. Sûrat ⊃Al-⊃Ikhlâs (Faithfulness)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Say, "He is ⊃Allâh, The Only One,
2. ⊃Allâh, The Everlasting Sovereign.(1)
3. He has not begotten and has not been begotten,
4. And to Him none could be co-equal."



113. Sûrat ⊃Al-Falaq (Daybreak)

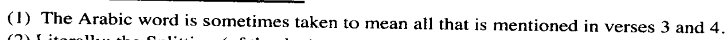
In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Say, "I take refuge with The Lord of the Daybreak,(2)
2. From the evil of whatever He has created,
3. And from the evil of a dusky night when it overspreads (its gloom),
4. And from the evil of those who blow on the knots,(3)
5. And from the evil of an envier when he envies."

114. Sûrat ⊃An-Nâs (Mankind)

In The Name of ⊃Allâh, The All-Merciful, The Ever-Merciful.

1. Say, "I take refuge with The Lord of mankind,
2. The King of mankind,
3. The God of mankind.
4. From the evil of the constantly slinking whisperer,
5. Who whispers in the breasts of mankind,
6. Of the jinn (creatures) and mankind."



(1) The Arabic word is sometimes taken to mean all that is mentioned in verses 3 and 4.
(2) Literally: the Splitting (of the day).
(3) I.e., perform malignant witchcraft.

الفهـــرس